PLEASE,
COPY AND GIVE TO SOMEONE
WHO MIGHT BE ABLE TO HELP WITH THIS PROJECT!

DO YOU LIKE TO VISIT (BIG) LIBRARIES?

YES? CHANCES ARE THAT YOU MAY ENJOY EXAMINING ONE OF THE MORE OR LESS ANTIQUARIAN BOOKS, WHICH OUR DEDICATED REVELATORS RESEARCHED AND FROM WHICH THEY PARAPHRASED WHEN COMPILING THE PAPERS OF *The Urantia Book*. REMEMBER THIS QUOTE?

> *... In making these presentations about God and his universe associates, we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings. Wherein these human concepts, assembled from the God-knowing mortals of the past and the present, are inadequate to portray the truth as we are directed to reveal it, we will unhesitatingly supplement them, for this purpose drawing upon our own superior knowledge of the reality and divinity of the Paradise Deities and their transcendent residential universe.* [Page 17]

Here is a research example you can do (It's only an example):

There are a couple of volumes entitled *A Syntopicon of Great Books of the Western World.* An attempt has been made to crystalize a deeper "unity shown by the continuity of the discussion of common themes and problems" in these great works of literature. If you are interested in this 'unity', this <u>and other</u> similar reference works are of great help.

We figure that some **Human Concepts** found their way into these kind of reference works. Just checking out the subjects seems promising: Angel; Beauty; Cause; Eternity; Evolution; Family; God etc. etc.

Finding the actual texts is often quite another matter; ancient books often need to be loaned and searched for from far away libraries.

We are committed to continually updating this study aid. Naturally, we are very interested in receiving any and all leads to Human Concepts and corollaries to *The Urantia Book.*

Please, be as precise and complete as your resources allow. If possible send us the entire context, such as with a poem etc. We have found that frequently even after we receive a lead, usually more library research is required.

AND ... ENJOY ALL OF YOUR TRUTH-SEEKING AND SEARCHING.

MAN RISES TO PARNASSUS
HENRY FAIRFIELD OSBORN
PRINCETON UNIVERSITY PRESS
THE RELIGION OF JESUS
BUNDY
OUR RECOVERY OF JESUS
BUNDY
The NEW DICTIONARY of THOUGHTS
CLASSIC PUBLISHING COMPANY
Origin and Evolution of Religion
Hopkins
YALE UNIVERSITY PRESS
THE THEOLOGY OF PERSONALITY
BISHOP
LONGMANS
THE DAWN OF CONSCIENCE
BREASTED
SCRIBNERS
MAN'S VISION of GOD
HARTSHORNE
Willett, Clark & Company
CHRISTIAN FAITH IN A NEW AGE
JONES
MACMILLAN
THE ARCHITECTURE OF THE UNIVERSE
SWANN
MACMILLAN

BIBLIOGRAPHY

A Partial List of Some Possible Human Sources Used By the Revelators to Interface with Existing Human Evolutionary Knowledge and Previous Epochal Revelation

The revelators, in two separate acknowledgments (page 16 and page 1343), tell us that they may resort to superhuman expression *only* when they cannot find the concept previously expressed by a human mind.

During the 1950's, some students of the Urantia Papers compiled sources they thought were used by the revelators from Hindu sacred books, Zoroastrianism, Taoism, the Koran, and from the Sikhs.

Soon others began compiling lists of sources) quotations they recognized, but which were *not* from the Bible. *A Syntopicon of Great Books of the Western World* was of immediate aid in locating phrases such as, "the noblest work of man," "vale of tears," "windows of the soul," "the dust we tread upon was once alive," "sowing wild oats," "knowledge is power," "familiarity breeds contempt," "dust to dust," "offspring of God," "a little knowledge is a dangerous thing," "hope which springs eternal in the human breast," "religion is an opiate to the people," "to see ourselves as others see us," and so forth.

Many of the 28 "statements of human philosophy" from pages 556 and 557 of the Papers can be found in *The New Dictionary of Thoughts*, compiled by Tryon Edwards. All of these quotes are located consecutively in the first 50 pages of this 750-page book, which is arranged alphabetically by subject. The subjects from which the revelator quotes include: Ability, Accident, Adversity, Affectation, Affliction, Anger, Anxiety, Art, Aspiration) almost as if the Archangel of Nebadon visited the mansion world class the day they were doing the "A's."

The search for concepts and phrases that are not in quotation marks within the Urantia Papers adds another dimension to the search. In the following *Bibliography* are books which contain sentences, paragraphs or even chapters whose phrasings and organization of thoughts or information are closely paralleled in the Urantia Papers. This suggests their use as source materials by the revelators.

The following is an ongoing research project in its early stages) please feel free to add any information you might have.

For example, we know of no one who has yet located the source of the phrase, "Melody has power a whole world to transform."

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The following quotes are arranged by page number order in the *Urantia Papers*:

Urantia Papers, page 3: "When we attempt to conceive of perfection in all phases and forms of relativity, we encounter seven conceivable types:"

HARTSHORNE, CHARLES. *Man's Vision of God.* Willett, Clark and Co., Chicago, 1941:
"Absolute perfection in *all* respects. Absolute perfection in *some* respects, relative perfection in all others. Absolute perfection, relative perfection, and `imperfection' (neither absolute nor relative perfection) each in *some* respects. Absolute perfection in *some* respects, imperfection in all others. Absolute perfection in *no* respects, relative in all. Absolute perfection in *no* respects, relative in some, imperfection in the others. Absolute perfection in *no* respects, imperfection in all." (p. 8).

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Urantia Papers, page 15: The Foreword, Section XII, "The Trinities."

BISHOP, WILLIAM SAMUEL. ***The Theology of Personality***. Longmans, Green & Co., New York, 1926.

Bishop uses the terms "triunity" and `A Trinity of Trinities' in the exposition of his constructive theology. These terms are completely re-worked in the *Urantia Papers*. (p. 142). On p. 144 Bishop gives credit to Dr. William Newton Clarke for the term "Tri-unity."

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Urantia Papers, page 23.6: "the noblest work of man."

INGERSOLL, ROBERT GREEN. 1833-1899. ***The Gods, and Other Lectures***. Peoria, Illinois, 1876. (American orator): "An honest God is the noblest work of man." (p. 1).

BUTLER, SAMUEL. 1835-1902. ***Samuel Butler's Notebooks***. Edit. Geoffrey Keynes and Brian Hill. E.P. Dutton & Company, Inc., New York, 1951. Also, Edit. Henry Festing Jones: "An honest God's the noblest work of man." (p. 312).

BURNS, ROBERT. 1759-1796. ***The Cotter's Saturday Night***. (Scottish poet): "Princes and lords are but the breath of kings, `an honest man's the noblest work of God.'" (Quoting from Pope.)

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A wit's a feather, and a chief a rod; An honest man's the noblest work of God." (*Essay on Man*, 1733, ep.4, l.247).

CLICK HERE TO VIEW IMAGES OF THE ORIGINAL PAGES.

Urantia Papers, page 34.2: "There is but one God, the infinite Father, who is also a faithful Creator." "The divine Creator is also the Universal Disposer, the source and destiny of souls. He is the Supreme Soul, the Primal Mind, and the Unlimited Spirit of all creation."

Composite quotation from Hindu sacred books:

Atharva Veda. (Hindu sacred book): "He is the Creator, He the Disposer." *Atharva Veda*: 13.4.3,12,20.

Brihad-Aranyaka Upanishad. (Hindu sacred book): "The last source of every soul." *Brihad-Aranyaka Upanishad*: 3.9.1, 10.

Bhagarata Purana. (Hindu sacred book): "Verily, there is one Supreme Soul." *Bhagarata Purana*: 11.18.32.

Bhagavada Gita. (Hindu sacred book): "The Primal Lord of Heaven." *Bhagavada Gita*: 10.12,13,15,16.

Vishnu Purana. (Hindu): "He is the cause of the creation." *Vishnu Purana*: 1.1.35.

Urantia Papers, page 34.2: "The great Controller makes no mistakes. He is resplendent in majesty and glory."

Shi King: "Great Heaven makes no mistakes." *Shi King*, 3.3.3.12. 8-10.

Koran: "But the face of the Lord shall abide, resplendent with majesty and glory." *Koran*, 57:3.

Urantia Papers, page 34.2: "The Creator God is wholly devoid of fear and enmity. He is immortal, eternal, self-existent, divine, and bountiful."

Jopji. (Sikh religion): "There is but one God, whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great, and bountiful." (*Preamble*, from Sikhism).

Urantia Papers, page 34.2: "How pure and beautiful, how deep and unfathomable is the supernal Ancestor of all things!"

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "How pure and still is the Supreme Being! How deep and unfathomable, as if the Honored Ancestor of all things." (4.2, 1). (From Taoism).

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Urantia Papers, page 34.2: "The Infinite is most excellent in that he imparts himself to men. He is the beginning and the end, the Father of every good and perfect purpose."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "It is only the Supreme that excels in imparting himself to men, and enabling them to achieve merit." (41, 3).

YASNA. (Zorastrianism): "As the beginning and the end, the Father of good purpose." (31.8). (From Zorastrianism).

Urantia Papers, page 34.2: "With God all things are possible; the eternal Creator is the cause of causes."

(Also referenced to the Bible, Matthew 19:26: "With God all things are possible.")

Vishnu Purana. (Hindu): "This universe has sprung from the Lord. In him it is established. He is the cause of creation." (1.1.35). (From Hindu).

Urantia Papers, page 41.1: "He is man's all-powerful benefactor."

Gauri and Sorath. (Sikhism): "He is omnipotent, our own Lord, and our benefactor." (38). (From Sikhism).

(*Urantia Papers*, page 45.3: "We know we dwell in him because he lives in us; he has given us his spirit." references to a group of quotations from Sikhism and also references to the *Bible*, 1 John 4:13: "We know we dwell...")

Hymns of Guru Nanak. Macauliffe. (Sikh religion): Guru Nanak: "As I behold creation, I am amazed and astonished. God is contained in the hearts of men. In my heart I hold God, who filleth every place." Asa Ashtapadi. (1.301).

Hymns of Guru Nanak. Macauliffe. (Sikh religion): Guru Nanak: "God is concealed in every heart. His light is in every heart." Rag Sorath. (1.330).

Hymns of Guru Arjan. Sukhmani; Ashtapadi. (Sikh religion): Guru Arjan: "Many millions search for God, and find him in their hearts." (10.6), (3.264).

Sloks of Shaikh Farid. Macauliffe. (Sikh religion): Shaikh Farid: "I go searching for the friend; but the friend is with me." (121),(6.413).

Kabir's Hymns. Macauliffe. (Sikh religion): Kabir: "Him whom I thought without me, I now find within me. When I found this secret, I recognized the Lord of the world." (Acrostic 30, 6.186).

Urantia Papers, page 67.7: "Know yourself."

Ref: Greek religion. "Know Yourself" is inscribed in the temple at Delphi.

Urantia Papers, page 449.3: and 1675.1: "vale of tears."

COWPER, WILLIAM. 1731-1800. "The Winter Walk at Noon," *The Task*, Book VI, [1784]. "An Epistle to an Afflicted Protestant Lady in France," [1781], "Truth," [1780], "Conversation," [1782], "The Task."

Cowper: "Sorrow has, since they went, subdued and tamed The playful humor; he would now endure (Himself grown sober in the vale of tears)..." (*"The Winter Walk at Noon,"* l.48).

Cowper: "But though life's valley be a vale of tears, A brighter scene beyond that vale appears, Whose glory with a light that never fades, Shoots between scatter'd rocks and op'ning shades, And while it shows the land the soul desires, The language of the land she seeks inspires..." (*"Conversation,"* l.881).

Cowper: "But he, who knew what human hearts would prove, How slow to learn the dictates of his love, That, hard by nature and of stubborn will, A life of ease would make them harder still, In pity to the souls his grace design'd To rescue from the ruins of mankind, Call'd for a cloud to darken all their years, And said, 'Go spend them in the vale of tears.'"(*"An Epistle to an Afflicted Protestant Lady in France,"* l.26).

Cowper: "While struggling in the vale of tears below, That never fail'd, nor shall it fail me now..." (*"Truth,"* l.585).

KEATS, JOHN. 1795-1821. "Letter to George and Georgiana Keats," [April 21, 1819]. ***The Letters of John Keats***. Edit. Maurice B. Forman. Oxford University Press, 1935. (p.335). Edit. Gittings. (p.249). (English poet). "The common cognomen of this world among the misguided and superstitious is a 'vale of tears' from which we are to be redeemed by a certain arbitrary interposition of God and taken to Heaven." (p.249).

SUDERMANN, HERMANN. 1857-1928. ***The Joy of Living*** *(Es lebe das Leben)*. Trans. Edith Wharton. Charles Scribner's Sons, New York, 1914. "There is so much to much to laugh at in this vale of tears." (Iii).

MONTGOMERY, JAMES. 1771-1854. ***The Issues of Life and Death***. (Scottish poet). "Beyond this vale of tears There is a life above, Unmeasured by the flight of years; And all that life is love."

Urantia Papers, page 455: Paper 41, *"Physical Aspects of the Local Universe."*

SWANN, W.F.G. *The Architecture of the Universe.* Macmillan Co., New York, 1934. Many of Swann's temperature, size, and distance estimates relating to intra-atomic and astronomic bodies are used in the *Urantia Papers*, as are several of his analogies and illustrations (e.g., "if the volume of a proton should be magnified to the size of a head of a pin, then, in comparison, a pin's head would attain a diameter equal to that of the earth's orbit around the sun.")

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Urantia Papers, page 479: Paper 42, *"Energy -- Mind and Matter."* Section 9, "Natural Philosophy."

SWANN, W.F.G. *The Architecture of the Universe.* Macmillan Co., New York, 1934. Swann's opening chapter on `The Dogmas of Natural Philosophy,' is reproduced with little change in Section 9, `Natural Philosophy,' of Paper 42. Swann's temperature, size, and distance estimates relating to intra-atomic and astronomic bodies are used in the Papers, as are several of his analogies and illustrations."

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Urantia Papers, page 481-2: Paper 42, *"Energy -- Mind and Matter."* Section 11, "Universe Mechanisms."

NOBLE, EDMUND. *Purposive Evolution: The Link Between Science and Religion.* Henry Holt and Co., New York, 1926.

Noble's theory of cosmic self-maintenance (the universe as purposive) is referred to in the Urantia Papers on p. 482.
Part I of Noble's book is called, "The Universe as Humanized."
Ch. V. is called, "Is the Universe an Organism?"
Part II is called, "Purposiveness in General."
Ch. XIX is called, "Cosmic Self-Maintenance: The Universe as Purposive."

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Urantia Papers, page 483, last: "The material eyes are truly the windows of the spirit-born soul."

DA VINCI, LEONARDO. 1452-1519. (Italian painter). "The eyes are the windows of the soul."

DU BARTAS, G.S. ***Devine Weeks and Workes.*** Sylvester translation: Du Bartas: "These lovely lamps, these windows of the soul." (I, vi).

Urantia Papers, page 553.6: "Here you are face to face with true friends and understanding counselors, angels who are really able to help you "to see yourself as others see you" and "to know yourself as angels know you."

BURNS, ROBERT. 1759-1796. ***The Cotter's Saturday Night***. (Scottish poet): "to see ourselves as others see us."

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Urantia Papers, page 553, last: "Even on Urantia, these seraphim teach the everlasting truth: If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well."

SADLER, WILLIAM S. ***The Physiology of Faith and Fear;*** or, The Mind in Health and Disease. A.C. McClurg & Co., Chicago, 1912.

Sadler: "Spiritually, a man can be `born again,' start out afresh with new and heaven-born desires; and this wonderful process can be wrought in an instant, in a moment of time, by the simple choosing of the `mind of Christ' in the place of the mind of self; by the simple surrender of the human will to the Divine Will." (p. 487).

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Urantia Papers, page 556, #3.

DELAND, MARGARETTA. 1857-?. (American author). "A pint can't hold a quart -- if it holds a pint it is doing all that can be expected of it."

Urantia Papers, page 556, #4.

WALPOLE, HORACE. 1661-1724. (English author). "Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent."

Urantia Papers, page 556, #7.

LONGFELLOW, HENRY WADSWORTH. 1807-1882. (American poet). "Nothing with God can be accidental."

Urantia Papers, page 556, #8.

DISRAELI, BENJAMIN. 1804-1881. (English statesman):

"Action may not always bring happiness; but there is no happiness without action."

Urantia Papers, page 556, #9.

RICHTER, JOHN PAUL. 1763-1826. (German humorist):

"Only action gives to life its strength as only moderation gives to life its charm."

Urantia Papers, page 556, #11.

FRANCIS, SIR PHILIP. 1740-1818. (English statesman): "Actions are ours, their consequences belong to heaven."

MORE, HANNAH. 1745-1833. (English author): "Life though a short, is a working day."

Urantia Papers, page 556, #12.

SENECA, LUCIUS ANNAEUS. 4 B.C.-65 A.D. (Roman Stoic philosopher): "Wisdom is seldom gained without suffering. We become wiser by adversity."

EDWARDS, TRYON, original compiler. ***The New Dictionary of Thoughts.*** Classic Publishing Co., London & New York, 1890-1934 and later. **Edwards**: "No man is more unhappy than the one who is never in adversity; the greatest affliction of life is never to be afflicted."

Urantia Papers, page 556, #13.

SPURGEON, CHARLES. 1834-1892. (English clergy):

"Stars may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of."

Urantia Papers, page 556, #14.

AMIEL, HENRI FREDERIC. 1821-1881. (Swiss philosopher): "Before giving advice we must have secured its acceptance, or rather, have made it desired."

Urantia Papers, page 557, #15.

LAVATER, JOHN CASPER. 1741-1801. (Swiss theologian): "All affectation is the vain and ridiculous attempt of poverty to appear rich."

Urantia Papers, page 557, #16.

MILL, JOHN STUART. 1806-1873. (English economist): "There are many truths of which the full meaning cannot be realized until personal experience has brought it home."

TAYLOR, JEREMY. 1613-1667. (English bishop): "Many secrets of religion are not perceived till they be felt, and are not felt but in the day of a great calamity."

Urantia Papers, page 557, #18.

EDWARDS, TRYON, original compiler. ***The New Dictionary of Thoughts.*** Classic Publishing Co., London & New York, 1890-1934 and later.

"Anger is as to a stone cast into a wasp's nest." Malabar Proverb.

(Quoted in Tyron Edwards' *The New Dictionary of Thoughts*.)

Urantia Papers, page 557, #19.

LOWELL, JAMES RUSSELL. 1819-1891. ***"Democracy and Addresses."*** (American poet and essayist): "Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come."

Urantia Papers, page 557, #21.

GOETHE, JOHANN WOLFGANG VON. 1749-1832. (German poet, dramatist and philosopher): "The highest problem of any art is to cause by appearance the illusion of a higher reality."

Urantia Papers, page 557, #22.

BROWNING, ROBERT. 1812-1889. (English poet): "Tis not what man does which exalts him, but what man would do!"

Urantia Papers, page 557, #24.

LAVATER, JOHN CASPER. 1741-1801. (Swiss theologian): "Act well at the moment, and you have performed a good action to all eternity."

CHAPIN, EDWIN HUBBEL. 1814-1880. (American clergy): "Every action of our lives touches on some chord that will vibrate in eternity."

Urantia Papers, page 557, #25.

BEECHER, HENRY WARD. 1813-1887. (American clergy):

"Greatness lies, not in being strong, but in the right using of strength."

Urantia Papers, page 557, #26.

EMERSON, RALPH WALDO. 1803-1882. *"Old Age*." ***Society and Solitude***. Fields, Osgood & Co., Boston, 1870. (American poet and essayist): "Knowledge exists to be imparted."

Urantia Papers, page 584: Paper 51 on Planetary Adams, section 4.

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930. Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 669: "The sudden appearance of new species and diversified orders of living organisms is wholly biologic, strictly natural. There is nothing supernatural connected with these genetic mutations."

(*Sudden* and *suddenly* are the most often italicized words in the Papers; "sudden" appears 63 times; "suddenly" appears 96 times).

VRIES, HUGO DE. ***The Mutation Theory***. Section IV, "The Sudden Appearance and the Constancy of New Varieties," in Hugo de Vries' two-volume book, *"The Mutation Theory,"* contains chapters called:
"Instances of Races which Have Arisen Suddenly in Nature,"
and "Horticultural Varieties which Have Arisen Suddenly."

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Urantia Papers, page 671.6.

BYRON, BARON GEORGE GORDON. 1788-1824. ***Letter to Prothero. Sardanapalus.*** (English poet): "The dust we tread upon was once alive." (*Sardanapalus*, Act iv, Scene 1, line 66).

Urantia Papers, page 719: Paper 64, *"The Evolutionary Races of Color,"* sections 2, 4.

OSBORN, HENRY FAIRFIELD. *Man Rises to Parnassus: Critical Epochs in the Prehistory of Man.* Princeton University Press, Princeton, NJ, 1928. Osborn's book seems to be a source for the *Urantia Papers'* discussion of successive human races in Europe from the Foxhall peoples to the Neanderthals, the Cro-Magnons and the ancestors of the Nordics. The *Papers* seem to use Osborn's geological, racial and cultural chronologies and his characterizations of the cultures of these various peoples. Osborn's discussion of the Bretons is paralleled on p. 899 of the *Urantia Papers*.

CLICK HERE TO VIEW IMAGE OF THE ORIGINAL PAGE.

Urantia Papers, page 731: Paper 65, *"The Overcontrol of Evolution,"* section 2.

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930. Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 791.4: "sowing wild oats."

PLAUTUS, TITUS MACCIUS. 254-184 B.C. ***Trinummus*** [c. 194 B.C.]. *A Three-Dollar Day*. Trans. E. F. Watling: "Philto: A good place for sowing wild oats, if there's a chance of their being nipped in the bud!" (*Trinummus*, Act 2, Scene 4, line 128).

Urantia Papers, page 803.6: "That state is best which co-ordinates most while governing least.

JEFFERSON, THOMAS. 1743-1826. (Third U.S. President): "That state is best which governs least."

Urantia Papers, page 808: Paper 72, *"Government on a Neighboring Planet."*

REVES, EMERY. *A Democratic Manifesto*. Random House, NY: Paper 72 contains a summary of Emery Reves' *A Democratic Manifesto*.

Urantia Papers, pps 891, 896, 897, 899: Paper 80, *"Andite Expansion in the Occident,"* sections 3, 8, 9, p. 899: "The superstitions of this comparatively recent sun-worshiping era even now persist in the folkways of Brittany. Although Christianized for over fifteen hundred years, these Bretons still retain charms of the New Stone Age for warding off the evil eye. They still keep thunderstones in the chimney as protection against lightning. The Bretons never mingled with the Scandinavian Nordics. They are survivors of the original Andonite inhabitants of western Europe, mixed with the Mediterranean stock."

OSBORN, HENRY FAIRFIELD. ***Man Rises to Parnassus: Critical Epochs in the Prehistory of Man.*** Princeton University Press, Princeton, NJ, 1928.

Osborn's Chapter V is called, "The Sun-Worshippers of Brittany." (pps 159-160): "Although Christianized fifteen centuries ago, the Bretons still retain some of the ornaments of the New Stone Age as amulets to ward off the evil eye. Notwithstanding the fact that they are very devout Catholics -- for we see them entering and leaving the little church in the village square of Carnac from daybreak onward, thus evidencing their belief that a visit to the house of worship is the proper introduction to the harvest fete -- they rely not only upon the virgin Mary but also upon certain ceremonials that are survivals from a religion far more ancient than Christianity itself. Some of these prehistoric rites are supposed to insure a happy marriage, others to render certain that a marriage will be blessed with children, still others to safe-guard men and animals from certain complaints and plagues or to produce fertility in cattle. In the chimneys of some of the houses you may still observe fine old stone celts -- known as `thunder stones' (Fig.73) -- hung up to repel the lightning."

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Urantia Papers, page 907.6: "Knowledge is power. Invention always precedes the acceleration of cultural development on a world-wide scale."

BACON, FRANCIS, Viscount St. Albans. 1561-1626. *"Of Heresies [De Haeresibus]"*. ***Meditationes Sacrae***. [1597]. *The Works of Francis Bacon*, Vol XIV, p. 95. Edit. James Spedding. Houghton, Mifflin and Company, Boston. *"Summery."* ***Novum Organum***. [1620].

Bacon, from Heretics: "give a wider rage to the knowledge of God than to his power; or rather to that part of God's power (for knowledge itself is power [Nam et ipsa scientia potestas est.] whereby he knows, than to that where by he works and acts; suffering him to foreknow some things as an unconcerned looker on, which he does not predestine and preordain." ("Of Heresies [De Haeresibus]." *Meditationes Sacrae*).

Bacon: "Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect." ("Summery," Part ii, paragraph 3. *Novum Organum*).

BYRON, BARON GEORGE GORDON. 1788-1824. ***Letter to Prothero. Sardanapalus.*** (English poet): "They say that 'knowledge is power.' I used to think so."

EMERSON, RALPH WALDO. 1803-1882. *"Old Age*." ***Society and Solitude***. Fields, Osgood & Co., Boston, 1870. (American poet and essayist): "Skill to do comes of doing; knowledge comes by eyes always open, and working hands; and there is no knowledge that is not power." (p. 287).

EDDY, MARY BAKER CLOVER. 1821-1910. ***Science and Health***: "If materialistic knowledge is power, it is not wisdom. It is but a blind force." (p. 196).

MANN, HORACE. 1796-1859. ***Lectures in Education***. (American educator): "Every addition to true knowledge is an addition to human power." (Number 1).

HOBBES, THOMAS. 1588-1679. ***Leviathan***. (English philosopher): "Knowledge is power." (Ch. 9).

Urantia Papers, page 919.2: "Familiarity breeds contempt; so, as the element of individual choice began to dominate mating, it became the custom to choose partners from outside the tribe."

AESOP. c. 550 B.C. *"The Fox and the Lion,"* ***Aesop's Fables***: "Familiarity breeds contempt."

SYRUS, PUBLIUS. c. 2 B.C. ***Sentences of Publilius Syrus.*** Edit. Jules Chenu [1835]. (Roman slave and poet): "Too much familiarity breeds contempt. [Nimia familiaritas parit contemptum.]" ("Maxim No 640).

LAERTIUS, DIOGENES. 211-235. ***Heraclitus***: Laertius: “Lest familiarity should breed contempt." (ix., p. 6).

DE INSULIS, ALANUS [Alain de Lille]. 1114-1203. ***Minor Anglo-Latin Satirists***: " . . . Familiarity breeds contempt." (ii., p. 454). [This is the earliest use in English, c. 1160].

CHAUSER, GEOFFREY. 1340-1400. ***Melibus.*** (English poet): "Men seyn that over -- greet homlinesse [familiarity] engendreth dispteysinge."

CAIUS. c. 70-140. ***Suetonius Tranquillus***. *"Tiberius." Twelve Caesars [De Vita Caesarum]*: "Contempt born of familiarity." (iii, 10,1).

Urantia Papers, page 919.7: Paper 82, *"The Evolution of Marriage."* Section 6, "Racial Mixtures."

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930: Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 944: The whole of Paper 85, *"The Origins of Worship."* Section titles are: "1. Worship of stones and hills 2. Worship of plants and trees 3. The worship of animals 4. Worship of the elements 5. Worship of the heavenly bodies 6. Worship of man." "At one time or another mortal man has worshiped everything on the face of the earth, including himself. He has also worshiped about everything imaginable in the sky and beneath the surface of the earth. Primitive man feared all manifestations of power; he worshiped every natural phenomenon he could not comprehend. The observation of powerful natural forces, such as storms, floods, earthquakes, landslides, volcanoes, fire, heat, and cold, greatly impressed the expanding mind of man. The inexplicable things of life are still termed "acts of God" and `mysterious dispensations of Providence.'"

HOPKINS, E. WASHBURN. ***Origin and Evolution of Religion.*** Yale University Press, New Haven, CT, 1923**: Hopkins**' Chapters include: "II. The Worship of Stones, Hills, Trees, and Plants. III. The Worship of Animals. IV. The Worship of Elements and Heavenly Phenomena. V. The Worship of the Sun. VI. The Worship of Man." (From p. 13): "Man has worshipped everything on earth, including himself, stones, hills, flowers, trees, streams, wells, ocean, and animals. He has worshipped everything he could think of beneath the earth, metals, caves, serpents, and under-world ghosts. Finally, he has worshipped everything between earth and heaven and everything in the heavens above, mist, wind, cloud, rainbow, stars, moon, sun, the sky itself, though only in part has he worshipped the spirits of all these objects. Yet with all this bewildering jumble to his discredit, man to his credit has never really worshipped anything save what he imagined behind these phenomena, the thing he sought and feared, power."

Paper 85, "The Origin of Worship," seems to use consecutively the first eight chapters of Hopkins' book. Each section in the paper corresponds to a chapter in the book.

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Urantia Papers, page 981.4: "dust to dust."

Urantia Papers, page 2023, last.

Book of Common Prayer. 1549. Episcopal Church.
"Burial of the Dead."

"Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life."

Episcopal Church. "Burial of the Dead," *Book of Common Prayer* [1549], p. 333.

Urantia Papers, page 998.3: "Remember, even if prayer does not change God, it very often effects great and lasting changes in the one who prays in faith and confident expectation."

SADLER, WILLIAM S. ***The Physiology of Faith and Fear;*** or, The Mind in Health and Disease. A.C. McClurg & Co., Chicago, 1912: "True prayer is a sort of spiritual communion between man and his Maker, a sympathetic communication between the soul and its Saviour. We do not look upon prayer as a means of changing God's will. The Divine Mind does not need to be changed; He is ever beneficent and kindly disposed toard mankind. While prayer does not change God, it certainly does change the one who prays, and this change in the mind of the praying soul is sometimes immediate, profound, and often wholly inexplicable." ("Prayer the Master Mind Cure," p. 476).

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Urantia Papers, page 1003: Paper 92, *"The Later Evolution of Religion."*

HOPKINS, E. WASHBURN. *Origin and Evolution of Religion.* Yale University Press, New Haven, CT, 1923: Paper 92 incorporates some of Hopkins' comments and ethnologic observation.

Urantia Papers, page 1033: Paper 94, *"The Melchizedek Teachings in the Orient,"* section 6, "Lao-Tse and Confucius."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): This translation of the *Tao te Ching* might have been used by the revelators in the references to Taoism in Parts I, III and IV."

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Urantia Papers, page 1033.6: "Unity arises out of the Absolute Tao, and from Unity there appears cosmic Duality, and from such Duality, Trinity springs forth into existence, and Trinity is the primal source of all reality."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "Reason begets unity; unity begets duality; duality begets trinity; and trinity begets the ten thousand things. The ten thousand things are sustained by YIN; they are encompassed YANG, and the immaterial breath of life [CH'I] renders them harmonious." (p. 119.3, Ch. 42).

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Urantia Papers, page 1033.6: "Goodness begets goodness, but to the one who is truly good, evil also begets goodness."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "The good I meet with goodness; the bad I also meet with goodness." (p. 121.1, Ch. 49).

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Urantia Papers, page 1034.2: "The Absolute Deity does not strive but is always victorious; he does not coerce mankind but always stands ready to respond to their true desires; the will of God is eternal in patience and eternal in the inevitability of its expression."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "The Heavenly Reason strives not, but it is sure to conquer...It summons not, but it comes of itself." (p. 134.4, Ch. 73).

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Urantia Papers, page 1043: Paper 95, *"The Melchizedek Teachings in the Levant,"* sections 2-5.

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: Breasted's analysis and assessments of early Egyptian social idealism and religion -- including the teachings of and Ikhnaton, the *ka* and the *ba*, Egypt's influence on the Hebrews, etc. -- are incorporated into the Urantia Papers' corresponding discussions.

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Urantia Papers, page 1046: Read all of Section 4, "The Teachings of Amenemope," and then read the following reference from Breasted:

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: (pps. 320-330):

"This new attitude is revealed to us in a remarkable treatise which we may call the `Wisdom of Amenemope.' Written by a sage named Amenemope, it is now preserved to us in a papyrus in the British Museum. [Published by Sir E.A. Wallis Budge. *Facimiles of Egyptian Hieratic Papyri in the British Museum*, etc., Pls. I-XIV, Columns I-XXVII, "The Admonition of Amenemapt, the Son of Kanekht." Second Series, London, 1923.] As so often in such counsel of the Egyptian wise men, these utterances of Amenemope are said to have been delivered by the sage to his son . . .

"To his son, therefore, Amenemope constantly holds up this attitude towards life, that it is to be lived both in personal and official relations, in full realisation of momentary responsibility to God. This ultimate intensity of conscience and God-consciousness in the teachings of an Egyptian thinker in the Tenth Century B.C., before any of the Old Testament was written, is the more remarkable, because we now know that the `Wisdom of Amenemope' was translated into Hebrew, it was read by Hebrews, and an important part of it found its way into the Old Testament . . .

"In the wise conclusion that riches `make themselves wings' and fly away, Amenemope's graphic picture of the uncertainty and perishability of earthly good, we recognise a figure which has come down to us through the editor of the Hebrew Book of Porverbs . . .

"The contrast is obviously between `the words of men' and `the acts of God,' and when it is stated that they both `diverge' the meaning evidently is `from each other.' We thus have here in its oldest form the world-wide proverb, `Man proposes, God disposes.'"

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Urantia Papers, page 1084, #6: "Paul little dreamed that his well-intentioned letters to his converts would someday be regarded by still later Christians as the "word of God."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928.

Bundy: "Most of our Christian theology comes from Paul, but Paul never thought that he would become Christianity's first great theologian. It never occurred to him that his formulations of his own personal faith would become normative for later Christian thought. His statements of his faith were not framed in a selfconscious way. His only interest was in expressing the controlling elements of his experience of Christ. His doctrines of the cross and resurrection were in no sense formal for himself or for his original readers. They were far removed from theological theories, for both were cardinal centers of his personal Christian experience. Paul felt that he had been crucified with Christ, that he had died with him, and that he had seen the Risen Lord on the Damascus Road." (p. 289.1).

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Urantia Papers, page 1118.1: "To the unbelieving materialist, man is simply an evolutionary accident.

RUSSELL, BERTRAND. 1872-1970. ***Mysticism and Logic and Other Essays***. Longmans, Green and Co., London, 1921. (English sociologist and philosopher): "Such, in outline, but even more purposeless, more void of meaning, is the world which Science presents for our belief. Amid such a world, if anywhere, our ideals henceforward must find a home. That Man is the product of causes which had no provision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocation of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction is the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins -- all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only with in the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built." (p. 47.2).

(Rufus M. Jones, in his book, *"The Inner Life,"* also quotes Russell to illustrate the same idea as the revelators).

Urantia Papers, page 1143: The preamble and section 1 of Paper 104, *"Growth of the Trinity Concept."*

HOPKINS, E. WASHBURN. *Origin and Evolution of Religion.* Yale University Press, New Haven, CT, 1923. This is similar to Hopkins' chapters on "The Triad," "The Hindu Trinity," "The Buddhistic Trinity," and "The Christian Trinity."

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Urantia Papers, page 1170: Paper 106, *"Universe Levels of Reality,"* Section 8, "The Trinity of Trinities."

BISHOP, WILLIAM SAMUEL. ***The Theology of Personality***. Longmans, Green & Co., New York, 1926. Bishop uses the terms "triunity" and `A Trinity of Trinities' in the exposition of his constructive theology. These terms are completely re-worked in the *Urantia Papers*. (p. 142). On p. 144 Bishop gives credit to Dr. William Newton Clarke for the term "Tri-unity."

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Urantia Papers, page 1215: Paper 111, *"The Adjuster and the Soul,"* preamble.

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: Breasted's analysis and assessments of early Egyptian social idealism and religion -- including the teachings of and Ikhnaton, the *ka* and the *ba*, Egypt's influence on the Hebrews, etc. -- are incorporated into the Urantia Papers' corresponding discussions.

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Urantia Papers, page 1276: Paper 116, *"The Almighty Supreme,"* section 7, "The Living Organism of the Grand Universe."

NOBLE, EDMUND. ***Purposive Evolution: The Link Between Science and Religion.*** Henry Holt and Co., New York, 1926. Noble's chapter, "Is the Universe an Organism?" (in which he gives a negative answer) seems to be responded to by the revelators on p.s 1276-77: "The Living Organism of the Grand Universe."

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Urantia Papers, page 1286.4: "The act is ours, the consequences God's." Bible, CO1 3:6-9.

FRANCIS, SIR PHILIP. 1740-1818. (English statesman):

> "Actions are ours, their consequences belong to heaven."

Urantia Papers, page 1336.1: "While the Stoics professed to be the "offspring of God," they failed to know him and therefore failed to find him."

BACON, FRANCIS, Viscount St. Albans. 1561-1626. *"Of Heresies [De Haeresibus]"*. ***Meditationes Sacrae***. [1597]. *The Works of Francis Bacon*, Vol XIV, p. 95. Edit. James Spedding. Houghton, Mifflin and Company, Boston. *"Summery."* ***Novum Organum***. [1620].

Bacon: "Yet he is not far from each one of us, for 'In him we live and move and have our being;' as even some of your poets have said, 'For we are indeed his offspring.' Being then God's offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man." Francis Bacon, quoting from the Bible, Acts 17:28-29. ("Of Heresies [De Haeresibus]" *Meditationes Sacrae. The Works of Francis Bacon*, Vol XIV, p. 95).

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). Lao-Tse: "For we are your offspring." (line 4).

ARATUS. c. 315-240 B.C. ***Phaenomena.*** Lombardo, Stanley translation: *Sky Signs: Aratus' Phaenomena*: "From Zeus let us begin, whom we mortals never leave unnamed: Full of Zeus are all streets and all gathering places of men, and full are the sea and harbors. Everywhere we all have need of Zeus. For we are also his offspring." [This is said to be the passage quoted by St. Paul, Acts 17:28].

Aratus: "The sky is our song and we begin with Zeus; for men cannot speak without giving Him names: the streets are detailed with the presence of Zeus, the forums are filled, the sea and its harbors are flooded with Zeus, and in Him we move and have all our being. For we are His children, and he blesses our race with beneficent signs, and wakes man to his work, directing his mind to the means of his life." (Stanley Lombardo trans: *Sky Signs: Aratus' Phaenomena*. p.1).

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "Reason [`the eternal prototype of Reason; the standard of Reason; the objective standard of truth; the Tao'] is empty, but its use is inexhaustible. In its profundity, verily, it resembles the arch-father of the ten thousand things. . .Oh, how calm it seems to remain." (p.99.1).

Urantia Papers, page 1443: "Let us love God, for he first loved us. By God's love and through his mercy we shall be saved. Poor men and rich men are brothers. God is their Father. The evil you would not have done you, do not to others."

BUTLER, SAMUEL. 1835-1902. ***Samuel Butler's Notebooks***. Edit. Geoffrey Keynes and Brian Hill. E.P. Dutton & Company, Inc., New York, 1951. Edit. Henry Festing Jones. "To be loved by God is the same as to love him. We love Him because He first loved us." (p. 33, Henry Festing Jones, ed.).

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Urantia Papers, pages 1450 and 1451: Paper 131, *"The World's Religions,"* section 6, "Suduanism (Jainism)" and section 7, "Shinto."

FROST JR., S.E., compiler and editor. ***The Sacred Writings of the World's Great Religions.*** The New Home Library,, New York, 1943. Frost's book is a selection from previous) and uncited) translations of various holy books. The *Urantia Papers* appear to use this book's Jain and Shinto translations and selections in its `abstract of Ganid's manuscript' dealing with these religions.

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Urantia Papers, page 1451: Paper 131, *"The World's Religions,"* section 7, "Shinto."

ASTON, W. G. *Shinto, the Way of the Gods.* Longmans, Green & Co., New York, 1968: Sentences from Aston's translation of the `Wa Rongo' collection of Shinto oracles, rewritten or paraphrased, constitute the selection of Ganid's abstact of Shinto." [The Wa Rongo collection starts on p. 368 of Aston's book].

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Urantia Papers, page 1451: Paper 131, *"The World's Religions,"* section 8, "Taoism."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). This translation of the *Tao te Ching* seems to have been used by the revelators in the references to Taoism in Parts I, III and IV."

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Urantia Papers, page 1451, last: Paper 131, *"The World's Religions,"* section 8, "Taoism." "How pure and tranquil is the Supreme One and yet how powerful and mighty, how deep and unfathomable! This God of heaven is the honored ancestor of all things."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Reason is empty, but is use is inexhaustible. In its profundity, verily, it resembles the arch-father of the ten thousand things." (p. 99.1, Ch. 4).

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Urantia Papers, page 1451, last: "If you know the Eternal, you are enlightened and wise. If you know the Eternal, then does ignorance manifest itself as evil, and thus do the passions of sin arise."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). The Carus translation of Lao-Tse's *Tao te Ching* might have been used by the revelators in the references to Taoism in Parts I, III and IV. "Knowing the eternal means enlightenment. Not knowing the eternal causes passions to rise; and that is evil." (p. 104.6, Ch. 16).

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Urantia Papers, page 1451, last: "This wondrous Being existed before the heavens and the earth were. He is truly spiritual; he stands alone and changes not. He is indeed the world's mother, and all creation moves around him."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "There is a Being wondrous and complete. Before heaven and earth, it was. How calm it is! How spiritual! Alone it stands, and it changes not. . . . Yet therefore can it be the world's mother." (p. 90.3, Ch. 25).

Lao-Tse: "The Unnameable is of heaven and earth the beginning. The Nameable becomes of the ten thousand things the mother." (p. 97.1, Ch. 1).

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Urantia Papers, page 1452.1: "Even if one has but a little knowledge, he can still walk in the ways of the Supreme; he can conform to the will of heaven."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "If I have ever so little knowledge, I shall walk in the great Reason." (p. 123, Ch. 53).

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Urantia Papers, page 1452.2: "All things depend on the Great Source of life. The Great Supreme seeks no credit for his bestowals."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "The ten thousand things depend upon it for their life. . . .When its merit is accomplished it assumes not the name." (p. 114.6, Ch. 34).

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Urantia Papers, page 1452.2: "True goodness is like water in that it blesses everything and harms nothing. And like water, true goodness seeks the lowest places, even those levels which others avoid, and that is because it is akin to the Supreme."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Superior goodness resembles water. Water in goodness benefits the ten thousand things, yet it quarrels not. Because it dwells in places which the multitude of men shun, therefore it is near unto the eternal Reason." (p. 100.4, Ch. 8).

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Urantia Papers, page 1452.2: "He guides and directs, but without self-assertion."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Reason always practices non-assertion, and there is nothing that remains undone." (p. 115.5, Ch. 37).

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Urantia Papers, page 1452.3: "The wise man universalizes his heart."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "[The holy man] universalizes his heart." (p. 122.1, Ch. 49).

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Urantia Papers, page 1452.3: "The wise man universalizes his heart. A little knowledge is a dangerous thing. Those who aspire to greatness must learn to humble themselves."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A little learning is a dangerous thing." (*Essay on Criticism*. Part II, line 215).

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Urantia Papers, page 1452.3: "In creation the Supreme became the world's mother. To know one's mother is to recognize one's sonship."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "When the world takes its beginning, Reason becomes the world's mother. When he who knows his mother, knows in turn that he is her child." (p. 123.2, Ch. 52).

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Urantia Papers, page 1452.3: "Relate yourself to every man as if you were in his place. Recompense injury with kindness. If you love people, they will draw near you."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "The holy man has not a heart of his own. The hundred families' hearts he makes his heart. The good I meet with goodness; the bad I also meet with goodness. . .The hundred families fix upon him [the holy man] their ears and eyes." (p. 121.5, Ch. 49).

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Urantia Papers, page 1452.4: "The Great Supreme is all-pervading; he is on the left hand and on the right; he supports all creation and indwells all true beings."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "How all-pervading is the great Reason! It can be on the left and it can be on the right. The ten thousand things depend upon it for their life, and it refuses them not." (p. 114.6, Ch. 34).

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Urantia Papers, page 1452.4: "The Supreme is the secure refuge of all creation."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "It is Reason that is the ten thousand creatures' refuge." (p. 128.4, Ch. 62).

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Urantia Papers, page 1488.4: "--the government of all mankind, by all mankind, and for all mankind."

LINCOLN, ABRAHAM. 1809-1865. ***Gettysburg Address***. [November 19, 1863]. (16th U.S. President): ". . .of the people, by the people, and for the people. . ."

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Urantia Papers, page 1675.1: "Jesus hardly regarded this world as a `vale of tears.' He rather looked upon it as the birth sphere of the eternal and immortal spirits of Paradise ascension, the `vale of soul making.'" (Also see Reference at *Urantia Papers*, page 449.3, above).

KEATS, JOHN. 1795-1821. "Letter to George and Georgiana Keats," [April 21, 1819]. ***The Letters of John Keats***. Edit. Maurice B. Forman. Oxford University Press, 1935. (p.335). Edit. Gittings. (p.249). (English poet): "The common cognomen of this world among the misguided and superstitious is a 'vale of tears' from which we are to be redeemed by a certain arbitrary interposition of God and taken to Heaven. --What a little circumscribed straightened notion! Call the world if you Please 'The vale of Soul-making.' Then you will find out the use of the world."

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Urantia Papers, page 1707: Paper 153, *"The Crisis at Capernaum."*

BURTON, ERNEST DEWITT AND MATTHEWS, SHALLER. ***The Life of Christ*** University of Chicago Press, Chicago, 1900, 1927. The content of Burton's book does not appear to be used but rather its chapter and section titles. Parallel titles include:

"The Crisis at Capernaum,"
"Discourse on Spiritual Freedom,"
"The Widespread Fame of Jesus (Christ),"
"The Man With the Withered Hand,"
"The Woman Taken from Adultery,"
and "(More) Parables by the Sea."

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Urantia Papers, page 1728: Paper 155, *"Fleeing Through Northern Galilee,"* section 5, "The Discourse on True Religion" and section 6, "The Second Discourse on Religion."

SABATIER, AUGUSTE. ***Religions of Authority and the Religion of the Spirit.*** McClure, Phillips & Co., New York, 1904. The sections in the *Urantia Papers* which distinguish the religions of authority from the religion of the spirit are an amplification of Sabatier's thesis. The *Papers*' listing of the "three manifestations of the religious urge" on p. 1728 correspond to Sabatier's "Three Degrees of Religious Evolution" (on p. 369 in Sabatier.) Sabatier's book was quite influential; both Rufus Jones and Walter Bundy, among others, refer to the religions of authority and the religion of the spirit, attributing the origin of the latter to Jesus, as does Sabatier.

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Urantia Papers, pages 1792 and 1796: Paper 162, *"At the Feast of Tabernacles,"* section 3, "The Woman Taken in Adultery." and section 7, "The Discourse on Spiritual Freedom."

BURTON, ERNEST DEWITT AND MATTHEWS, SHALLER. ***The Life of Christ*** University of Chicago Press, Chicago, 1900, 1927. The content of Burton's book does not appear to be used but rather its chapter and section titles. Parallel titles include:
"The Crisis at Capernaum,"
"Discourse on Spiritual Freedom,"
"The Widespread Fame of Jesus (Christ),"
"The Man With the Withered Hand,"
"The Woman Taken from Adultery,"
and "(More) Parables by the Sea."

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Urantia Papers, page 1863: "The world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus' doctrine of the kingdom of heaven."

NASH, ARTHUR. *The Golden Rule in Business.* Fleming H. Revell Company, New York, 1923. "Christianity had not failed, simply because Christianity had not yet been tried." (p. 63).

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Urantia Papers, page 1874.6: Paper 171, *"On the Way to Jerusalem,"* section 7, "As Jesus Passed By." "Goodness is effective only when it is attractive."

FOSDICK, HARRY. 1878-? ***The Hope of the World.*** Harper and Brothers, New York & London, 1933. (American clergy). "Goodness is effective only when it is attractive," is the essence of Fosdick's sermon, "The Fine Art of Making Goodness Attractive," on p. 195 of his book, *"The Hope of the World."*

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Urantia Papers, page 1954.4: "that hope which springs eternal in the human breast."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "Hope humbly then; With trembling pinions soar; Wait the greater teacher Death, and God adore! What future bliss, he gives not thee to know, But gives that Hope to be thy blessing now. Hope springs eternal in the human breast: Man never Is, but always To be blest: The soul, uneasy and confin'd from home, Rests and expatiates in a life to come." (*Essay on Man*, epistle i, line 95).

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Urantia Papers, pps. 1954 and 1955: Paper 181, *"Final Admonitions and Warnings,"* section 1, "Last Words of Comfort." (Re: stoicism and optimism).

PALMER, GEORGE HERBERT. *The Autobiography of a Philosopher.* Greenwood Press reprint, New York, 1968, 1930: "The Good News of the fatherhood of God I accept, and find in it daily strength. Two inferior forms of hardihood have often appeared. One of them is Stocism, the refusal to be crushed, the sense of an inner dignity which enables me to stand on my own feet, no matter what happens. A second of milder aspect is the habit of looking on the bright side. In everything one side is brighter than another. Let me turn myt face in that direction. Before Jesus revealed the strength available through the fatherhood of God, these palliatives had value. But they are superficial and do not touch the sources of inner peace as do the words of Jesus." (pps. 101-102).

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Urantia Papers, page 2016.7: "Although Jesus did not die this death on the cross to atone for the racial guilt of mortal man . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The cross of Jesus has almost broken down under the weight of the theories of atonement that have been heaped upon it. But Jesus himself attached no expiatory or propitiatory significance to his death; he fitted it into no scheme of salvation." (p. 261.3).

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Urantia Papers, page 2063.3: "If religion is an opiate to the people, it is not the religion of Jesus."

MARX, KARL. 1818-1883. *"Introduction."* ***Towards A Critique of Hegel's Philosophy of Right***. [1844]. Trans. and ed. David McLellan. Basil Blackwell, Oxford, 1971: "Religious suffering is at the same time an expression of real suffering. Religion is the sigh of the oppressed creature, the feeling of a heartless world and the soul of soulless circumstances. It is the opium of the people." (p. 116.1).

Urantia Papers, page 2075.2: "Christianity exhibits a history of having originated out of the unintended transformation of the religion of Jesus into a religion about Jesus."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Christianity from the moment of its birth was a religion about Jesus rather than the religion of Jesus." (p. 277).

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Urantia Papers, page 2075: Paper 195, *"After Pentecost,"* sections 5-10.

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932. Every chapter of Jones' book seems to be used in the revelators' discussions of Christianity's struggle to awaken to its spiritual mission in the face of modern secularism and its own institutional shortcomings. The paragraphs of Section 10, "The Future," might be drawn consecutively from the last half of Jones' book.

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Urantia Papers, page 2075, last: "A lasting social system without a morality predicated on spiritual realities can no more be maintained than could the solar system without gravity."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "It has been well said that, `what gravitation is to the solar system that is morality to the social life.'" (p. 35).

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Urantia Papers, page 2076.3: "As you view the world, remember that the black patches of evil which you see are shown against a white background of ultimate good. You do not view merely white patches of good which show up miserably against a black background of evil."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The central faith of the chapter, however, is the faith which Phillips Brooks so powerfully preached a generation ago, that in the ultimate nature of things the black squares are on a white background and not the white squares on a black one." (p. 70).

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Urantia Papers, page 2076.6: "Scientists have unintentionally precipitated mankind into a materialistic panic; they have started an unthinking run on the moral bank of the ages, but this bank of human experience has vast spiritual resources; it can stand the demands being made upon it."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "There is a `run' on the bank of the ages and the most stable moral and spiritual assets of the past are being critically scrutinized." (p. vi).

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Urantia Papers, page 2076.8: "A little knowledge is truly disconcerting."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A little learning is a dangerous thing." (*Essay on Criticism*. Part II, line 215).

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Urantia Papers, page 2076.9: "At the time of this writing the worst of the materialistic age is over; the day of a better understanding is already beginning to dawn. The higher minds of the scientific world are no longer wholly materialistic in their philosophy, but the rank and file of the people still lean in that direction as a result of former teachings. But this age of physical realism is only a passing episode in man's life on earth. Modern science has left true religion -- the teachings of Jesus as translated in the lives of his believers -- untouched. All science has done is to destroy the childlike illusions of the misinterpretations of life."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The main trouble is that while the pillar thinkers of the world have seen and announced the bankruptcy of materialism there are hosts of lesser men who go on retailing materialistic theories of the universe to their students and leaving them stranded on the windy waste of speculation . . .As a matter of actual fact what does science undermine and what does it leave untouched? . . .Primitive theories and child-minded interpretations of the universe and of life must be examined in the light of fuller knowledge and of enlarged collections of facts, and only those theories and interpretations which bear the insignia of tested truth will in the long run abide." (pps. 44-45).

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Urantia Papers, page 2077.1: "Science is a quantitative experience, religion a qualitative experience, as regards man's life on earth. Science deals with phenomena; religion, with origins, values, and goals. To assign causes as an explanation of physical phenomena is to confess ignorance of ultimates and in the end only leads the scientist straight back to the first great cause -- the Universal Father of Paradise."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "This method of `explaining' by causes, which is quite adequate for purposes of control and prediction, is manifestly inadequate and unsatisfactory if we are bent upon finding the *ultimate* ground of truth and reality. This method of regress leaves the universe handing loose in mid-air with no final rational support." (p. 53).

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Urantia Papers, page 2077.5: "The materialistic sociologist of today surveys a community, makes a report thereon, and leaves the people as he found them. Nineteen hundred years ago, unlearned Galileans surveyed Jesus giving his life as a spiritual contribution to man's inner experience and then went out and turned the whole Roman Empire upside down."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "His answer is that a former generation `surveyed the wondrous Cross on which the Prince of glory dies,' and then went out and turned their communities upside down, while we today spend endless time `surveying' our communities, and leave them about as they were before." (p. 19).

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Urantia Papers, page 2077.6: "But religious leaders are making a great mistake when they try to call modern man to spiritual battle with the trumpet blasts of the Middle Ages. Religion must provide itself with new and up-to-date slogans. Neither democracy nor any other political panacea will take the place of spiritual progress. False religions may represent an evasion of reality, but Jesus in his gospel introduced mortal man to the very entrance upon an eternal reality of spiritual progression."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Why is it that they do not do it? And the anwer is that they no longer see the tremendous meaning in that phrase which thrilled the heart of Isaac Watts when he wrote the hymn. Why doesn't the old trumpet rally them to battle? . . .It is not enough to reply that nobody any more uses the great phrases or any longer blows the trumpet. The trouble is that for hosts of persons the noble words have lost their magic when they are heard . . .What is wanted is vivid, vital interpretation in terms of our epoch of the great truths those ancient words were uttering . . ." (pps. 19-21).

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Urantia Papers, page 2077.7: "To say that mind "emerged" from matter explains nothing. If the universe were merely a mechanism and mind were unapart from matter, we would never have two differing interpretations of any observed phenomenon. The concepts of truth, beauty, and goodness are not inherent in either physics or chemistry. A machine cannot know, much less know truth, hunger for righteousness, and cherish goodness."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Nobody yet in the long procession of philosophers or scientists has given the least inkling of an explanation of how mind could possibly be produced by matter, or be evolved from it. The lastest 'explanation' is to say that it has `emerged.' Mind is always presupposed in all explanations." p. 55.

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Urantia Papers, page 2078.6: "Science should do for man materially what religion does for him spiritually: extend the horizon of life and enlarge his personality. True science can have no lasting quarrel with true religion. The "scientific method" is merely an intellectual yardstick wherewith to measure material adventures and physical achievements. But being material and wholly intellectual, it is utterly useless in the evaluation of spiritual realities and religious experiences."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "There are, as we have seen, certain severe limitations to the range and scope of the scientific method of knowledge as it has been taken over from physics. It can deal with the facts and events of the visible universe, down to infinitesimal magnitudes and out to cosmic worlds unbelievably remote. Its range in this field seems to have no limits. But it has nothing to say, and can have nothing to say, on the question of ultimate realities of an eternal order which are essential to a spiritual religion, nor, it must be added, can such a scientific method unaided give a completely intelligible explanation of the things which it reports and describes. It cannot deal with ultimate origins or goals." (p. 49).

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Urantia Papers, page 2078.6: "True science can have no lasting quarrel with true religion."

MILLIKAN, ROBERT ANDREWS. ***Science and Life.*** Books for Libraries Press, New York, 1924: "The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood." (p. 43).

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Urantia Papers, page 2078.7: "The inconsistency of the modern mechanist is: If this were merely a material universe and man only a machine, such a man would be wholly unable to recognize himself as such a machine, and likewise would such a machine-man be wholly unconscious of the fact of the existence of such a material universe. The materialistic dismay and despair of a mechanistic science has failed to recognize the fact of the spirit-indwelt mind of the scientist whose very supermaterial insight formulates these mistaken and self-contradictory concepts of a materialistic universe."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Science by its method of external observation finds it necessary to regard *the mind of the observer* as though it were a disinterested spectator of facts and events, which would go on exactly the same if the spectator were not there. This spectator mind is supposed to report what is there outside itself, like a faithful camera, without altering or coloring in the very least what is presented to it. It should be noted in passing that we are left on this supposition with no *origin* for the spectator mind, and we are offered no explanation of how such a mind can know facts that are outside itself and foreign to itself." (p.53).

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Urantia Papers, page 2078.9: "The realities and values of spiritual progress are not a "psychologic projection"--a mere glorified daydream of the material mind . . . And let not your dabblings with the faintly glimpsed findings of `relativity' disturb your concepts of the eternity and infinity of God. And in all your solicitation concerning the necessity for self-expression do not make the mistake of failing to provide for Adjuster-expression . . ."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "It is further assumed by these theories that religion is nothing but an idealistic "projection," as a method of relief from the hard conditions of life and of the world . . .The comforts of religion are held to be in the same order as daydreamings, auto-suggestions, wish-visions and mind-creations . . .Ideas of relativity, which have entered the stream of modern thought through Einstein's contribution to science, have tended to upset our old-time stable faiths in the immutable, the permanent, the eternal. . . .Self-expression means giving scope to one's peculiar gifts or life-urges. Just why they should count more powerfully than `the still small voice' of the ideal self . . ." (pps. 24-28).

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Urantia Papers, page 2079.8: "If man is only a machine, by what technique does this man come to believe or claim to know that he is only a machine? The experience of self-conscious evaluation of one's self is never an attribute of a mere machine. A self-conscious and avowed mechanist is the best possible answer to mechanism. If materialism were a fact, there could be no self-conscious mechanist. It is also true that one must first be a moral person before one can perform immoral acts."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Science by its method of external observation finds it necessary to regard *the mind of the observer* as though it were a disinterested spectator of facts and events, which would go on exactly the same if the spectator were not there. This spectator mind is supposed to report what is there outside itself, like a faithful camera, without altering or coloring in the very least what is presented to it. It should be noted in passing that we are left on this supposition with no *origin* for the spectator mind, and we are offered no explanation of how such a mind can know facts that are outside itself and foreign to itself." (p. 53).

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Urantia Papers, page 2080.5: "Mechanists – humanists – tend to drift with the material currents. Idealists and spiritists dare to use their oars with intelligence and vigor in order to modify the apparently purely material course of the energy streams."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The trouble comes from the fact that a powerful "drift" of suggestion, sentiment, and habit carries along a multitude of persons who have no explicit creed or theory of things, but who go with the push and trend of the secular current." (p. 16).

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Urantia Papers, page 2082.8: "Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment."

NASH, ARTHUR. ***The Golden Rule in Business.*** Fleming H. Revell Company, New York, 1923: "We are now rushing headlong into more and more complex associations, and the great cosmic prayer for the solution of our human problems is more urgent than ever before in the world's history. Humanity is all a-quiver. We know that we are on the borderland of an unexplored continent of man's psychological possibilities." (p. 124).

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Urantia Papers, page 2083.5: "The world needs more firsthand religion. Even Christianity -- the best of the religions of the twentieth century -- is not only a religion about Jesus, but it is so largely one which men experience secondhand."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "III. First-hand Religion. What the hour demands is a vital return to religion as it is in its first intention." (p. 80).

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Urantia Papers, page 2083.6: "Christianity has dared to lower its ideals before the challenge of human greed, war-madness, and the lust for power; but the religion of Jesus stands as the unsullied and transcendent spiritual summons, calling to the best there is in man to rise above all these legacies of animal evolution and, by grace, attain the moral heights of true human destiny."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The fact that Christianity in its organized forms lowered its ideals and enthusiastically `blessed' the war weakens its creative and constructive power for the crisis in which it now finds itself, but a return to clear sxpiritual vision and moral leadership on the part of the churches is the one hope of the hour. The only way out of the world confusion is through a clarification of spiritual vision and a recording of those moral realities on which a solid civilization can be built." (p. 36).

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Urantia Papers, page 2083, last: "So-called Christianity has become a social and cultural movement as well as a religious belief and practice. The stream of modern Christianity drains many an ancient pagan swamp and many a barbarian morass; many olden cultural watersheds drain into this present-day cultural stream as well as the high Galilean tablelands which are supposed to be its exclusive source."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Christian civilization is, therefore, by no means a river with a single source. On the contrary, it drains swamps and morasses and remote watersheds as well as that high Galilean tableland from which the original stream emerged." (p. 80).

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Urantia Papers, page 2085.4: "The true church--the Jesus brotherhood--is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*."

BUNDY, WALTER E. *The Religion of Jesus.* The Bobbs Merrill Company, Indianapolis, 1928: "What we should seek is not conformity but unity in the midst of greatest natural variety." (p. 306.1).

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Urantia Papers, page 2086 ¶4: "But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome. This same Christianity conquered – absorbed and exalted – the whole stream of Hebrew theology and Greek philosophy. And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered the whole Western world. Christianity contains enough of Jesus' teachings to immortalize it."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The conquests of Christianity at critical epochs of history seem like marvels of romance rather than records of sober fact. A little band of disciples of a crucified carpenter from an obscure town inaugurated a missionary movement which in less than three centuries conquered the Roman Empire. The spiritual conquest and transformation of the virile pagan races which emerged out of the northern forests and, in the fifth century, overthrew the Roman civilization was perhaps an even greater marvel." (p. 1).

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Urantia Papers, page 2087: Paper 196, *"The Faith of Jesus,"* preamble, sections 1-2; etc.

BUNDY, WALTER E. *The Religion of Jesus.* The Bobbs Merrill Company, Indianapolis, 1928. Portions from every chapter of Bundy's book, whose thesis is that the human Jesus founded the religion of personal experience and that we must recover the religion *of* Jesus from the religion *about* Jesus, are concentrated in Paper 196, with the retention of many of Bundy's exact wordings.

Another Bundy book, *Our Recovery of Jesus*, is a companion volume to *The Religion of Jesus*. This one has material that parallels paragraphs in Paper 196 which were not paralleled by the preceding book. The two books together supply much of the basis of the preamble and the first two sections.

Urantia Papers, page 2087.2: "Jesus' God was at one and the same time "The Holy One of Israel" and "The living and loving Father in heaven."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The faith in God that came to Jesus by social inheritance he makes his very own in that the Holy One of Israel lays hold on the deepest sources of his personal life and in the crucible of his religious experience becomes the Heavenly Father." (p. 85).

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Urantia Papers, page 2087.3: "Jesus did not cling to faith in God as would a struggling soul at war with the universe and at death grips with a hostile and sinful world;..."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus did not resort to faith in God as a man at bay in the world; he did nottrudge along under the strain of existence as a man who makes the best of things. In spite of all the facts to the contrary, Jesus felt the thrill of living life in the uninterrupted presence of the Heavenly Father, and he lived his life as an experiment in faith, not as a compromise with fact." (p. 84, top).

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Urantia Papers, page 2088.4: "this Galilean, God's Galilean . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus was God's Galilean." (p. IX.1.) the first line of the Preface).

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Urantia Papers, page 2089.1: "To him prayer was . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "On the whole, we may say that prayer for Jesus meant an expression of need, a release of soul, a relief of inner pressure, conquest over severe subjective struggle, an elevation and enrichment of mind, a reinforcement and refreshment of spirit, clarifying of vision, a freshened functioning of faith, a whetting of will, discovery and illumination, restoration of confidence and courage, increased consecration and devotion, adjustment and orientation, a mobilization of personal powers to perform, in short, the energy and power by which to live and work. In prayer to God he found that marvelous source of strength that enabled him to perform the divine will even to the cup that was his to drink. Not in visions and voices, but in prayer and communion with God – purely religious sources of light and strength – Jesus learned the divine will and found the personal power to perform it." (p. 208.1-2).

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Urantia Papers, page 2089.3: "In this giant intellect of the full-grown man the faith of the child reigned supreme in all matters relating to the religious consciousness."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "He seems to have in mind no special trait; rather he lays at the very base of religious experience the whole of the child's outlook and approach to life. He regards the child mind as indispensable in the relationship of man to his Maker. It is the very heart of his conception of men as the children of God." (p. 219).

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Urantia Papers, page 2089, last: "Jesus does not require his disciples to believe in him but rather to believe with him . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus did not demand that his followers believe *in* or *on* him, but that they believe *with* him." (p. 264.1).

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Urantia Papers, page 2089, last: "Jesus most touchingly challenged his followers, not only to believe what he believed, but also to believe as he believed."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus not only challenged his followers to believe *what* he believed but to believe *as* he believed." (p. 265).

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Urantia Papers, page 2090, last: "The people heard him gladly because he was one of them, an unpretentious layman; the world's greatest religious teacher was indeed a layman."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus was a layman, a lay prophet and preacher of the kingdom of God." (p. 10).

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Urantia Papers, page 2091.5: "In the enthusiasm of Pentecost, Peter unintentionally inaugurated a new religion, the religion of the risen and glorified Christ. The Apostle Paul later on transformed this new gospel into Christianity, a religion embodying his own theologic views and portraying his own *personal experience* with the Jesus of the Damascus road."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Most of our Christian theology comes from Paul, but Paul never thought that he would become Christianity's first great theologian. It never occurred to him that his formulations of his own personal faith would become normative for later Christian thought. His statements of his faith were not framed in a selfconscious way. His only interest was in expressing the controlling elements of his experience of Christ. His doctrines of the cross and resurrection were in no sense formal for himself or for his original readers. They were far removed from theological theories, for both were cardinal centers of his personal Christian experience. Paul felt that he had been crucified with Christ, that he had died with him, and that he had seen the Risen Lord on the Damascus Road." (p. 289).

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Urantia Papers, page 2092.2: "But the greatest mistake was made in that, while the human Jesus was recognized as having a religion, the divine Jesus (Christ) almost overnight became a religion."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The common idea is that Jesus founded a religion -- Christianity. But it is better history to say: *Jesus became a religion*." (p. 277).

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Some Non-Biblical Quotations in The Urantia Book

Dr. William S. Sadler
1/10/58

"The divine Creator is also the Universal Disposer, the source and destiny of souls. He is the Supreme Soul, the Primal Mind, and the unlimited spirit of all creation." [2:1.2]

This is a composite quotation from the Hindu sacred books. In the version consulted, the passages are rendered:

"He is the Creator, He is the Disposer." (Atharva Veda, 13.4.3, 12, 20)
"The last source of every soul." (Brihad-Aranyaka Upanishad, 3.9.1, 10)
"Verily, there is one Supreme Soul." (Bhagarata Purana, 11.18.32)
"The Primal Lord of Heaven." (Bhagavad Gita, 10.12, 13, 15, 16)
"He is the cause of the creation." (Vishnu Purana, 1.1.35)

"The great controller makes no mistakes. He is resplendent in magesty and glory." [2:1.2]

This quotation is derived from two sources: a. "Great Heaven makes no mistakes." (Shi King 3.3.3.12. 8-10), and, b. "But the face of the Lord shall abide, resplendent with majesty and glory." (Koran 57:3)

"The creator God is wholly devoid of fear and enmity. He is immortal, eternal, self-existent, divine, and bountiful." [2:1.2]

This is a passage from Sikhism: "There is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great, and bountiful." (Jopji -- Preamble)

"How pure and beautiful, how deep and unfathomable is the supernal ancestor of all things." [2:1.2]

This is from Taoism. "How pure and still is the Supreme Being! How deep and unfathomable, as if the Honored Ancestor of all things." (Tao-Teh-King 4.2, 1)

"The Infinite is most excellent in that he imparts himself to men. He is the beginning and the end, the Father of every good and perfect purpose." [2:1.2]

This is also a quote of double origin; a. "It is only the Supreme that excels in imparting himself to men, and enabling them to achieve merit." (Tao-Teh-King 41.3), and, b. This section is from Zorastrianism; "As the beginning and the end, the Father of good purpose." (Yasna 31.8)

"With God all things are possible; the Eternal Creator is the Cause of Causes." [2:1.2]

This seems to be a double origin quote. a. "With God all things are possible." (Matt 19:26), and, b. A Hindu passage, "This universe has sprung from the Lord. In him it is established. He is the cause of creation." (Vishnu Purana 1.1.35)

"He is man's all-powerful benefactor." [2:1.2]

This seems to be taken from Sikhism and reads as follows: "He is omnipotent, our own Lord, and our benefactor." (Gauri and Sorath, 38)

"We know we dwell in him because he lives in us; he has given us his spirit. This gift from the Paradise Father is man's inseparable companion. He is the ever-present and all-pervading God. The spirit of the everlasting Father is concealed in the mind of every mortal child. Man goes forth searching for a friend while that very friend lives within his own heart. The true God is not afar off; he is part of us; his spirit speaks from within us. The Father lives in the child. God is always with us. He is the guiding spirit of eternal destiny." [3:1.4]

This passage -- a group of six quotations -- is from Sikhism.

a. "As I behold creation, I am amazed and astonished. God is contained in the hearts of men. In my heart I hold God, who filleth every place." (Hyms of Guru Nanak, Asa ashtapadi: Macauliffe, Sikh religion 1. 301)
b. "God is concealed in every heart. His light is in every heart." (Hyms of Guru Nanak, Rag Sorath: Macauliffe, Sikh religion 1. 330.)
c. "Many millions search for God and find him in their hearts." (Hymns of Guru Arjan, Sukhmani; Ashtapadi 10.6; Macauliffe, Sikh religion 3. 264.)
d. "I go searching for the friend; but the friend is with me." (Sloks of Shaikh Farid 121, Macualiffe, Sikh religion 6. 413.)
e. "Him whom I thought without me, I now find within me. When I found this secret, I recognized the Lord of the world.") (Kabir's Hymns, Acrostic 30; Macauliffe, Sikh religion, 6. 186.)

The last quotation I cannot locate: *"The Father lives in the child. God is always with us. He is the guiding spirit of eternal destiny."*

WSS/LMS
1/10/58

SELECTED QUOTATIONS FROM THE KORAN

Sura 4, Sura 33
Sura 47, Sura 48

THE KORAN

[1] Eat the lawful and wholesome food which Allah has given you for food, and be thankful to Him, if it is Him you worship.

[2] As to the forbidden of the unclean kind, he forbids only the carcass and the blood and the flesh of swine and that which has been dedicated to other than Allah.

[3] Yet if one is forced by necessity, not willing nor transgressing, then Allah is forgiving and merciful. [4] Those who conceal the Book which Allah has revealed and barter away the price thereof, they shall have nothing in their bellies but fire; Allah will not speak to them on the Day of Judgment nor will He purify them; and they shall have a painful chastisement.

[5] Those are the people who have purchased error at the price of guidance and chastisement at the price of forgiveness. How they are prepared to suffer the Fire!

[6] Allah has revealed the Book to you in truth, but those who have taken to themselves the Book have fallen into a deep schism.

[7] Fight in the cause of Allah against those who fight against you, but do not yourselves begin the fight. Allah does not love the aggressors.

[8] Slay them wherever you find them, and drive them out of the places they have driven you out from. Persecution is worse than slaughter. Do not fight them near the Holy Mosque unless they fight you there; but if they do, then you may slay them. Such is the reward of those who deny the truth.

[9] But if they desist, then Allah is forgiving and merciful.

[10] Fight against them until there is no more persecution and the worship is for Allah. But if they desist, let there be no more quarrelling except against the wicked.

[11] Fasting is prescribed to you, as it was prescribed to those before you, that you may learn self-restraint.

[12] Fasting for a fixed number of days; but if any of you be sick or on a journey, let him fast a number of other days. Those who can do it but do it with difficulty must feed a poor man in ransom. But if a man does good of his own accord, it is better for him. It is better for you to fast if you but knew it.

[13] Fasting is for you, the month of Ramadan in which the Koran was revealed as a guide to mankind, containing clear signs for guidance and for the Distinction. Let those who are present during the month fast, but those who are sick or on a journey let them fast a number of other days. Allah wishes you to have ease and not hardship, that you may complete the number of days and magnify Him for the guidance He has given you, that you may be thankful.

[14] When a man's wife is in her period, he should not approach her until she is clean. Then he may approach her in the way Allah has ordained for him. Allah loves those who repent and those who keep themselves pure.

[15] Your wives are your tillage. Come to your tillage in the way you prefer. But do something for your souls beforehand. Fear Allah and know that you shall meet Him. Give good tidings to the faithful.

[16] Do not let your oaths be an obstacle to your being pious and God-fearing and making peace among your fellow-men. Allah is hearing and knowing.

[17] Allah will not hold you to account for your careless oaths, but He will hold you to account for your premeditated oaths. Allah is forgiving and clement.

[18] Those who swear to abstain from their wives must wait four months; if they change their mind, Allah is forgiving and merciful. But if they persist in their intention, then Allah is hearing and knowing.

[19] Divorced women must wait three periods before remarrying, lest Allah should put in their wombs what He has created, if they believe in Allah and the Last Day. Their husbands have the right to take them back during this period if they desire reconciliation. Women have rights similar to those of their husbands, in accordance with what is reasonable. But men have a degree above them. Allah is mighty and wise.

[20] Divorce may be pronounced twice; then you must either keep your wives in honourable fashion or part from them with kindness. It is not lawful for you to take back any of the dowry you have given your wives, unless both husband and wife fear that they will not be able to keep within the limits ordained by Allah. If you fear that they will not be able to keep within the limits ordained by Allah, then it is no sin for either of them if the husband gives something for the freedom of his wife. These are the limits ordained by Allah; do not transgress them. Those who transgress Allah's limits are wrong-doers.

[21] If a husband has divorced his wife for the second time, he may not take back his wife again until she has married another husband and been divorced by him. In that case there is no harm in their coming together again if they think they can keep within the limits ordained by Allah. These are the limits ordained by Allah, which He makes clear to people who know.

[22] When you divorce women, let them take their waiting period. Then either take them back in a reasonable way or let them go in a reasonable way. But do not take them back to harass them, or you will be doing wrong to yourselves. Do not make a game of Allah's revelations. Remember Allah's favour to you and the Book and the Wisdom which He has revealed to you for your guidance. Fear Allah and know that Allah knows all things.

[23] When you divorce women and they have completed their waiting period, do not prevent them from remarrying their husbands if they have agreed among themselves in a reasonable way. This admonition is addressed to those among you who believe in Allah and the Last Day. It is more seemly and more decent for you. Allah knows and you do not know.

[24] Let divorced women live among you as you live according to your means; do not harass them so as to make their lives difficult. If they are with child, provide for them until they give birth. If they suckle your children, give them their due payment and let them be kind to one another. But if you find it difficult, let another woman suckle the child.

[25] Let the man who is rich provide according to his means; and let the man who is poor provide according to what Allah has given him. Allah does not burden a man with more than what He has given him. Allah will grant after hardship ease.

[26] Many a city has been defiant of the law of its God and of its messengers. We called to account and punished it with a terrible punishment. Thus it fared with the people of old who did evil and lost their souls. Allah has prepared for them a terrible chastisement. Fear God, you who are endowed with understanding and who have believed. Allah has sent down to you a reminder, a messenger who recites to you Allah's revelations that he may bring those who believe and do good deeds from darkness into light. Those who believe in Allah and do good deeds, Allah will admit them into gardens beneath which rivers flow, to dwell therein for ever. Allah has made for them a good provision.

[27] Allah is the Lord who has created seven heavens and a similar number of earths. He sends down His commandment between them that you may know that Allah is powerful and that Allah encompasses all things in knowledge.

[28] O Prophet! Why do you forbid what Allah has made lawful to you, seeking to please your wives? Allah is forgiving and merciful. [29] Allah has ordained for you the dissolution of your oaths. Your master is Allah. He is knowing and wise.

[30] When a prophet told one of his wives something in confidence and she disclosed it and Allah made it known to him, he made some of it known and kept some back. When he told her of it she said, "Who has told you of this?" He said, "The Knower, the Aware, has told me." [31] If you two turn to God, your hearts incline to it; but if you back each other against the Prophet, then God is his Protector, and Gabriel and the righteous among the faithful, and the angels are his helpers. [32] It may be that if he divorces you, God will give him instead of you better wives, women who are Muslims, believers, devoted, penitent, given to fasting, widows and virgins.

[33] Do not let your wives and your children be a temptation to you. Do not let your wives and your children be a temptation to you. Do not let your wives and your children be a temptation to you.

against them, although men have a status above women. Allah is mighty and wise.

4:34 Men have authority over women because Allah has made the one superior to the others, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because Allah has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey, take no further action against them. Allah is high, supreme.

22:30 He that reveres the offerings made to Allah shows the piety of his heart. Your cattle are useful to you in many ways until the time of their slaughter. Then they are offered for sacrifice at the Ancient House.

22:35 Their flesh and blood does not reach Allah; it is your piety that reaches Him. Thus He has subjected them to your service, so that you may give glory to Him for guiding you.

THE EXORDIUM

IN THE NAME OF ALLAH THE COMPASSIONATE THE MERCIFUL

Praise be to Allah, Lord of Creation, The Compassionate, the Merciful, King of Judgment-day! You alone we worship, and to You alone we pray for help.

Guide us to the straight path The path of those whom You have favoured, Not of those who have incurred Your wrath, Nor of those who have gone astray.

Urantia Papers, page 3: "When we attempt to conceive of perfection in all phases and forms of relativity, we encounter seven conceivable types:"

HARTSHORNE, CHARLES. *Man's Vision of God.* Willett, Clark and Co., Chicago, 1941:
"Absolute perfection in *all* respects. Absolute perfection in *some* respects, relative perfection in all others. Absolute perfection, relative perfection, and `imperfection' (neither absolute nor relative perfection) each in *some* respects. Absolute perfection in *some* respects, imperfection in all others. Absolute perfection in *no* respects, relative in all. Absolute perfection in *no* respects, relative in some, imperfection in the others. Absolute perfection in *no* respects, imperfection in all." (p. 8).

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Urantia Papers, page 15: The Foreword, Section XII, "The Trinities."

BISHOP, WILLIAM SAMUEL. ***The Theology of Personality***. Longmans, Green & Co., New York, 1926.

Bishop uses the terms "triunity" and `A Trinity of Trinities' in the exposition of his constructive theology. These terms are completely re-worked in the *Urantia Papers*. (p. 142). On p. 144 Bishop gives credit to Dr. William Newton Clarke for the term "Tri-unity."

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Urantia Papers, page 23.6: "the noblest work of man."

INGERSOLL, ROBERT GREEN. 1833-1899. ***The Gods, and Other Lectures***. Peoria, Illinois, 1876. (American orator): "An honest God is the noblest work of man." (p. 1).

BUTLER, SAMUEL. 1835-1902. ***Samuel Butler's Notebooks***. Edit. Geoffrey Keynes and Brian Hill. E.P. Dutton & Company, Inc., New York, 1951. Also, Edit. Henry Festing Jones: "An honest God's the noblest work of man." (p. 312).

BURNS, ROBERT. 1759-1796. ***The Cotter's Saturday Night***. (Scottish poet): "Princes and lords are but the breath of kings, `an honest man's the noblest work of God.'" (Quoting from Pope.)

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A wit's a feather, and a chief a rod; An honest man's the noblest work of God." (*Essay on Man*, 1733, ep.4, l.247).

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Urantia Papers, page 34.2: "There is but one God, the infinite Father, who is also a faithful Creator." "The divine Creator is also the Universal Disposer, the source and destiny of souls. He is the Supreme Soul, the Primal Mind, and the Unlimited Spirit of all creation."

Composite quotation from Hindu sacred books:

Atharva Veda. (Hindu sacred book): "He is the Creator, He the Disposer." *Atharva Veda*: 13.4.3,12,20.

Brihad-Aranyaka Upanishad. (Hindu sacred book): "The last source of every soul." *Brihad-Aranyaka Upanishad*: 3.9.1, 10.

Bhagarata Purana. (Hindu sacred book): "Verily, there is one Supreme Soul." *Bhagarata Purana*: 11.18.32.

Bhagavada Gita. (Hindu sacred book): "The Primal Lord of Heaven." *Bhagavada Gita*: 10.12,13,15,16.

Vishnu Purana. (Hindu): "He is the cause of the creation." *Vishnu Purana*: 1.1.35.

Urantia Papers, page 34.2: "The great Controller makes no mistakes. He is resplendent in majesty and glory."

Shi King: "Great Heaven makes no mistakes." *Shi King*, 3.3.3.12. 8-10.

Koran: "But the face of the Lord shall abide, resplendent with majesty and glory." *Koran*, 57:3.

Urantia Papers, page 34.2: "The Creator God is wholly devoid of fear and enmity. He is immortal, eternal, self-existent, divine, and bountiful."

Jopji. (Sikh religion): "There is but one God, whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great, and bountiful." (*Preamble*, from Sikhism).

Urantia Papers, page 34.2: "How pure and beautiful, how deep and unfathomable is the supernal Ancestor of all things!"

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "How pure and still is the Supreme Being! How deep and unfathomable, as if the Honored Ancestor of all things." (4.2, 1). (From Taoism).

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Urantia Papers, page 34.2: "The Infinite is most excellent in that he imparts himself to men. He is the beginning and the end, the Father of every good and perfect purpose."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "It is only the Supreme that excels in imparting himself to men, and enabling them to achieve merit." (41, 3).

YASNA. (Zorastrianism): "As the beginning and the end, the Father of good purpose." (31.8). (From Zorastrianism).

Urantia Papers, page 34.2: "With God all things are possible; the eternal Creator is the cause of causes."

(Also referenced to the Bible, Matthew 19:26: "With God all things are possible.")

Vishnu Purana. (Hindu): "This universe has sprung from the Lord. In him it is established. He is the cause of creation." (1.1.35). (From Hindu).

Urantia Papers, page 41.1: "He is man's all-powerful benefactor."

Gauri and Sorath. (Sikhism): "He is omnipotent, our own Lord, and our benefactor." (38). (From Sikhism).

(*Urantia Papers*, page 45.3: "We know we dwell in him because he lives in us; he has given us his spirit." references to a group of quotations from Sikhism and also references to the *Bible*, 1 John 4:13: "We know we dwell...")

Hymns of Guru Nanak. Macauliffe. (Sikh religion): Guru Nanak: "As I behold creation, I am amazed and astonished. God is contained in the hearts of men. In my heart I hold God, who filleth every place." Asa Ashtapadi. (1.301).

Hymns of Guru Nanak. Macauliffe. (Sikh religion): Guru Nanak: "God is concealed in every heart. His light is in every heart." Rag Sorath. (1.330).

Hymns of Guru Arjan. Sukhmani; Ashtapadi. (Sikh religion): Guru Arjan: "Many millions search for God, and find him in their hearts." (10.6), (3.264).

Sloks of Shaikh Farid. Macauliffe. (Sikh religion): Shaikh Farid: "I go searching for the friend; but the friend is with me." (121),(6.413).

Kabir's Hymns. Macauliffe. (Sikh religion): Kabir: "Him whom I thought without me, I now find within me. When I found this secret, I recognized the Lord of the world." (Acrostic 30, 6.186).

Urantia Papers, page 67.7: "Know yourself."

Ref: Greek religion. "Know Yourself" is inscribed in the temple at Delphi.

Urantia Papers, page 449.3: and 1675.1: "vale of tears."

COWPER, WILLIAM. 1731-1800. "The Winter Walk at Noon," *The Task*, Book VI, [1784]. "An Epistle to an Afflicted Protestant Lady in France," [1781], "Truth," [1780], "Conversation," [1782], "The Task."

Cowper: "Sorrow has, since they went, subdued and tamed The playful humor; he would now endure (Himself grown sober in the vale of tears)..." (*"The Winter Walk at Noon,"* l.48).

Cowper: "But though life's valley be a vale of tears, A brighter scene beyond that vale appears, Whose glory with a light that never fades, Shoots between scatter'd rocks and op'ning shades, And while it shows the land the soul desires, The language of the land she seeks inspires..." (*"Conversation,"* l.881).

Cowper: "But he, who knew what human hearts would prove, How slow to learn the dictates of his love, That, hard by nature and of stubborn will, A life of ease would make them harder still, In pity to the souls his grace design'd To rescue from the ruins of mankind, Call'd for a cloud to darken all their years, And said, 'Go spend them in the vale of tears.'"(*"An Epistle to an Afflicted Protestant Lady in France,"* l.26).

Cowper: "While struggling in the vale of tears below, That never fail'd, nor shall it fail me now..." (*"Truth,"* l.585).

KEATS, JOHN. 1795-1821. "Letter to George and Georgiana Keats," [April 21, 1819]. ***The Letters of John Keats***. Edit. Maurice B. Forman. Oxford University Press, 1935. (p.335). Edit. Gittings. (p.249). (English poet). "The common cognomen of this world among the misguided and superstitious is a 'vale of tears' from which we are to be redeemed by a certain arbitrary interposition of God and taken to Heaven." (p.249).

SUDERMANN, HERMANN. 1857-1928. ***The Joy of Living*** *(Es lebe das Leben)*. Trans. Edith Wharton. Charles Scribner's Sons, New York, 1914. "There is so much to much to laugh at in this vale of tears." (Iii).

MONTGOMERY, JAMES. 1771-1854. ***The Issues of Life and Death***. (Scottish poet). "Beyond this vale of tears There is a life above, Unmeasured by the flight of years; And all that life is love."

Urantia Papers, page 455: Paper 41, *"Physical Aspects of the Local Universe."*

SWANN, W.F.G. *The Architecture of the Universe.* Macmillan Co., New York, 1934. Many of Swann's temperature, size, and distance estimates relating to intra-atomic and astronomic bodies are used in the *Urantia Papers*, as are several of his analogies and illustrations (e.g., "if the volume of a proton should be magnified to the size of a head of a pin, then, in comparison, a pin's head would attain a diameter equal to that of the earth's orbit around the sun.")

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Urantia Papers, page 479: Paper 42, *"Energy -- Mind and Matter."* Section 9, "Natural Philosophy."

SWANN, W.F.G. *The Architecture of the Universe.* Macmillan Co., New York, 1934. Swann's opening chapter on `The Dogmas of Natural Philosophy,' is reproduced with little change in Section 9, `Natural Philosophy,' of Paper 42. Swann's temperature, size, and distance estimates relating to intra-atomic and astronomic bodies are used in the Papers, as are several of his analogies and illustrations."

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Urantia Papers, page 481-2: Paper 42, *"Energy -- Mind and Matter."* Section 11, "Universe Mechanisms."

NOBLE, EDMUND. *Purposive Evolution: The Link Between Science and Religion.* Henry Holt and Co., New York, 1926.

Noble's theory of cosmic self-maintenance (the universe as purposive) is referred to in the Urantia Papers on p. 482.
Part I of Noble's book is called, "The Universe as Humanized."
Ch. V. is called, "Is the Universe an Organism?"
Part II is called, "Purposiveness in General."
Ch. XIX is called, "Cosmic Self-Maintenance: The Universe as Purposive."

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Urantia Papers, page 483, last: "The material eyes are truly the windows of the spirit-born soul."

DA VINCI, LEONARDO. 1452-1519. (Italian painter). "The eyes are the windows of the soul."

DU BARTAS, G.S. ***Devine Weeks and Workes.*** Sylvester translation: Du Bartas: "These lovely lamps, these windows of the soul." (I, vi).

Urantia Papers, page 553.6: "Here you are face to face with true friends and understanding counselors, angels who are really able to help you "to see yourself as others see you" and "to know yourself as angels know you."

BURNS, ROBERT. 1759-1796. ***The Cotter's Saturday Night***. (Scottish poet): "to see ourselves as others see us."

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Urantia Papers, page 553, last: "Even on Urantia, these seraphim teach the everlasting truth: If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well."

SADLER, WILLIAM S. ***The Physiology of Faith and Fear;*** or, The Mind in Health and Disease. A.C. McClurg & Co., Chicago, 1912.

Sadler: "Spiritually, a man can be `born again,' start out afresh with new and heaven-born desires; and this wonderful process can be wrought in an instant, in a moment of time, by the simple choosing of the `mind of Christ' in the place of the mind of self; by the simple surrender of the human will to the Divine Will." (p. 487).

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Urantia Papers, page 556, #3.

DELAND, MARGARETTA. 1857-?. (American author). "A pint can't hold a quart -- if it holds a pint it is doing all that can be expected of it."

Urantia Papers, page 556, #4.

WALPOLE, HORACE. 1661-1724. (English author). "Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent."

Urantia Papers, page 556, #7.

LONGFELLOW, HENRY WADSWORTH. 1807-1882. (American poet). "Nothing with God can be accidental."

Urantia Papers, page 556, #8.

DISRAELI, BENJAMIN. 1804-1881. (English statesman):

"Action may not always bring happiness; but there is no happiness without action."

Urantia Papers, page 556, #9.

RICHTER, JOHN PAUL. 1763-1826. (German humorist):

"Only action gives to life its strength as only moderation gives to life its charm."

Urantia Papers, page 556, #11.

FRANCIS, SIR PHILIP. 1740-1818. (English statesman): "Actions are ours, their consequences belong to heaven."

MORE, HANNAH. 1745-1833. (English author): "Life though a short, is a working day."

Urantia Papers, page 556, #12.

SENECA, LUCIUS ANNAEUS. 4 B.C.-65 A.D. (Roman Stoic philosopher): "Wisdom is seldom gained without suffering. We become wiser by adversity."

EDWARDS, TRYON, original compiler. ***The New Dictionary of Thoughts.*** Classic Publishing Co., London & New York, 1890-1934 and later. **Edwards**: "No man is more unhappy than the one who is never in adversity; the greatest affliction of life is never to be afflicted."

Urantia Papers, page 556, #13.

SPURGEON, CHARLES. 1834-1892. (English clergy):

"Stars may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of."

Urantia Papers, page 556, #14.

AMIEL, HENRI FREDERIC. 1821-1881. (Swiss philosopher): "Before giving advice we must have secured its acceptance, or rather, have made it desired."

Urantia Papers, page 557, #15.

LAVATER, JOHN CASPER. 1741-1801. (Swiss theologian): "All affectation is the vain and ridiculous attempt of poverty to appear rich."

Urantia Papers, page 557, #16.

MILL, JOHN STUART. 1806-1873. (English economist): "There are many truths of which the full meaning cannot be realized until personal experience has brought it home."

TAYLOR, JEREMY. 1613-1667. (English bishop): "Many secrets of religion are not perceived till they be felt, and are not felt but in the day of a great calamity."

Urantia Papers, page 557, #18.

EDWARDS, TRYON, original compiler. ***The New Dictionary of Thoughts.*** Classic Publishing Co., London & New York, 1890-1934 and later.

"Anger is as to a stone cast into a wasp's nest." Malabar Proverb.

(Quoted in Tyron Edwards' *The New Dictionary of Thoughts*.)

Urantia Papers, page 557, #19.

LOWELL, JAMES RUSSELL. 1819-1891. ***"Democracy and Addresses."*** (American poet and essayist): "Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come."

Urantia Papers, page 557, #21.

GOETHE, JOHANN WOLFGANG VON. 1749-1832. (German poet, dramatist and philosopher): "The highest problem of any art is to cause by appearance the illusion of a higher reality."

Urantia Papers, page 557, #22.

BROWNING, ROBERT. 1812-1889. (English poet): "Tis not what man does which exalts him, but what man would do!"

Urantia Papers, page 557, #24.

LAVATER, JOHN CASPER. 1741-1801. (Swiss theologian): "Act well at the moment, and you have performed a good action to all eternity."

CHAPIN, EDWIN HUBBEL. 1814-1880. (American clergy): "Every action of our lives touches on some chord that will vibrate in eternity."

Urantia Papers, page 557, #25.

BEECHER, HENRY WARD. 1813-1887. (American clergy):

"Greatness lies, not in being strong, but in the right using of strength."

Urantia Papers, page 557, #26.

EMERSON, RALPH WALDO. 1803-1882. *"Old Age*." ***Society and Solitude***. Fields, Osgood & Co., Boston, 1870. (American poet and essayist): "Knowledge exists to be imparted."

Urantia Papers, page 584: Paper 51 on Planetary Adams, section 4.

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930. Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 669: "The sudden appearance of new species and diversified orders of living organisms is wholly biologic, strictly natural. There is nothing supernatural connected with these genetic mutations."

(*Sudden* and *suddenly* are the most often italicized words in the Papers; "sudden" appears 63 times; "suddenly" appears 96 times).

VRIES, HUGO DE. ***The Mutation Theory***. Section IV, "The Sudden Appearance and the Constancy of New Varieties," in Hugo de Vries' two-volume book, *"The Mutation Theory,"* contains chapters called:
"Instances of Races which Have Arisen Suddenly in Nature,"
and "Horticultural Varieties which Have Arisen Suddenly."

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Urantia Papers, page 671.6.

BYRON, BARON GEORGE GORDON. 1788-1824. ***Letter to Prothero. Sardanapalus.*** (English poet): "The dust we tread upon was once alive." (*Sardanapalus*, Act iv, Scene 1, line 66).

Urantia Papers, page 719: Paper 64, *"The Evolutionary Races of Color,"* sections 2, 4.

OSBORN, HENRY FAIRFIELD. *Man Rises to Parnassus: Critical Epochs in the Prehistory of Man.* Princeton University Press, Princeton, NJ, 1928. Osborn's book seems to be a source for the *Urantia Papers'* discussion of successive human races in Europe from the Foxhall peoples to the Neanderthals, the Cro-Magnons and the ancestors of the Nordics. The *Papers* seem to use Osborn's geological, racial and cultural chronologies and his characterizations of the cultures of these various peoples. Osborn's discussion of the Bretons is paralleled on p. 899 of the *Urantia Papers*.

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Urantia Papers, page 731: Paper 65, *"The Overcontrol of Evolution,"* section 2.

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930. Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 791.4: "sowing wild oats."

PLAUTUS, TITUS MACCIUS. 254-184 B.C. ***Trinummus*** [c. 194 B.C.]. *A Three-Dollar Day*. Trans. E. F. Watling: "Philto: A good place for sowing wild oats, if there's a chance of their being nipped in the bud!" (*Trinummus*, Act 2, Scene 4, line 128).

Urantia Papers, page 803.6: "That state is best which co-ordinates most while governing least.

JEFFERSON, THOMAS. 1743-1826. (Third U.S. President): "That state is best which governs least."

Urantia Papers, page 808: Paper 72, *"Government on a Neighboring Planet."*

REVES, EMERY. *A Democratic Manifesto*. Random House, NY: Paper 72 contains a summary of Emery Reves' *A Democratic Manifesto*.

Urantia Papers, pps 891, 896, 897, 899: Paper 80, *"Andite Expansion in the Occident,"* sections 3, 8, 9, p. 899: "The superstitions of this comparatively recent sun-worshiping era even now persist in the folkways of Brittany. Although Christianized for over fifteen hundred years, these Bretons still retain charms of the New Stone Age for warding off the evil eye. They still keep thunderstones in the chimney as protection against lightning. The Bretons never mingled with the Scandinavian Nordics. They are survivors of the original Andonite inhabitants of western Europe, mixed with the Mediterranean stock."

OSBORN, HENRY FAIRFIELD. ***Man Rises to Parnassus: Critical Epochs in the Prehistory of Man.*** Princeton University Press, Princeton, NJ, 1928.

Osborn's Chapter V is called, "The Sun-Worshippers of Brittany." (pps 159-160): "Although Christianized fifteen centuries ago, the Bretons still retain some of the ornaments of the New Stone Age as amulets to ward off the evil eye. Notwithstanding the fact that they are very devout Catholics -- for we see them entering and leaving the little church in the village square of Carnac from daybreak onward, thus evidencing their belief that a visit to the house of worship is the proper introduction to the harvest fete -- they rely not only upon the virgin Mary but also upon certain ceremonials that are survivals from a religion far more ancient than Christianity itself. Some of these prehistoric rites are supposed to insure a happy marriage, others to render certain that a marriage will be blessed with children, still others to safe-guard men and animals from certain complaints and plagues or to produce fertility in cattle. In the chimneys of some of the houses you may still observe fine old stone celts -- known as `thunder stones' (Fig.73) -- hung up to repel the lightning."

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Urantia Papers, page 907.6: "Knowledge is power. Invention always precedes the acceleration of cultural development on a world-wide scale."

BACON, FRANCIS, Viscount St. Albans. 1561-1626. *"Of Heresies [De Haeresibus]"*. ***Meditationes Sacrae***. [1597]. *The Works of Francis Bacon*, Vol XIV, p. 95. Edit. James Spedding. Houghton, Mifflin and Company, Boston. *"Summery."* ***Novum Organum***. [1620].

Bacon, from Heretics: "give a wider rage to the knowledge of God than to his power; or rather to that part of God's power (for knowledge itself is power [Nam et ipsa scientia potestas est.] whereby he knows, than to that where by he works and acts; suffering him to foreknow some things as an unconcerned looker on, which he does not predestine and preordain." ("Of Heresies [De Haeresibus]." *Meditationes Sacrae*).

Bacon: "Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect." ("Summery," Part ii, paragraph 3. *Novum Organum*).

BYRON, BARON GEORGE GORDON. 1788-1824. ***Letter to Prothero. Sardanapalus.*** (English poet): "They say that 'knowledge is power.' I used to think so."

EMERSON, RALPH WALDO. 1803-1882. *"Old Age*." ***Society and Solitude***. Fields, Osgood & Co., Boston, 1870. (American poet and essayist): "Skill to do comes of doing; knowledge comes by eyes always open, and working hands; and there is no knowledge that is not power." (p. 287).

EDDY, MARY BAKER CLOVER. 1821-1910. ***Science and Health***: "If materialistic knowledge is power, it is not wisdom. It is but a blind force." (p. 196).

MANN, HORACE. 1796-1859. ***Lectures in Education***. (American educator): "Every addition to true knowledge is an addition to human power." (Number 1).

HOBBES, THOMAS. 1588-1679. ***Leviathan***. (English philosopher): "Knowledge is power." (Ch. 9).

Urantia Papers, page 919.2: "Familiarity breeds contempt; so, as the element of individual choice began to dominate mating, it became the custom to choose partners from outside the tribe."

AESOP. c. 550 B.C. *"The Fox and the Lion,"* ***Aesop's Fables***: "Familiarity breeds contempt."

SYRUS, PUBLIUS. c. 2 B.C. ***Sentences of Publilius Syrus.*** Edit. Jules Chenu [1835]. (Roman slave and poet): "Too much familiarity breeds contempt. [Nimia familiaritas parit contemptum.]" ("Maxim No 640).

LAERTIUS, DIOGENES. 211-235. ***Heraclitus***: Laertius: “Lest familiarity should breed contempt." (ix., p. 6).

DE INSULIS, ALANUS [Alain de Lille]. 1114-1203. ***Minor Anglo-Latin Satirists***: " . . . Familiarity breeds contempt." (ii., p. 454). [This is the earliest use in English, c. 1160].

CHAUSER, GEOFFREY. 1340-1400. ***Melibus.*** (English poet): "Men seyn that over -- greet homlinesse [familiarity] engendreth dispteysinge."

CAIUS. c. 70-140. ***Suetonius Tranquillus***. *"Tiberius." Twelve Caesars [De Vita Caesarum]*: "Contempt born of familiarity." (iii, 10,1).

Urantia Papers, page 919.7: Paper 82, *"The Evolution of Marriage."* Section 6, "Racial Mixtures."

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930: Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 944: The whole of Paper 85, *"The Origins of Worship."* Section titles are: "1. Worship of stones and hills 2. Worship of plants and trees 3. The worship of animals 4. Worship of the elements 5. Worship of the heavenly bodies 6. Worship of man." "At one time or another mortal man has worshiped everything on the face of the earth, including himself. He has also worshiped about everything imaginable in the sky and beneath the surface of the earth. Primitive man feared all manifestations of power; he worshiped every natural phenomenon he could not comprehend. The observation of powerful natural forces, such as storms, floods, earthquakes, landslides, volcanoes, fire, heat, and cold, greatly impressed the expanding mind of man. The inexplicable things of life are still termed "acts of God" and `mysterious dispensations of Providence.'"

HOPKINS, E. WASHBURN. ***Origin and Evolution of Religion.*** Yale University Press, New Haven, CT, 1923**: Hopkins**' Chapters include: "II. The Worship of Stones, Hills, Trees, and Plants. III. The Worship of Animals. IV. The Worship of Elements and Heavenly Phenomena. V. The Worship of the Sun. VI. The Worship of Man." (From p. 13): "Man has worshipped everything on earth, including himself, stones, hills, flowers, trees, streams, wells, ocean, and animals. He has worshipped everything he could think of beneath the earth, metals, caves, serpents, and under-world ghosts. Finally, he has worshipped everything between earth and heaven and everything in the heavens above, mist, wind, cloud, rainbow, stars, moon, sun, the sky itself, though only in part has he worshipped the spirits of all these objects. Yet with all this bewildering jumble to his discredit, man to his credit has never really worshipped anything save what he imagined behind these phenomena, the thing he sought and feared, power."

Paper 85, "The Origin of Worship," seems to use consecutively the first eight chapters of Hopkins' book. Each section in the paper corresponds to a chapter in the book.

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Urantia Papers, page 981.4: "dust to dust."

Urantia Papers, page 2023, last.

Book of Common Prayer. 1549. Episcopal Church.
"Burial of the Dead."

"Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life."

Episcopal Church. "Burial of the Dead," *Book of Common Prayer* [1549], p. 333.

Urantia Papers, page 998.3: "Remember, even if prayer does not change God, it very often effects great and lasting changes in the one who prays in faith and confident expectation."

SADLER, WILLIAM S. ***The Physiology of Faith and Fear;*** or, The Mind in Health and Disease. A.C. McClurg & Co., Chicago, 1912: "True prayer is a sort of spiritual communion between man and his Maker, a sympathetic communication between the soul and its Saviour. We do not look upon prayer as a means of changing God's will. The Divine Mind does not need to be changed; He is ever beneficent and kindly disposed toard mankind. While prayer does not change God, it certainly does change the one who prays, and this change in the mind of the praying soul is sometimes immediate, profound, and often wholly inexplicable." ("Prayer the Master Mind Cure," p. 476).

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Urantia Papers, page 1003: Paper 92, *"The Later Evolution of Religion."*

HOPKINS, E. WASHBURN. *Origin and Evolution of Religion.* Yale University Press, New Haven, CT, 1923: Paper 92 incorporates some of Hopkins' comments and ethnologic observation.

Urantia Papers, page 1033: Paper 94, *"The Melchizedek Teachings in the Orient,"* section 6, "Lao-Tse and Confucius."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): This translation of the *Tao te Ching* might have been used by the revelators in the references to Taoism in Parts I, III and IV."

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Urantia Papers, page 1033.6: "Unity arises out of the Absolute Tao, and from Unity there appears cosmic Duality, and from such Duality, Trinity springs forth into existence, and Trinity is the primal source of all reality."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "Reason begets unity; unity begets duality; duality begets trinity; and trinity begets the ten thousand things. The ten thousand things are sustained by YIN; they are encompassed YANG, and the immaterial breath of life [CH'I] renders them harmonious." (p. 119.3, Ch. 42).

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Urantia Papers, page 1033.6: "Goodness begets goodness, but to the one who is truly good, evil also begets goodness."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "The good I meet with goodness; the bad I also meet with goodness." (p. 121.1, Ch. 49).

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Urantia Papers, page 1034.2: "The Absolute Deity does not strive but is always victorious; he does not coerce mankind but always stands ready to respond to their true desires; the will of God is eternal in patience and eternal in the inevitability of its expression."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "The Heavenly Reason strives not, but it is sure to conquer...It summons not, but it comes of itself." (p. 134.4, Ch. 73).

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Urantia Papers, page 1043: Paper 95, *"The Melchizedek Teachings in the Levant,"* sections 2-5.

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: Breasted's analysis and assessments of early Egyptian social idealism and religion -- including the teachings of and Ikhnaton, the *ka* and the *ba*, Egypt's influence on the Hebrews, etc. -- are incorporated into the Urantia Papers' corresponding discussions.

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Urantia Papers, page 1046: Read all of Section 4, "The Teachings of Amenemope," and then read the following reference from Breasted:

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: (pps. 320-330):

"This new attitude is revealed to us in a remarkable treatise which we may call the `Wisdom of Amenemope.' Written by a sage named Amenemope, it is now preserved to us in a papyrus in the British Museum. [Published by Sir E.A. Wallis Budge. *Facimiles of Egyptian Hieratic Papyri in the British Museum*, etc., Pls. I-XIV, Columns I-XXVII, "The Admonition of Amenemapt, the Son of Kanekht." Second Series, London, 1923.] As so often in such counsel of the Egyptian wise men, these utterances of Amenemope are said to have been delivered by the sage to his son . . .

"To his son, therefore, Amenemope constantly holds up this attitude towards life, that it is to be lived both in personal and official relations, in full realisation of momentary responsibility to God. This ultimate intensity of conscience and God-consciousness in the teachings of an Egyptian thinker in the Tenth Century B.C., before any of the Old Testament was written, is the more remarkable, because we now know that the `Wisdom of Amenemope' was translated into Hebrew, it was read by Hebrews, and an important part of it found its way into the Old Testament . . .

"In the wise conclusion that riches `make themselves wings' and fly away, Amenemope's graphic picture of the uncertainty and perishability of earthly good, we recognise a figure which has come down to us through the editor of the Hebrew Book of Porverbs . . .

"The contrast is obviously between `the words of men' and `the acts of God,' and when it is stated that they both `diverge' the meaning evidently is `from each other.' We thus have here in its oldest form the world-wide proverb, `Man proposes, God disposes.'"

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Urantia Papers, page 1084, #6: "Paul little dreamed that his well-intentioned letters to his converts would someday be regarded by still later Christians as the "word of God."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928.

Bundy: "Most of our Christian theology comes from Paul, but Paul never thought that he would become Christianity's first great theologian. It never occurred to him that his formulations of his own personal faith would become normative for later Christian thought. His statements of his faith were not framed in a selfconscious way. His only interest was in expressing the controlling elements of his experience of Christ. His doctrines of the cross and resurrection were in no sense formal for himself or for his original readers. They were far removed from theological theories, for both were cardinal centers of his personal Christian experience. Paul felt that he had been crucified with Christ, that he had died with him, and that he had seen the Risen Lord on the Damascus Road." (p. 289.1).

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Urantia Papers, page 1118.1: "To the unbelieving materialist, man is simply an evolutionary accident.

RUSSELL, BERTRAND. 1872-1970. ***Mysticism and Logic and Other Essays***. Longmans, Green and Co., London, 1921. (English sociologist and philosopher): "Such, in outline, but even more purposeless, more void of meaning, is the world which Science presents for our belief. Amid such a world, if anywhere, our ideals henceforward must find a home. That Man is the product of causes which had no provision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocation of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction is the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins -- all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only with in the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built." (p. 47.2).

(Rufus M. Jones, in his book, *"The Inner Life,"* also quotes Russell to illustrate the same idea as the revelators).

Urantia Papers, page 1143: The preamble and section 1 of Paper 104, *"Growth of the Trinity Concept."*

HOPKINS, E. WASHBURN. *Origin and Evolution of Religion.* Yale University Press, New Haven, CT, 1923. This is similar to Hopkins' chapters on "The Triad," "The Hindu Trinity," "The Buddhistic Trinity," and "The Christian Trinity."

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Urantia Papers, page 1170: Paper 106, *"Universe Levels of Reality,"* Section 8, "The Trinity of Trinities."

BISHOP, WILLIAM SAMUEL. ***The Theology of Personality***. Longmans, Green & Co., New York, 1926. Bishop uses the terms "triunity" and `A Trinity of Trinities' in the exposition of his constructive theology. These terms are completely re-worked in the *Urantia Papers*. (p. 142). On p. 144 Bishop gives credit to Dr. William Newton Clarke for the term "Tri-unity."

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Urantia Papers, page 1215: Paper 111, *"The Adjuster and the Soul,"* preamble.

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: Breasted's analysis and assessments of early Egyptian social idealism and religion -- including the teachings of and Ikhnaton, the *ka* and the *ba*, Egypt's influence on the Hebrews, etc. -- are incorporated into the Urantia Papers' corresponding discussions.

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Urantia Papers, page 1276: Paper 116, *"The Almighty Supreme,"* section 7, "The Living Organism of the Grand Universe."

NOBLE, EDMUND. ***Purposive Evolution: The Link Between Science and Religion.*** Henry Holt and Co., New York, 1926. Noble's chapter, "Is the Universe an Organism?" (in which he gives a negative answer) seems to be responded to by the revelators on p.s 1276-77: "The Living Organism of the Grand Universe."

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Urantia Papers, page 1286.4: "The act is ours, the consequences God's." Bible, CO1 3:6-9.

FRANCIS, SIR PHILIP. 1740-1818. (English statesman):

> "Actions are ours, their consequences belong to heaven."

Urantia Papers, page 1336.1: "While the Stoics professed to be the "offspring of God," they failed to know him and therefore failed to find him."

BACON, FRANCIS, Viscount St. Albans. 1561-1626. *"Of Heresies [De Haeresibus]"*. ***Meditationes Sacrae***. [1597]. *The Works of Francis Bacon*, Vol XIV, p. 95. Edit. James Spedding. Houghton, Mifflin and Company, Boston. *"Summery."* ***Novum Organum***. [1620].

Bacon: "Yet he is not far from each one of us, for 'In him we live and move and have our being;' as even some of your poets have said, 'For we are indeed his offspring.' Being then God's offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man." Francis Bacon, quoting from the Bible, Acts 17:28-29. ("Of Heresies [De Haeresibus]" *Meditationes Sacrae. The Works of Francis Bacon*, Vol XIV, p. 95).

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). Lao-Tse: "For we are your offspring." (line 4).

ARATUS. c. 315-240 B.C. ***Phaenomena.*** Lombardo, Stanley translation: *Sky Signs: Aratus' Phaenomena*: "From Zeus let us begin, whom we mortals never leave unnamed: Full of Zeus are all streets and all gathering places of men, and full are the sea and harbors. Everywhere we all have need of Zeus. For we are also his offspring." [This is said to be the passage quoted by St. Paul, Acts 17:28].

Aratus: "The sky is our song and we begin with Zeus; for men cannot speak without giving Him names: the streets are detailed with the presence of Zeus, the forums are filled, the sea and its harbors are flooded with Zeus, and in Him we move and have all our being. For we are His children, and he blesses our race with beneficent signs, and wakes man to his work, directing his mind to the means of his life." (Stanley Lombardo trans: *Sky Signs: Aratus' Phaenomena*. p.1).

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "Reason [`the eternal prototype of Reason; the standard of Reason; the objective standard of truth; the Tao'] is empty, but its use is inexhaustible. In its profundity, verily, it resembles the arch-father of the ten thousand things. . .Oh, how calm it seems to remain." (p.99.1).

Urantia Papers, page 1443: "Let us love God, for he first loved us. By God's love and through his mercy we shall be saved. Poor men and rich men are brothers. God is their Father. The evil you would not have done you, do not to others."

BUTLER, SAMUEL. 1835-1902. ***Samuel Butler's Notebooks***. Edit. Geoffrey Keynes and Brian Hill. E.P. Dutton & Company, Inc., New York, 1951. Edit. Henry Festing Jones. "To be loved by God is the same as to love him. We love Him because He first loved us." (p. 33, Henry Festing Jones, ed.).

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Urantia Papers, pages 1450 and 1451: Paper 131, *"The World's Religions,"* section 6, "Suduanism (Jainism)" and section 7, "Shinto."

FROST JR., S.E., compiler and editor. ***The Sacred Writings of the World's Great Religions.*** The New Home Library,, New York, 1943. Frost's book is a selection from previous) and uncited) translations of various holy books. The *Urantia Papers* appear to use this book's Jain and Shinto translations and selections in its `abstract of Ganid's manuscript' dealing with these religions.

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Urantia Papers, page 1451: Paper 131, *"The World's Religions,"* section 7, "Shinto."

ASTON, W. G. *Shinto, the Way of the Gods.* Longmans, Green & Co., New York, 1968: Sentences from Aston's translation of the `Wa Rongo' collection of Shinto oracles, rewritten or paraphrased, constitute the selection of Ganid's abstact of Shinto." [The Wa Rongo collection starts on p. 368 of Aston's book].

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Urantia Papers, page 1451: Paper 131, *"The World's Religions,"* section 8, "Taoism."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). This translation of the *Tao te Ching* seems to have been used by the revelators in the references to Taoism in Parts I, III and IV."

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Urantia Papers, page 1451, last: Paper 131, *"The World's Religions,"* section 8, "Taoism." "How pure and tranquil is the Supreme One and yet how powerful and mighty, how deep and unfathomable! This God of heaven is the honored ancestor of all things."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Reason is empty, but is use is inexhaustible. In its profundity, verily, it resembles the arch-father of the ten thousand things." (p. 99.1, Ch. 4).

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Urantia Papers, page 1451, last: "If you know the Eternal, you are enlightened and wise. If you know the Eternal, then does ignorance manifest itself as evil, and thus do the passions of sin arise."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). The Carus translation of Lao-Tse's *Tao te Ching* might have been used by the revelators in the references to Taoism in Parts I, III and IV. "Knowing the eternal means enlightenment. Not knowing the eternal causes passions to rise; and that is evil." (p. 104.6, Ch. 16).

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Urantia Papers, page 1451, last: "This wondrous Being existed before the heavens and the earth were. He is truly spiritual; he stands alone and changes not. He is indeed the world's mother, and all creation moves around him."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "There is a Being wondrous and complete. Before heaven and earth, it was. How calm it is! How spiritual! Alone it stands, and it changes not. . . . Yet therefore can it be the world's mother." (p. 90.3, Ch. 25).

Lao-Tse: "The Unnameable is of heaven and earth the beginning. The Nameable becomes of the ten thousand things the mother." (p. 97.1, Ch. 1).

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Urantia Papers, page 1452.1: "Even if one has but a little knowledge, he can still walk in the ways of the Supreme; he can conform to the will of heaven."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "If I have ever so little knowledge, I shall walk in the great Reason." (p. 123, Ch. 53).

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Urantia Papers, page 1452.2: "All things depend on the Great Source of life. The Great Supreme seeks no credit for his bestowals."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "The ten thousand things depend upon it for their life. . . .When its merit is accomplished it assumes not the name." (p. 114.6, Ch. 34).

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Urantia Papers, page 1452.2: "True goodness is like water in that it blesses everything and harms nothing. And like water, true goodness seeks the lowest places, even those levels which others avoid, and that is because it is akin to the Supreme."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Superior goodness resembles water. Water in goodness benefits the ten thousand things, yet it quarrels not. Because it dwells in places which the multitude of men shun, therefore it is near unto the eternal Reason." (p. 100.4, Ch. 8).

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Urantia Papers, page 1452.2: "He guides and directs, but without self-assertion."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Reason always practices non-assertion, and there is nothing that remains undone." (p. 115.5, Ch. 37).

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Urantia Papers, page 1452.3: "The wise man universalizes his heart."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "[The holy man] universalizes his heart." (p. 122.1, Ch. 49).

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Urantia Papers, page 1452.3: "The wise man universalizes his heart. A little knowledge is a dangerous thing. Those who aspire to greatness must learn to humble themselves."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A little learning is a dangerous thing." (*Essay on Criticism*. Part II, line 215).

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Urantia Papers, page 1452.3: "In creation the Supreme became the world's mother. To know one's mother is to recognize one's sonship."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "When the world takes its beginning, Reason becomes the world's mother. When he who knows his mother, knows in turn that he is her child." (p. 123.2, Ch. 52).

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Urantia Papers, page 1452.3: "Relate yourself to every man as if you were in his place. Recompense injury with kindness. If you love people, they will draw near you."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "The holy man has not a heart of his own. The hundred families' hearts he makes his heart. The good I meet with goodness; the bad I also meet with goodness. . .The hundred families fix upon him [the holy man] their ears and eyes." (p. 121.5, Ch. 49).

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Urantia Papers, page 1452.4: "The Great Supreme is all-pervading; he is on the left hand and on the right; he supports all creation and indwells all true beings."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "How all-pervading is the great Reason! It can be on the left and it can be on the right. The ten thousand things depend upon it for their life, and it refuses them not." (p. 114.6, Ch. 34).

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Urantia Papers, page 1452.4: "The Supreme is the secure refuge of all creation."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "It is Reason that is the ten thousand creatures' refuge." (p. 128.4, Ch. 62).

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Urantia Papers, page 1488.4: "--the government of all mankind, by all mankind, and for all mankind."

LINCOLN, ABRAHAM. 1809-1865. ***Gettysburg Address***. [November 19, 1863]. (16th U.S. President): ". . .of the people, by the people, and for the people. . ."

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Urantia Papers, page 1675.1: "Jesus hardly regarded this world as a `vale of tears.' He rather looked upon it as the birth sphere of the eternal and immortal spirits of Paradise ascension, the `vale of soul making.'" (Also see Reference at *Urantia Papers*, page 449.3, above).

KEATS, JOHN. 1795-1821. "Letter to George and Georgiana Keats," [April 21, 1819]. ***The Letters of John Keats***. Edit. Maurice B. Forman. Oxford University Press, 1935. (p.335). Edit. Gittings. (p.249). (English poet): "The common cognomen of this world among the misguided and superstitious is a 'vale of tears' from which we are to be redeemed by a certain arbitrary interposition of God and taken to Heaven. --What a little circumscribed straightened notion! Call the world if you Please 'The vale of Soul-making.' Then you will find out the use of the world."

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Urantia Papers, page 1707: Paper 153, *"The Crisis at Capernaum."*

BURTON, ERNEST DEWITT AND MATTHEWS, SHALLER. ***The Life of Christ*** University of Chicago Press, Chicago, 1900, 1927. The content of Burton's book does not appear to be used but rather its chapter and section titles. Parallel titles include:

"The Crisis at Capernaum,"
"Discourse on Spiritual Freedom,"
"The Widespread Fame of Jesus (Christ),"
"The Man With the Withered Hand,"
"The Woman Taken from Adultery,"
and "(More) Parables by the Sea."

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Urantia Papers, page 1728: Paper 155, *"Fleeing Through Northern Galilee,"* section 5, "The Discourse on True Religion" and section 6, "The Second Discourse on Religion."

SABATIER, AUGUSTE. ***Religions of Authority and the Religion of the Spirit.*** McClure, Phillips & Co., New York, 1904. The sections in the *Urantia Papers* which distinguish the religions of authority from the religion of the spirit are an amplification of Sabatier's thesis. The *Papers*' listing of the "three manifestations of the religious urge" on p. 1728 correspond to Sabatier's "Three Degrees of Religious Evolution" (on p. 369 in Sabatier.) Sabatier's book was quite influential; both Rufus Jones and Walter Bundy, among others, refer to the religions of authority and the religion of the spirit, attributing the origin of the latter to Jesus, as does Sabatier.

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Urantia Papers, pages 1792 and 1796: Paper 162, *"At the Feast of Tabernacles,"* section 3, "The Woman Taken in Adultery." and section 7, "The Discourse on Spiritual Freedom."

BURTON, ERNEST DEWITT AND MATTHEWS, SHALLER. ***The Life of Christ*** University of Chicago Press, Chicago, 1900, 1927. The content of Burton's book does not appear to be used but rather its chapter and section titles. Parallel titles include:
"The Crisis at Capernaum,"
"Discourse on Spiritual Freedom,"
"The Widespread Fame of Jesus (Christ),"
"The Man With the Withered Hand,"
"The Woman Taken from Adultery,"
and "(More) Parables by the Sea."

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Urantia Papers, page 1863: "The world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus' doctrine of the kingdom of heaven."

NASH, ARTHUR. *The Golden Rule in Business.* Fleming H. Revell Company, New York, 1923. "Christianity had not failed, simply because Christianity had not yet been tried." (p. 63).

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Urantia Papers, page 1874.6: Paper 171, *"On the Way to Jerusalem,"* section 7, "As Jesus Passed By." "Goodness is effective only when it is attractive."

FOSDICK, HARRY. 1878-? ***The Hope of the World.*** Harper and Brothers, New York & London, 1933. (American clergy). "Goodness is effective only when it is attractive," is the essence of Fosdick's sermon, "The Fine Art of Making Goodness Attractive," on p. 195 of his book, *"The Hope of the World."*

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Urantia Papers, page 1954.4: "that hope which springs eternal in the human breast."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "Hope humbly then; With trembling pinions soar; Wait the greater teacher Death, and God adore! What future bliss, he gives not thee to know, But gives that Hope to be thy blessing now. Hope springs eternal in the human breast: Man never Is, but always To be blest: The soul, uneasy and confin'd from home, Rests and expatiates in a life to come." (*Essay on Man*, epistle i, line 95).

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Urantia Papers, pps. 1954 and 1955: Paper 181, *"Final Admonitions and Warnings,"* section 1, "Last Words of Comfort." (Re: stoicism and optimism).

PALMER, GEORGE HERBERT. *The Autobiography of a Philosopher.* Greenwood Press reprint, New York, 1968, 1930: "The Good News of the fatherhood of God I accept, and find in it daily strength. Two inferior forms of hardihood have often appeared. One of them is Stocism, the refusal to be crushed, the sense of an inner dignity which enables me to stand on my own feet, no matter what happens. A second of milder aspect is the habit of looking on the bright side. In everything one side is brighter than another. Let me turn myt face in that direction. Before Jesus revealed the strength available through the fatherhood of God, these palliatives had value. But they are superficial and do not touch the sources of inner peace as do the words of Jesus." (pps. 101-102).

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Urantia Papers, page 2016.7: "Although Jesus did not die this death on the cross to atone for the racial guilt of mortal man . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The cross of Jesus has almost broken down under the weight of the theories of atonement that have been heaped upon it. But Jesus himself attached no expiatory or propitiatory significance to his death; he fitted it into no scheme of salvation." (p. 261.3).

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Urantia Papers, page 2063.3: "If religion is an opiate to the people, it is not the religion of Jesus."

MARX, KARL. 1818-1883. *"Introduction."* ***Towards A Critique of Hegel's Philosophy of Right***. [1844]. Trans. and ed. David McLellan. Basil Blackwell, Oxford, 1971: "Religious suffering is at the same time an expression of real suffering. Religion is the sigh of the oppressed creature, the feeling of a heartless world and the soul of soulless circumstances. It is the opium of the people." (p. 116.1).

Urantia Papers, page 2075.2: "Christianity exhibits a history of having originated out of the unintended transformation of the religion of Jesus into a religion about Jesus."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Christianity from the moment of its birth was a religion about Jesus rather than the religion of Jesus." (p. 277).

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Urantia Papers, page 2075: Paper 195, *"After Pentecost,"* sections 5-10.

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932. Every chapter of Jones' book seems to be used in the revelators' discussions of Christianity's struggle to awaken to its spiritual mission in the face of modern secularism and its own institutional shortcomings. The paragraphs of Section 10, "The Future," might be drawn consecutively from the last half of Jones' book.

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Urantia Papers, page 2075, last: "A lasting social system without a morality predicated on spiritual realities can no more be maintained than could the solar system without gravity."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "It has been well said that, `what gravitation is to the solar system that is morality to the social life.'" (p. 35).

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Urantia Papers, page 2076.3: "As you view the world, remember that the black patches of evil which you see are shown against a white background of ultimate good. You do not view merely white patches of good which show up miserably against a black background of evil."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The central faith of the chapter, however, is the faith which Phillips Brooks so powerfully preached a generation ago, that in the ultimate nature of things the black squares are on a white background and not the white squares on a black one." (p. 70).

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Urantia Papers, page 2076.6: "Scientists have unintentionally precipitated mankind into a materialistic panic; they have started an unthinking run on the moral bank of the ages, but this bank of human experience has vast spiritual resources; it can stand the demands being made upon it."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "There is a `run' on the bank of the ages and the most stable moral and spiritual assets of the past are being critically scrutinized." (p. vi).

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Urantia Papers, page 2076.8: "A little knowledge is truly disconcerting."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A little learning is a dangerous thing." (*Essay on Criticism*. Part II, line 215).

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Urantia Papers, page 2076.9: "At the time of this writing the worst of the materialistic age is over; the day of a better understanding is already beginning to dawn. The higher minds of the scientific world are no longer wholly materialistic in their philosophy, but the rank and file of the people still lean in that direction as a result of former teachings. But this age of physical realism is only a passing episode in man's life on earth. Modern science has left true religion -- the teachings of Jesus as translated in the lives of his believers -- untouched. All science has done is to destroy the childlike illusions of the misinterpretations of life."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The main trouble is that while the pillar thinkers of the world have seen and announced the bankruptcy of materialism there are hosts of lesser men who go on retailing materialistic theories of the universe to their students and leaving them stranded on the windy waste of speculation . . .As a matter of actual fact what does science undermine and what does it leave untouched? . . .Primitive theories and child-minded interpretations of the universe and of life must be examined in the light of fuller knowledge and of enlarged collections of facts, and only those theories and interpretations which bear the insignia of tested truth will in the long run abide." (pps. 44-45).

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Urantia Papers, page 2077.1: "Science is a quantitative experience, religion a qualitative experience, as regards man's life on earth. Science deals with phenomena; religion, with origins, values, and goals. To assign causes as an explanation of physical phenomena is to confess ignorance of ultimates and in the end only leads the scientist straight back to the first great cause -- the Universal Father of Paradise."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "This method of `explaining' by causes, which is quite adequate for purposes of control and prediction, is manifestly inadequate and unsatisfactory if we are bent upon finding the *ultimate* ground of truth and reality. This method of regress leaves the universe handing loose in mid-air with no final rational support." (p. 53).

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Urantia Papers, page 2077.5: "The materialistic sociologist of today surveys a community, makes a report thereon, and leaves the people as he found them. Nineteen hundred years ago, unlearned Galileans surveyed Jesus giving his life as a spiritual contribution to man's inner experience and then went out and turned the whole Roman Empire upside down."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "His answer is that a former generation `surveyed the wondrous Cross on which the Prince of glory dies,' and then went out and turned their communities upside down, while we today spend endless time `surveying' our communities, and leave them about as they were before." (p. 19).

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Urantia Papers, page 2077.6: "But religious leaders are making a great mistake when they try to call modern man to spiritual battle with the trumpet blasts of the Middle Ages. Religion must provide itself with new and up-to-date slogans. Neither democracy nor any other political panacea will take the place of spiritual progress. False religions may represent an evasion of reality, but Jesus in his gospel introduced mortal man to the very entrance upon an eternal reality of spiritual progression."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Why is it that they do not do it? And the anwer is that they no longer see the tremendous meaning in that phrase which thrilled the heart of Isaac Watts when he wrote the hymn. Why doesn't the old trumpet rally them to battle? . . .It is not enough to reply that nobody any more uses the great phrases or any longer blows the trumpet. The trouble is that for hosts of persons the noble words have lost their magic when they are heard . . .What is wanted is vivid, vital interpretation in terms of our epoch of the great truths those ancient words were uttering . . ." (pps. 19-21).

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Urantia Papers, page 2077.7: "To say that mind "emerged" from matter explains nothing. If the universe were merely a mechanism and mind were unapart from matter, we would never have two differing interpretations of any observed phenomenon. The concepts of truth, beauty, and goodness are not inherent in either physics or chemistry. A machine cannot know, much less know truth, hunger for righteousness, and cherish goodness."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Nobody yet in the long procession of philosophers or scientists has given the least inkling of an explanation of how mind could possibly be produced by matter, or be evolved from it. The lastest 'explanation' is to say that it has `emerged.' Mind is always presupposed in all explanations." p. 55.

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Urantia Papers, page 2078.6: "Science should do for man materially what religion does for him spiritually: extend the horizon of life and enlarge his personality. True science can have no lasting quarrel with true religion. The "scientific method" is merely an intellectual yardstick wherewith to measure material adventures and physical achievements. But being material and wholly intellectual, it is utterly useless in the evaluation of spiritual realities and religious experiences."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "There are, as we have seen, certain severe limitations to the range and scope of the scientific method of knowledge as it has been taken over from physics. It can deal with the facts and events of the visible universe, down to infinitesimal magnitudes and out to cosmic worlds unbelievably remote. Its range in this field seems to have no limits. But it has nothing to say, and can have nothing to say, on the question of ultimate realities of an eternal order which are essential to a spiritual religion, nor, it must be added, can such a scientific method unaided give a completely intelligible explanation of the things which it reports and describes. It cannot deal with ultimate origins or goals." (p. 49).

CLICK HERE TO VIEW IMAGE OF THE ORIGINAL PAGE.

Urantia Papers, page 2078.6: "True science can have no lasting quarrel with true religion."

MILLIKAN, ROBERT ANDREWS. ***Science and Life.*** Books for Libraries Press, New York, 1924: "The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood." (p. 43).

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Urantia Papers, page 2078.7: "The inconsistency of the modern mechanist is: If this were merely a material universe and man only a machine, such a man would be wholly unable to recognize himself as such a machine, and likewise would such a machine-man be wholly unconscious of the fact of the existence of such a material universe. The materialistic dismay and despair of a mechanistic science has failed to recognize the fact of the spirit-indwelt mind of the scientist whose very supermaterial insight formulates these mistaken and self-contradictory concepts of a materialistic universe."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Science by its method of external observation finds it necessary to regard *the mind of the observer* as though it were a disinterested spectator of facts and events, which would go on exactly the same if the spectator were not there. This spectator mind is supposed to report what is there outside itself, like a faithful camera, without altering or coloring in the very least what is presented to it. It should be noted in passing that we are left on this supposition with no *origin* for the spectator mind, and we are offered no explanation of how such a mind can know facts that are outside itself and foreign to itself." (p.53).

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Urantia Papers, page 2078.9: "The realities and values of spiritual progress are not a "psychologic projection"--a mere glorified daydream of the material mind . . . And let not your dabblings with the faintly glimpsed findings of `relativity' disturb your concepts of the eternity and infinity of God. And in all your solicitation concerning the necessity for self-expression do not make the mistake of failing to provide for Adjuster-expression . . ."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "It is further assumed by these theories that religion is nothing but an idealistic "projection," as a method of relief from the hard conditions of life and of the world . . .The comforts of religion are held to be in the same order as daydreamings, auto-suggestions, wish-visions and mind-creations . . .Ideas of relativity, which have entered the stream of modern thought through Einstein's contribution to science, have tended to upset our old-time stable faiths in the immutable, the permanent, the eternal. . . .Self-expression means giving scope to one's peculiar gifts or life-urges. Just why they should count more powerfully than `the still small voice' of the ideal self . . ." (pps. 24-28).

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Urantia Papers, page 2079.8: "If man is only a machine, by what technique does this man come to believe or claim to know that he is only a machine? The experience of self-conscious evaluation of one's self is never an attribute of a mere machine. A self-conscious and avowed mechanist is the best possible answer to mechanism. If materialism were a fact, there could be no self-conscious mechanist. It is also true that one must first be a moral person before one can perform immoral acts."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Science by its method of external observation finds it necessary to regard *the mind of the observer* as though it were a disinterested spectator of facts and events, which would go on exactly the same if the spectator were not there. This spectator mind is supposed to report what is there outside itself, like a faithful camera, without altering or coloring in the very least what is presented to it. It should be noted in passing that we are left on this supposition with no *origin* for the spectator mind, and we are offered no explanation of how such a mind can know facts that are outside itself and foreign to itself." (p. 53).

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Urantia Papers, page 2080.5: "Mechanists – humanists – tend to drift with the material currents. Idealists and spiritists dare to use their oars with intelligence and vigor in order to modify the apparently purely material course of the energy streams."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The trouble comes from the fact that a powerful "drift" of suggestion, sentiment, and habit carries along a multitude of persons who have no explicit creed or theory of things, but who go with the push and trend of the secular current." (p. 16).

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Urantia Papers, page 2082.8: "Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment."

NASH, ARTHUR. ***The Golden Rule in Business.*** Fleming H. Revell Company, New York, 1923: "We are now rushing headlong into more and more complex associations, and the great cosmic prayer for the solution of our human problems is more urgent than ever before in the world's history. Humanity is all a-quiver. We know that we are on the borderland of an unexplored continent of man's psychological possibilities." (p. 124).

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Urantia Papers, page 2083.5: "The world needs more firsthand religion. Even Christianity -- the best of the religions of the twentieth century -- is not only a religion about Jesus, but it is so largely one which men experience secondhand."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "III. First-hand Religion. What the hour demands is a vital return to religion as it is in its first intention." (p. 80).

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Urantia Papers, page 2083.6: "Christianity has dared to lower its ideals before the challenge of human greed, war-madness, and the lust for power; but the religion of Jesus stands as the unsullied and transcendent spiritual summons, calling to the best there is in man to rise above all these legacies of animal evolution and, by grace, attain the moral heights of true human destiny."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The fact that Christianity in its organized forms lowered its ideals and enthusiastically `blessed' the war weakens its creative and constructive power for the crisis in which it now finds itself, but a return to clear sxpiritual vision and moral leadership on the part of the churches is the one hope of the hour. The only way out of the world confusion is through a clarification of spiritual vision and a recording of those moral realities on which a solid civilization can be built." (p. 36).

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Urantia Papers, page 2083, last: "So-called Christianity has become a social and cultural movement as well as a religious belief and practice. The stream of modern Christianity drains many an ancient pagan swamp and many a barbarian morass; many olden cultural watersheds drain into this present-day cultural stream as well as the high Galilean tablelands which are supposed to be its exclusive source."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Christian civilization is, therefore, by no means a river with a single source. On the contrary, it drains swamps and morasses and remote watersheds as well as that high Galilean tableland from which the original stream emerged." (p. 80).

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Urantia Papers, page 2085.4: "The true church--the Jesus brotherhood--is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*."

BUNDY, WALTER E. *The Religion of Jesus.* The Bobbs Merrill Company, Indianapolis, 1928: "What we should seek is not conformity but unity in the midst of greatest natural variety." (p. 306.1).

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Urantia Papers, page 2086 ¶4: "But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome. This same Christianity conquered – absorbed and exalted – the whole stream of Hebrew theology and Greek philosophy. And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered the whole Western world. Christianity contains enough of Jesus' teachings to immortalize it."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The conquests of Christianity at critical epochs of history seem like marvels of romance rather than records of sober fact. A little band of disciples of a crucified carpenter from an obscure town inaugurated a missionary movement which in less than three centuries conquered the Roman Empire. The spiritual conquest and transformation of the virile pagan races which emerged out of the northern forests and, in the fifth century, overthrew the Roman civilization was perhaps an even greater marvel." (p. 1).

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Urantia Papers, page 2087: Paper 196, *"The Faith of Jesus,"* preamble, sections 1-2; etc.

BUNDY, WALTER E. *The Religion of Jesus.* The Bobbs Merrill Company, Indianapolis, 1928. Portions from every chapter of Bundy's book, whose thesis is that the human Jesus founded the religion of personal experience and that we must recover the religion *of* Jesus from the religion *about* Jesus, are concentrated in Paper 196, with the retention of many of Bundy's exact wordings.

Another Bundy book, *Our Recovery of Jesus*, is a companion volume to *The Religion of Jesus*. This one has material that parallels paragraphs in Paper 196 which were not paralleled by the preceding book. The two books together supply much of the basis of the preamble and the first two sections.

Urantia Papers, page 2087.2: "Jesus' God was at one and the same time "The Holy One of Israel" and "The living and loving Father in heaven."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The faith in God that came to Jesus by social inheritance he makes his very own in that the Holy One of Israel lays hold on the deepest sources of his personal life and in the crucible of his religious experience becomes the Heavenly Father." (p. 85).

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Urantia Papers, page 2087.3: "Jesus did not cling to faith in God as would a struggling soul at war with the universe and at death grips with a hostile and sinful world;..."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus did not resort to faith in God as a man at bay in the world; he did nottrudge along under the strain of existence as a man who makes the best of things. In spite of all the facts to the contrary, Jesus felt the thrill of living life in the uninterrupted presence of the Heavenly Father, and he lived his life as an experiment in faith, not as a compromise with fact." (p. 84, top).

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Urantia Papers, page 2088.4: "this Galilean, God's Galilean . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus was God's Galilean." (p. IX.1.) the first line of the Preface).

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Urantia Papers, page 2089.1: "To him prayer was . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "On the whole, we may say that prayer for Jesus meant an expression of need, a release of soul, a relief of inner pressure, conquest over severe subjective struggle, an elevation and enrichment of mind, a reinforcement and refreshment of spirit, clarifying of vision, a freshened functioning of faith, a whetting of will, discovery and illumination, restoration of confidence and courage, increased consecration and devotion, adjustment and orientation, a mobilization of personal powers to perform, in short, the energy and power by which to live and work. In prayer to God he found that marvelous source of strength that enabled him to perform the divine will even to the cup that was his to drink. Not in visions and voices, but in prayer and communion with God – purely religious sources of light and strength – Jesus learned the divine will and found the personal power to perform it." (p. 208.1-2).

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Urantia Papers, page 2089.3: "In this giant intellect of the full-grown man the faith of the child reigned supreme in all matters relating to the religious consciousness."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "He seems to have in mind no special trait; rather he lays at the very base of religious experience the whole of the child's outlook and approach to life. He regards the child mind as indispensable in the relationship of man to his Maker. It is the very heart of his conception of men as the children of God." (p. 219).

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Urantia Papers, page 2089, last: "Jesus does not require his disciples to believe in him but rather to believe with him . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus did not demand that his followers believe *in* or *on* him, but that they believe *with* him." (p. 264.1).

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Urantia Papers, page 2089, last: "Jesus most touchingly challenged his followers, not only to believe what he believed, but also to believe as he believed."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus not only challenged his followers to believe *what* he believed but to believe *as* he believed." (p. 265).

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Urantia Papers, page 2090, last: "The people heard him gladly because he was one of them, an unpretentious layman; the world's greatest religious teacher was indeed a layman."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus was a layman, a lay prophet and preacher of the kingdom of God." (p. 10).

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Urantia Papers, page 2091.5: "In the enthusiasm of Pentecost, Peter unintentionally inaugurated a new religion, the religion of the risen and glorified Christ. The Apostle Paul later on transformed this new gospel into Christianity, a religion embodying his own theologic views and portraying his own *personal experience* with the Jesus of the Damascus road."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Most of our Christian theology comes from Paul, but Paul never thought that he would become Christianity's first great theologian. It never occurred to him that his formulations of his own personal faith would become normative for later Christian thought. His statements of his faith were not framed in a selfconscious way. His only interest was in expressing the controlling elements of his experience of Christ. His doctrines of the cross and resurrection were in no sense formal for himself or for his original readers. They were far removed from theological theories, for both were cardinal centers of his personal Christian experience. Paul felt that he had been crucified with Christ, that he had died with him, and that he had seen the Risen Lord on the Damascus Road." (p. 289).

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Urantia Papers, page 2092.2: "But the greatest mistake was made in that, while the human Jesus was recognized as having a religion, the divine Jesus (Christ) almost overnight became a religion."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The common idea is that Jesus founded a religion -- Christianity. But it is better history to say: *Jesus became a religion*." (p. 277).

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A Partial List of Some Possible Human Sources Used By the Revelators to Interface with Existing Human Evolutionary Knowledge and Previous Epochal Revelation

The revelators, in two separate acknowledgments (page 16 and page 1343), tell us that they may resort to superhuman expression *only* when they cannot find the concept previously expressed by a human mind.

During the 1950's, some students of the Urantia Papers compiled sources they thought were used by the revelators from Hindu sacred books, Zoroastrianism, Taoism, the Koran, and from the Sikhs.

Soon others began compiling lists of sources) quotations they recognized, but which were *not* from the Bible. *A Syntopicon of Great Books of the Western World* was of immediate aid in locating phrases such as, "the noblest work of man," "vale of tears," "windows of the soul," "the dust we tread upon was once alive," "sowing wild oats," "knowledge is power," "familiarity breeds contempt," "dust to dust," "offspring of God," "a little knowledge is a dangerous thing," "hope which springs eternal in the human breast," "religion is an opiate to the people," "to see ourselves as others see us," and so forth.

Many of the 28 "statements of human philosophy" from pages 556 and 557 of the Papers can be found in *The New Dictionary of Thoughts*, compiled by Tryon Edwards. All of these quotes are located consecutively in the first 50 pages of this 750-page book, which is arranged alphabetically by subject. The subjects from which the revelator quotes include: Ability, Accident, Adversity, Affectation, Affliction, Anger, Anxiety, Art, Aspiration) almost as if the Archangel of Nebadon visited the mansion world class the day they were doing the "A's."

The search for concepts and phrases that are not in quotation marks within the Urantia Papers adds another dimension to the search. In the following *Bibliography* are books which contain sentences, paragraphs or even chapters whose phrasings and organization of thoughts or information are closely paralleled in the Urantia Papers. This suggests their use as source materials by the revelators.

The following is an ongoing research project in its early stages) please feel free to add any information you might have.

For example, we know of no one who has yet located the source of the phrase, "Melody has power a whole world to transform."

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57. **MANN, HORACE.** 1796-1859. ***Lectures in Education***. (American educator).
58. **MARX, KARL.** 1818-1883. *"Introduction."* ***Towards A Critique of Hegel's Philosophy of Right***. [1844]. Trans. and ed. David McLellan. Basil Blackwell, Oxford, 1971.
59. **MILL, JOHN STUART.** 1806-1873. (English economist).
60. **MILLIKAN, ROBERT ANDREWS**. ***Science and Life.*** Books for Libraries Press, New York, 1924.
61. **MORE, HANNAH.** 1745-1833. (English author).
62. **NASH, ARTHUR.** ***The Golden Rule in Business.*** Fleming H. Revell Company, New York, 1923.
63. **NOBLE, EDMUND.** ***Purposive Evolution: The Link Between Science and Religion.*** Henry Holt and Co., New York, 1926.
64. **OSBORN, HENRY FAIRFIELD.** ***Man Rises to Parnassus: Critical Epochs in the Prehistory of Man.*** Princeton University Press, Princeton, NJ, 1928.
65. **PALMER, GEORGE HERBERT.** ***The Autobiography of a Philosopher.*** Greenwood Press reprint, New York, 1968, 1930.
66. **PASCAL, BLAISE.** 1623-1662. (French mathematician and philosopher).
67. **PLAUTUS, TITUS MACCIUS.** 254-184

B.C. ***Trinummus*** [c. 194 B.C.]. *A Three-Dollar Day*. Trans. E. F. Watling.

68. **POPE, ALEXANDER**. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet).
69. **REVES, EMERY.** ***A Democratic Manifesto***. Random House, NY.
70. **RICHTER, JOHN PAUL.** 1763-1826. (German humorist).
71. **RIG-VEDA.**
72. **RUSSELL, BERTRAND**. 1872-1970. ***Mysticism and Logic and Other Essays***. Longmans, Green and Co., London, 1921. (English sociologist and philosopher).
73. **SABATIER, AUGUSTE.** ***Religions of Authority and the Religion of the Spirit.*** McClure, Phillips & Co., New York, 1904.
74. **SADLER, WILLIAM S.** ***The Physiology of Faith and Fear;*** or, The Mind in Health and Disease. A.C. McClurg & Co., Chicago, 1912.
75. **SENECA, LUCIUS ANNAEUS.** 4 B.C.-65 A.D. (Roman Stoic philosopher).
76. ***Shi King***.
77. ***Sloks of Shaikh Farid***. Macauliffe. (Sikh religion).
78. **SPURGEON, CHARLES.** 1834-1892. (English clergy).
79. **SUDERMANN, HERMANN**. 1857-1928. ***The Joy of Living*** *(Es lebe das Leben)*. Trans. Edith Wharton. Charles Scribner's Sons, New York, 1914.
80. **SWANN, W.F.G.** ***The Architecture of the Universe.*** Macmillan Co., New York, 1934.
81. **SYRUS, PUBLIUS.** c. 2 B.C. ***Sentences of Publilius Syrus.*** Edit. Jules Chenu [1835]. (Roman slave and poet).
82. **TAYLOR, JEREMY.** 1613-1667. (English bishop).
83. ***Vishnu Purana***. (Hindu).
84. **WALPOLE, HORACE.** 1661-1724. (English author).
85. **YASNA**. (Zorastrianism).
86. **MONTGOMERY, JAMES**. 1771-1854. ***The Issues of Life and Death***. (Scottish poet).
87. **CHASE, STUART**. ***The Road We Are Traveling.***
88. Vries, Hugo de. ***The Mutation Theory***. (In two volumes).

The following quotes are arranged by page number order in the *Urantia Papers*:

Urantia Papers, page 3: "When we attempt to conceive of perfection in all phases and forms of relativity, we encounter seven conceivable types:"

HARTSHORNE, CHARLES. *Man's Vision of God.* Willett, Clark and Co., Chicago, 1941:
"Absolute perfection in *all* respects. Absolute perfection in *some* respects, relative perfection in all others. Absolute perfection, relative perfection, and `imperfection' (neither absolute nor relative perfection) each in *some* respects. Absolute perfection in *some* respects, imperfection in all others. Absolute perfection in *no* respects, relative in all. Absolute perfection in *no* respects, relative in some, imperfection in the others. Absolute perfection in *no* respects, imperfection in all." (p. 8).

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Urantia Papers, page 15: The Foreword, Section XII, "The Trinities."

BISHOP, WILLIAM SAMUEL. ***The Theology of Personality***. Longmans, Green & Co., New York, 1926.

Bishop uses the terms "triunity" and `A Trinity of Trinities' in the exposition of his constructive theology. These terms are completely re-worked in the *Urantia Papers*. (p. 142). On p. 144 Bishop gives credit to Dr. William Newton Clarke for the term "Tri-unity."

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Urantia Papers, page 23.6: "the noblest work of man."

INGERSOLL, ROBERT GREEN. 1833-1899. ***The Gods, and Other Lectures***. Peoria, Illinois, 1876. (American orator): "An honest God is the noblest work of man." (p. 1).

BUTLER, SAMUEL. 1835-1902. ***Samuel Butler's Notebooks***. Edit. Geoffrey Keynes and Brian Hill. E.P. Dutton & Company, Inc., New York, 1951. Also, Edit. Henry Festing Jones: "An honest God's the noblest work of man." (p. 312).

BURNS, ROBERT. 1759-1796. ***The Cotter's Saturday Night***. (Scottish poet): "Princes and lords are but the breath of kings, `an honest man's the noblest work of God.'" (Quoting from Pope.)

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A wit's a feather, and a chief a rod; An honest man's the noblest work of God." (*Essay on Man*, 1733, ep.4, l.247).

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Urantia Papers, page 34.2: "There is but one God, the infinite Father, who is also a faithful Creator." "The divine Creator is also the Universal Disposer, the source and destiny of souls. He is the Supreme Soul, the Primal Mind, and the Unlimited Spirit of all creation."

Composite quotation from Hindu sacred books:

Atharva Veda. (Hindu sacred book): "He is the Creator, He the Disposer." *Atharva Veda*: 13.4.3,12,20.

Brihad-Aranyaka Upanishad. (Hindu sacred book): "The last source of every soul." *Brihad-Aranyaka Upanishad*: 3.9.1, 10.

Bhagarata Purana. (Hindu sacred book): "Verily, there is one Supreme Soul." *Bhagarata Purana*: 11.18.32.

Bhagavada Gita. (Hindu sacred book): "The Primal Lord of Heaven." *Bhagavada Gita*: 10.12,13,15,16.

Vishnu Purana. (Hindu): "He is the cause of the creation." *Vishnu Purana*: 1.1.35.

Urantia Papers, page 34.2: "The great Controller makes no mistakes. He is resplendent in majesty and glory."

Shi King: "Great Heaven makes no mistakes." *Shi King*, 3.3.3.12. 8-10.

Koran: "But the face of the Lord shall abide, resplendent with majesty and glory." *Koran*, 57:3.

Urantia Papers, page 34.2: "The Creator God is wholly devoid of fear and enmity. He is immortal, eternal, self-existent, divine, and bountiful."

Jopji. (Sikh religion): "There is but one God, whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great, and bountiful." (*Preamble*, from Sikhism).

Urantia Papers, page 34.2: "How pure and beautiful, how deep and unfathomable is the supernal Ancestor of all things!"

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "How pure and still is the Supreme Being! How deep and unfathomable, as if the Honored Ancestor of all things." (4.2, 1). (From Taoism).

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Urantia Papers, page 34.2: "The Infinite is most excellent in that he imparts himself to men. He is the beginning and the end, the Father of every good and perfect purpose."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "It is only the Supreme that excels in imparting himself to men, and enabling them to achieve merit." (41, 3).

YASNA. (Zorastrianism): "As the beginning and the end, the Father of good purpose." (31.8). (From Zorastrianism).

Urantia Papers, page 34.2: "With God all things are possible; the eternal Creator is the cause of causes."

(Also referenced to the Bible, Matthew 19:26: "With God all things are possible.")

Vishnu Purana. (Hindu): "This universe has sprung from the Lord. In him it is established. He is the cause of creation." (1.1.35). (From Hindu).

Urantia Papers, page 41.1: "He is man's all-powerful benefactor."

Gauri and Sorath. (Sikhism): "He is omnipotent, our own Lord, and our benefactor." (38). (From Sikhism).

(*Urantia Papers*, page 45.3: "We know we dwell in him because he lives in us; he has given us his spirit." references to a group of quotations from Sikhism and also references to the *Bible*, 1 John 4:13: "We know we dwell...")

Hymns of Guru Nanak. Macauliffe. (Sikh religion): Guru Nanak: "As I behold creation, I am amazed and astonished. God is contained in the hearts of men. In my heart I hold God, who filleth every place." Asa Ashtapadi. (1.301).

Hymns of Guru Nanak. Macauliffe. (Sikh religion): Guru Nanak: "God is concealed in every heart. His light is in every heart." Rag Sorath. (1.330).

Hymns of Guru Arjan. Sukhmani; Ashtapadi. (Sikh religion): Guru Arjan: "Many millions search for God, and find him in their hearts." (10.6), (3.264).

Sloks of Shaikh Farid. Macauliffe. (Sikh religion): Shaikh Farid: "I go searching for the friend; but the friend is with me." (121),(6.413).

Kabir's Hymns. Macauliffe. (Sikh religion): Kabir: "Him whom I thought without me, I now find within me. When I found this secret, I recognized the Lord of the world." (Acrostic 30, 6.186).

Urantia Papers, page 67.7: "Know yourself."

Ref: Greek religion. "Know Yourself" is inscribed in the temple at Delphi.

Urantia Papers, page 449.3: and 1675.1: "vale of tears."

COWPER, WILLIAM. 1731-1800. "The Winter Walk at Noon," *The Task*, Book VI, [1784]. "An Epistle to an Afflicted Protestant Lady in France," [1781], "Truth," [1780], "Conversation," [1782], "The Task."

Cowper: "Sorrow has, since they went, subdued and tamed The playful humor; he would now endure (Himself grown sober in the vale of tears)..." (*"The Winter Walk at Noon,"* l.48).

Cowper: "But though life's valley be a vale of tears, A brighter scene beyond that vale appears, Whose glory with a light that never fades, Shoots between scatter'd rocks and op'ning shades, And while it shows the land the soul desires, The language of the land she seeks inspires..." (*"Conversation,"* l.881).

Cowper: "But he, who knew what human hearts would prove, How slow to learn the dictates of his love, That, hard by nature and of stubborn will, A life of ease would make them harder still, In pity to the souls his grace design'd To rescue from the ruins of mankind, Call'd for a cloud to darken all their years, And said, 'Go spend them in the vale of tears.'"(*"An Epistle to an Afflicted Protestant Lady in France,"* l.26).

Cowper: "While struggling in the vale of tears below, That never fail'd, nor shall it fail me now..." (*"Truth,"* l.585).

KEATS, JOHN. 1795-1821. "Letter to George and Georgiana Keats," [April 21, 1819]. ***The Letters of John Keats***. Edit. Maurice B. Forman. Oxford University Press, 1935. (p.335). Edit. Gittings. (p.249). (English poet). "The common cognomen of this world among the misguided and superstitious is a 'vale of tears' from which we are to be redeemed by a certain arbitrary interposition of God and taken to Heaven." (p.249).

SUDERMANN, HERMANN. 1857-1928. ***The Joy of Living*** *(Es lebe das Leben)*. Trans. Edith Wharton. Charles Scribner's Sons, New York, 1914. "There is so much to much to laugh at in this vale of tears." (Iii).

MONTGOMERY, JAMES. 1771-1854. ***The Issues of Life and Death***. (Scottish poet). "Beyond this vale of tears There is a life above, Unmeasured by the flight of years; And all that life is love."

Urantia Papers, page 455: Paper 41, *"Physical Aspects of the Local Universe."*

SWANN, W.F.G. *The Architecture of the Universe.* Macmillan Co., New York, 1934. Many of Swann's temperature, size, and distance estimates relating to intra-atomic and astronomic bodies are used in the *Urantia Papers*, as are several of his analogies and illustrations (e.g., "if the volume of a proton should be magnified to the size of a head of a pin, then, in comparison, a pin's head would attain a diameter equal to that of the earth's orbit around the sun.")

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Urantia Papers, page 479: Paper 42, *"Energy -- Mind and Matter."* Section 9, "Natural Philosophy."

SWANN, W.F.G. *The Architecture of the Universe.* Macmillan Co., New York, 1934. Swann's opening chapter on `The Dogmas of Natural Philosophy,' is reproduced with little change in Section 9, `Natural Philosophy,' of Paper 42. Swann's temperature, size, and distance estimates relating to intra-atomic and astronomic bodies are used in the Papers, as are several of his analogies and illustrations."

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Urantia Papers, page 481-2: Paper 42, *"Energy -- Mind and Matter."* Section 11, "Universe Mechanisms."

NOBLE, EDMUND. *Purposive Evolution: The Link Between Science and Religion.* Henry Holt and Co., New York, 1926.

Noble's theory of cosmic self-maintenance (the universe as purposive) is referred to in the Urantia Papers on p. 482.
Part I of Noble's book is called, "The Universe as Humanized."
Ch. V. is called, "Is the Universe an Organism?"
Part II is called, "Purposiveness in General."
Ch. XIX is called, "Cosmic Self-Maintenance: The Universe as Purposive."

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Urantia Papers, page 483, last: "The material eyes are truly the windows of the spirit-born soul."

DA VINCI, LEONARDO. 1452-1519. (Italian painter). "The eyes are the windows of the soul."

DU BARTAS, G.S. ***Devine Weeks and Workes.*** Sylvester translation: Du Bartas: "These lovely lamps, these windows of the soul." (I, vi).

Urantia Papers, page 553.6: "Here you are face to face with true friends and understanding counselors, angels who are really able to help you "to see yourself as others see you" and "to know yourself as angels know you."

BURNS, ROBERT. 1759-1796. ***The Cotter's Saturday Night***. (Scottish poet): "to see ourselves as others see us."

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Urantia Papers, page 553, last: "Even on Urantia, these seraphim teach the everlasting truth: If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well."

SADLER, WILLIAM S. ***The Physiology of Faith and Fear;*** or, The Mind in Health and Disease. A.C. McClurg & Co., Chicago, 1912.

Sadler: "Spiritually, a man can be `born again,' start out afresh with new and heaven-born desires; and this wonderful process can be wrought in an instant, in a moment of time, by the simple choosing of the `mind of Christ' in the place of the mind of self; by the simple surrender of the human will to the Divine Will." (p. 487).

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Urantia Papers, page 556, #3.

DELAND, MARGARETTA. 1857-?. (American author). "A pint can't hold a quart -- if it holds a pint it is doing all that can be expected of it."

Urantia Papers, page 556, #4.

WALPOLE, HORACE. 1661-1724. (English author). "Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent."

Urantia Papers, page 556, #7.

LONGFELLOW, HENRY WADSWORTH. 1807-1882. (American poet). "Nothing with God can be accidental."

Urantia Papers, page 556, #8.

DISRAELI, BENJAMIN. 1804-1881. (English statesman):

"Action may not always bring happiness; but there is no happiness without action."

Urantia Papers, page 556, #9.

RICHTER, JOHN PAUL. 1763-1826. (German humorist):

"Only action gives to life its strength as only moderation gives to life its charm."

Urantia Papers, page 556, #11.

FRANCIS, SIR PHILIP. 1740-1818. (English statesman): "Actions are ours, their consequences belong to heaven."

MORE, HANNAH. 1745-1833. (English author): "Life though a short, is a working day."

Urantia Papers, page 556, #12.

SENECA, LUCIUS ANNAEUS. 4 B.C.-65 A.D. (Roman Stoic philosopher): "Wisdom is seldom gained without suffering. We become wiser by adversity."

EDWARDS, TRYON, original compiler. ***The New Dictionary of Thoughts.*** Classic Publishing Co., London & New York, 1890-1934 and later. **Edwards**: "No man is more unhappy than the one who is never in adversity; the greatest affliction of life is never to be afflicted."

Urantia Papers, page 556, #13.

SPURGEON, CHARLES. 1834-1892. (English clergy):

"Stars may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of."

Urantia Papers, page 556, #14.

AMIEL, HENRI FREDERIC. 1821-1881. (Swiss philosopher): "Before giving advice we must have secured its acceptance, or rather, have made it desired."

Urantia Papers, page 557, #15.

LAVATER, JOHN CASPER. 1741-1801. (Swiss theologian): "All affectation is the vain and ridiculous attempt of poverty to appear rich."

Urantia Papers, page 557, #16.

MILL, JOHN STUART. 1806-1873. (English economist): "There are many truths of which the full meaning cannot be realized until personal experience has brought it home."

TAYLOR, JEREMY. 1613-1667. (English bishop): "Many secrets of religion are not perceived till they be felt, and are not felt but in the day of a great calamity."

Urantia Papers, page 557, #18.

EDWARDS, TRYON, original compiler. ***The New Dictionary of Thoughts.*** Classic Publishing Co., London & New York, 1890-1934 and later.

"Anger is as to a stone cast into a wasp's nest." Malabar Proverb.

(Quoted in Tyron Edwards' *The New Dictionary of Thoughts*.)

Urantia Papers, page 557, #19.

LOWELL, JAMES RUSSELL. 1819-1891. ***"Democracy and Addresses."*** (American poet and essayist): "Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come."

Urantia Papers, page 557, #21.

GOETHE, JOHANN WOLFGANG VON. 1749-1832. (German poet, dramatist and philosopher): "The highest problem of any art is to cause by appearance the illusion of a higher reality."

Urantia Papers, page 557, #22.

BROWNING, ROBERT. 1812-1889. (English poet): "Tis not what man does which exalts him, but what man would do!"

Urantia Papers, page 557, #24.

LAVATER, JOHN CASPER. 1741-1801. (Swiss theologian): "Act well at the moment, and you have performed a good action to all eternity."

CHAPIN, EDWIN HUBBEL. 1814-1880. (American clergy): "Every action of our lives touches on some chord that will vibrate in eternity."

Urantia Papers, page 557, #25.

BEECHER, HENRY WARD. 1813-1887. (American clergy):

"Greatness lies, not in being strong, but in the right using of strength."

Urantia Papers, page 557, #26.

EMERSON, RALPH WALDO. 1803-1882. *"Old Age*." ***Society and Solitude***. Fields, Osgood & Co., Boston, 1870. (American poet and essayist): "Knowledge exists to be imparted."

Urantia Papers, page 584: Paper 51 on Planetary Adams, section 4.

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930. Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 669: "The sudden appearance of new species and diversified orders of living organisms is wholly biologic, strictly natural. There is nothing supernatural connected with these genetic mutations."

(*Sudden* and *suddenly* are the most often italicized words in the Papers; "sudden" appears 63 times; "suddenly" appears 96 times).

VRIES, HUGO DE. ***The Mutation Theory***. Section IV, "The Sudden Appearance and the Constancy of New Varieties," in Hugo de Vries' two-volume book, *"The Mutation Theory,"* contains chapters called:
"Instances of Races which Have Arisen Suddenly in Nature,"
and "Horticultural Varieties which Have Arisen Suddenly."

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Urantia Papers, page 671.6.

BYRON, BARON GEORGE GORDON. 1788-1824. ***Letter to Prothero. Sardanapalus.*** (English poet): "The dust we tread upon was once alive." (*Sardanapalus*, Act iv, Scene 1, line 66).

Urantia Papers, page 719: Paper 64, *"The Evolutionary Races of Color,"* sections 2, 4.

OSBORN, HENRY FAIRFIELD. *Man Rises to Parnassus: Critical Epochs in the Prehistory of Man.* Princeton University Press, Princeton, NJ, 1928. Osborn's book seems to be a source for the *Urantia Papers'* discussion of successive human races in Europe from the Foxhall peoples to the Neanderthals, the Cro-Magnons and the ancestors of the Nordics. The *Papers* seem to use Osborn's geological, racial and cultural chronologies and his characterizations of the cultures of these various peoples. Osborn's discussion of the Bretons is paralleled on p. 899 of the *Urantia Papers*.

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Urantia Papers, page 731: Paper 65, *"The Overcontrol of Evolution,"* section 2.

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930. Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 791.4: "sowing wild oats."

PLAUTUS, TITUS MACCIUS. 254-184 B.C. ***Trinummus*** [c. 194 B.C.]. *A Three-Dollar Day*. Trans. E. F. Watling: "Philto: A good place for sowing wild oats, if there's a chance of their being nipped in the bud!" (*Trinummus*, Act 2, Scene 4, line 128).

Urantia Papers, page 803.6: "That state is best which co-ordinates most while governing least.

JEFFERSON, THOMAS. 1743-1826. (Third U.S. President): "That state is best which governs least."

Urantia Papers, page 808: Paper 72, *"Government on a Neighboring Planet."*

REVES, EMERY. *A Democratic Manifesto*. Random House, NY: Paper 72 contains a summary of Emery Reves' *A Democratic Manifesto*.

Urantia Papers, pps 891, 896, 897, 899: Paper 80, *"Andite Expansion in the Occident,"* sections 3, 8, 9, p. 899: "The superstitions of this comparatively recent sun-worshiping era even now persist in the folkways of Brittany. Although Christianized for over fifteen hundred years, these Bretons still retain charms of the New Stone Age for warding off the evil eye. They still keep thunderstones in the chimney as protection against lightning. The Bretons never mingled with the Scandinavian Nordics. They are survivors of the original Andonite inhabitants of western Europe, mixed with the Mediterranean stock."

OSBORN, HENRY FAIRFIELD. ***Man Rises to Parnassus: Critical Epochs in the Prehistory of Man.*** Princeton University Press, Princeton, NJ, 1928.

Osborn's Chapter V is called, "The Sun-Worshippers of Brittany." (pps 159-160): "Although Christianized fifteen centuries ago, the Bretons still retain some of the ornaments of the New Stone Age as amulets to ward off the evil eye. Notwithstanding the fact that they are very devout Catholics -- for we see them entering and leaving the little church in the village square of Carnac from daybreak onward, thus evidencing their belief that a visit to the house of worship is the proper introduction to the harvest fete -- they rely not only upon the virgin Mary but also upon certain ceremonials that are survivals from a religion far more ancient than Christianity itself. Some of these prehistoric rites are supposed to insure a happy marriage, others to render certain that a marriage will be blessed with children, still others to safe-guard men and animals from certain complaints and plagues or to produce fertility in cattle. In the chimneys of some of the houses you may still observe fine old stone celts -- known as `thunder stones' (Fig.73) -- hung up to repel the lightning."

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Urantia Papers, page 907.6: "Knowledge is power. Invention always precedes the acceleration of cultural development on a world-wide scale."

BACON, FRANCIS, Viscount St. Albans. 1561-1626. *"Of Heresies [De Haeresibus]"*. ***Meditationes Sacrae***. [1597]. *The Works of Francis Bacon*, Vol XIV, p. 95. Edit. James Spedding. Houghton, Mifflin and Company, Boston. *"Summery."* ***Novum Organum***. [1620].

Bacon, from Heretics: "give a wider rage to the knowledge of God than to his power; or rather to that part of God's power (for knowledge itself is power [Nam et ipsa scientia potestas est.] whereby he knows, than to that where by he works and acts; suffering him to foreknow some things as an unconcerned looker on, which he does not predestine and preordain." ("Of Heresies [De Haeresibus]." *Meditationes Sacrae*).

Bacon: "Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect." ("Summery," Part ii, paragraph 3. *Novum Organum*).

BYRON, BARON GEORGE GORDON. 1788-1824. ***Letter to Prothero. Sardanapalus.*** (English poet): "They say that 'knowledge is power.' I used to think so."

EMERSON, RALPH WALDO. 1803-1882. *"Old Age*." ***Society and Solitude***. Fields, Osgood & Co., Boston, 1870. (American poet and essayist): "Skill to do comes of doing; knowledge comes by eyes always open, and working hands; and there is no knowledge that is not power." (p. 287).

EDDY, MARY BAKER CLOVER. 1821-1910. ***Science and Health***: "If materialistic knowledge is power, it is not wisdom. It is but a blind force." (p. 196).

MANN, HORACE. 1796-1859. ***Lectures in Education***. (American educator): "Every addition to true knowledge is an addition to human power." (Number 1).

HOBBES, THOMAS. 1588-1679. ***Leviathan***. (English philosopher): "Knowledge is power." (Ch. 9).

Urantia Papers, page 919.2: "Familiarity breeds contempt; so, as the element of individual choice began to dominate mating, it became the custom to choose partners from outside the tribe."

AESOP. c. 550 B.C. *"The Fox and the Lion,"* ***Aesop's Fables***: "Familiarity breeds contempt."

SYRUS, PUBLIUS. c. 2 B.C. ***Sentences of Publilius Syrus.*** Edit. Jules Chenu [1835]. (Roman slave and poet): "Too much familiarity breeds contempt. [Nimia familiaritas parit contemptum.]" ("Maxim No 640).

LAERTIUS, DIOGENES. 211-235. ***Heraclitus***: Laertius: “Lest familiarity should breed contempt." (ix., p. 6).

DE INSULIS, ALANUS [Alain de Lille]. 1114-1203. ***Minor Anglo-Latin Satirists***: " . . . Familiarity breeds contempt." (ii., p. 454). [This is the earliest use in English, c. 1160].

CHAUSER, GEOFFREY. 1340-1400. ***Melibus.*** (English poet): "Men seyn that over -- greet homlinesse [familiarity] engendreth dispteysinge."

CAIUS. c. 70-140. ***Suetonius Tranquillus***. *"Tiberius." Twelve Caesars [De Vita Caesarum]*: "Contempt born of familiarity." (iii, 10,1).

Urantia Papers, page 919.7: Paper 82, *"The Evolution of Marriage."* Section 6, "Racial Mixtures."

COWDRY, E.V., ed. ***Human Biology & Racial Welfare.*** Paul B. Hoeber, Inc., New York, 1930: Cowdry's essays by Hrdlicka, Conklin and Davenport seem to be used by the revelators in their discussions of race differences, the dangers and benefits of race mixing, and the feasibility of a modest eugenics program.

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Urantia Papers, page 944: The whole of Paper 85, *"The Origins of Worship."* Section titles are: "1. Worship of stones and hills 2. Worship of plants and trees 3. The worship of animals 4. Worship of the elements 5. Worship of the heavenly bodies 6. Worship of man." "At one time or another mortal man has worshiped everything on the face of the earth, including himself. He has also worshiped about everything imaginable in the sky and beneath the surface of the earth. Primitive man feared all manifestations of power; he worshiped every natural phenomenon he could not comprehend. The observation of powerful natural forces, such as storms, floods, earthquakes, landslides, volcanoes, fire, heat, and cold, greatly impressed the expanding mind of man. The inexplicable things of life are still termed "acts of God" and `mysterious dispensations of Providence.'"

HOPKINS, E. WASHBURN. ***Origin and Evolution of Religion.*** Yale University Press, New Haven, CT, 1923**: Hopkins**' Chapters include: "II. The Worship of Stones, Hills, Trees, and Plants. III. The Worship of Animals. IV. The Worship of Elements and Heavenly Phenomena. V. The Worship of the Sun. VI. The Worship of Man." (From p. 13): "Man has worshipped everything on earth, including himself, stones, hills, flowers, trees, streams, wells, ocean, and animals. He has worshipped everything he could think of beneath the earth, metals, caves, serpents, and under-world ghosts. Finally, he has worshipped everything between earth and heaven and everything in the heavens above, mist, wind, cloud, rainbow, stars, moon, sun, the sky itself, though only in part has he worshipped the spirits of all these objects. Yet with all this bewildering jumble to his discredit, man to his credit has never really worshipped anything save what he imagined behind these phenomena, the thing he sought and feared, power."

Paper 85, "The Origin of Worship," seems to use consecutively the first eight chapters of Hopkins' book. Each section in the paper corresponds to a chapter in the book.

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Urantia Papers, page 981.4: "dust to dust."

Urantia Papers, page 2023, last.

Book of Common Prayer. 1549. Episcopal Church.
"Burial of the Dead."

"Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life."

Episcopal Church. "Burial of the Dead," *Book of Common Prayer* [1549], p. 333.

Urantia Papers, page 998.3: "Remember, even if prayer does not change God, it very often effects great and lasting changes in the one who prays in faith and confident expectation."

SADLER, WILLIAM S. ***The Physiology of Faith and Fear;*** or, The Mind in Health and Disease. A.C. McClurg & Co., Chicago, 1912: "True prayer is a sort of spiritual communion between man and his Maker, a sympathetic communication between the soul and its Saviour. We do not look upon prayer as a means of changing God's will. The Divine Mind does not need to be changed; He is ever beneficent and kindly disposed toard mankind. While prayer does not change God, it certainly does change the one who prays, and this change in the mind of the praying soul is sometimes immediate, profound, and often wholly inexplicable." ("Prayer the Master Mind Cure," p. 476).

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Urantia Papers, page 1003: Paper 92, *"The Later Evolution of Religion."*

HOPKINS, E. WASHBURN. *Origin and Evolution of Religion.* Yale University Press, New Haven, CT, 1923: Paper 92 incorporates some of Hopkins' comments and ethnologic observation.

Urantia Papers, page 1033: Paper 94, *"The Melchizedek Teachings in the Orient,"* section 6, "Lao-Tse and Confucius."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): This translation of the *Tao te Ching* might have been used by the revelators in the references to Taoism in Parts I, III and IV."

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Urantia Papers, page 1033.6: "Unity arises out of the Absolute Tao, and from Unity there appears cosmic Duality, and from such Duality, Trinity springs forth into existence, and Trinity is the primal source of all reality."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "Reason begets unity; unity begets duality; duality begets trinity; and trinity begets the ten thousand things. The ten thousand things are sustained by YIN; they are encompassed YANG, and the immaterial breath of life [CH'I] renders them harmonious." (p. 119.3, Ch. 42).

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Urantia Papers, page 1033.6: "Goodness begets goodness, but to the one who is truly good, evil also begets goodness."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "The good I meet with goodness; the bad I also meet with goodness." (p. 121.1, Ch. 49).

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Urantia Papers, page 1034.2: "The Absolute Deity does not strive but is always victorious; he does not coerce mankind but always stands ready to respond to their true desires; the will of God is eternal in patience and eternal in the inevitability of its expression."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "The Heavenly Reason strives not, but it is sure to conquer...It summons not, but it comes of itself." (p. 134.4, Ch. 73).

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Urantia Papers, page 1043: Paper 95, *"The Melchizedek Teachings in the Levant,"* sections 2-5.

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: Breasted's analysis and assessments of early Egyptian social idealism and religion -- including the teachings of and Ikhnaton, the *ka* and the *ba*, Egypt's influence on the Hebrews, etc. -- are incorporated into the Urantia Papers' corresponding discussions.

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Urantia Papers, page 1046: Read all of Section 4, "The Teachings of Amenemope," and then read the following reference from Breasted:

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: (pps. 320-330):

"This new attitude is revealed to us in a remarkable treatise which we may call the `Wisdom of Amenemope.' Written by a sage named Amenemope, it is now preserved to us in a papyrus in the British Museum. [Published by Sir E.A. Wallis Budge. *Facimiles of Egyptian Hieratic Papyri in the British Museum*, etc., Pls. I-XIV, Columns I-XXVII, "The Admonition of Amenemapt, the Son of Kanekht." Second Series, London, 1923.] As so often in such counsel of the Egyptian wise men, these utterances of Amenemope are said to have been delivered by the sage to his son . . .

"To his son, therefore, Amenemope constantly holds up this attitude towards life, that it is to be lived both in personal and official relations, in full realisation of momentary responsibility to God. This ultimate intensity of conscience and God-consciousness in the teachings of an Egyptian thinker in the Tenth Century B.C., before any of the Old Testament was written, is the more remarkable, because we now know that the `Wisdom of Amenemope' was translated into Hebrew, it was read by Hebrews, and an important part of it found its way into the Old Testament . . .

"In the wise conclusion that riches `make themselves wings' and fly away, Amenemope's graphic picture of the uncertainty and perishability of earthly good, we recognise a figure which has come down to us through the editor of the Hebrew Book of Porverbs . . .

"The contrast is obviously between `the words of men' and `the acts of God,' and when it is stated that they both `diverge' the meaning evidently is `from each other.' We thus have here in its oldest form the world-wide proverb, `Man proposes, God disposes.'"

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Urantia Papers, page 1084, #6: "Paul little dreamed that his well-intentioned letters to his converts would someday be regarded by still later Christians as the "word of God."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928.

Bundy: "Most of our Christian theology comes from Paul, but Paul never thought that he would become Christianity's first great theologian. It never occurred to him that his formulations of his own personal faith would become normative for later Christian thought. His statements of his faith were not framed in a selfconscious way. His only interest was in expressing the controlling elements of his experience of Christ. His doctrines of the cross and resurrection were in no sense formal for himself or for his original readers. They were far removed from theological theories, for both were cardinal centers of his personal Christian experience. Paul felt that he had been crucified with Christ, that he had died with him, and that he had seen the Risen Lord on the Damascus Road." (p. 289.1).

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Urantia Papers, page 1118.1: "To the unbelieving materialist, man is simply an evolutionary accident.

RUSSELL, BERTRAND. 1872-1970. ***Mysticism and Logic and Other Essays***. Longmans, Green and Co., London, 1921. (English sociologist and philosopher): "Such, in outline, but even more purposeless, more void of meaning, is the world which Science presents for our belief. Amid such a world, if anywhere, our ideals henceforward must find a home. That Man is the product of causes which had no provision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocation of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction is the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins -- all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only with in the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built." (p. 47.2).

(Rufus M. Jones, in his book, *"The Inner Life,"* also quotes Russell to illustrate the same idea as the revelators).

Urantia Papers, page 1143: The preamble and section 1 of Paper 104, *"Growth of the Trinity Concept."*

HOPKINS, E. WASHBURN. *Origin and Evolution of Religion.* Yale University Press, New Haven, CT, 1923. This is similar to Hopkins' chapters on "The Triad," "The Hindu Trinity," "The Buddhistic Trinity," and "The Christian Trinity."

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Urantia Papers, page 1170: Paper 106, *"Universe Levels of Reality,"* Section 8, "The Trinity of Trinities."

BISHOP, WILLIAM SAMUEL. ***The Theology of Personality***. Longmans, Green & Co., New York, 1926. Bishop uses the terms "triunity" and `A Trinity of Trinities' in the exposition of his constructive theology. These terms are completely re-worked in the *Urantia Papers*. (p. 142). On p. 144 Bishop gives credit to Dr. William Newton Clarke for the term "Tri-unity."

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Urantia Papers, page 1215: Paper 111, *"The Adjuster and the Soul,"* preamble.

BREASTED, JAMES HENRY. *The Dawn of Conscience.* Charles Scribners Sons, New York, 1933: Breasted's analysis and assessments of early Egyptian social idealism and religion -- including the teachings of and Ikhnaton, the *ka* and the *ba*, Egypt's influence on the Hebrews, etc. -- are incorporated into the Urantia Papers' corresponding discussions.

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Urantia Papers, page 1276: Paper 116, *"The Almighty Supreme,"* section 7, "The Living Organism of the Grand Universe."

NOBLE, EDMUND. ***Purposive Evolution: The Link Between Science and Religion.*** Henry Holt and Co., New York, 1926. Noble's chapter, "Is the Universe an Organism?" (in which he gives a negative answer) seems to be responded to by the revelators on p.s 1276-77: "The Living Organism of the Grand Universe."

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Urantia Papers, page 1286.4: "The act is ours, the consequences God's." Bible, CO1 3:6-9.

FRANCIS, SIR PHILIP. 1740-1818. (English statesman):

> "Actions are ours, their consequences belong to heaven."

Urantia Papers, page 1336.1: "While the Stoics professed to be the "offspring of God," they failed to know him and therefore failed to find him."

BACON, FRANCIS, Viscount St. Albans. 1561-1626. *"Of Heresies [De Haeresibus]"*. ***Meditationes Sacrae***. [1597]. *The Works of Francis Bacon*, Vol XIV, p. 95. Edit. James Spedding. Houghton, Mifflin and Company, Boston. *"Summery."* ***Novum Organum***. [1620].

Bacon: "Yet he is not far from each one of us, for 'In him we live and move and have our being;' as even some of your poets have said, 'For we are indeed his offspring.' Being then God's offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man." Francis Bacon, quoting from the Bible, Acts 17:28-29. ("Of Heresies [De Haeresibus]" *Meditationes Sacrae. The Works of Francis Bacon*, Vol XIV, p. 95).

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). Lao-Tse: "For we are your offspring." (line 4).

ARATUS. c. 315-240 B.C. ***Phaenomena.*** Lombardo, Stanley translation: *Sky Signs: Aratus' Phaenomena*: "From Zeus let us begin, whom we mortals never leave unnamed: Full of Zeus are all streets and all gathering places of men, and full are the sea and harbors. Everywhere we all have need of Zeus. For we are also his offspring." [This is said to be the passage quoted by St. Paul, Acts 17:28].

Aratus: "The sky is our song and we begin with Zeus; for men cannot speak without giving Him names: the streets are detailed with the presence of Zeus, the forums are filled, the sea and its harbors are flooded with Zeus, and in Him we move and have all our being. For we are His children, and he blesses our race with beneficent signs, and wakes man to his work, directing his mind to the means of his life." (Stanley Lombardo trans: *Sky Signs: Aratus' Phaenomena*. p.1).

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism): "Reason [`the eternal prototype of Reason; the standard of Reason; the objective standard of truth; the Tao'] is empty, but its use is inexhaustible. In its profundity, verily, it resembles the arch-father of the ten thousand things. . .Oh, how calm it seems to remain." (p.99.1).

Urantia Papers, page 1443: "Let us love God, for he first loved us. By God's love and through his mercy we shall be saved. Poor men and rich men are brothers. God is their Father. The evil you would not have done you, do not to others."

BUTLER, SAMUEL. 1835-1902. ***Samuel Butler's Notebooks***. Edit. Geoffrey Keynes and Brian Hill. E.P. Dutton & Company, Inc., New York, 1951. Edit. Henry Festing Jones. "To be loved by God is the same as to love him. We love Him because He first loved us." (p. 33, Henry Festing Jones, ed.).

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Urantia Papers, pages 1450 and 1451: Paper 131, *"The World's Religions,"* section 6, "Suduanism (Jainism)" and section 7, "Shinto."

FROST JR., S.E., compiler and editor. ***The Sacred Writings of the World's Great Religions.*** The New Home Library,, New York, 1943. Frost's book is a selection from previous) and uncited) translations of various holy books. The *Urantia Papers* appear to use this book's Jain and Shinto translations and selections in its `abstract of Ganid's manuscript' dealing with these religions.

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Urantia Papers, page 1451: Paper 131, *"The World's Religions,"* section 7, "Shinto."

ASTON, W. G. *Shinto, the Way of the Gods.* Longmans, Green & Co., New York, 1968: Sentences from Aston's translation of the `Wa Rongo' collection of Shinto oracles, rewritten or paraphrased, constitute the selection of Ganid's abstact of Shinto." [The Wa Rongo collection starts on p. 368 of Aston's book].

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Urantia Papers, page 1451: Paper 131, *"The World's Religions,"* section 8, "Taoism."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). This translation of the *Tao te Ching* seems to have been used by the revelators in the references to Taoism in Parts I, III and IV."

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Urantia Papers, page 1451, last: Paper 131, *"The World's Religions,"* section 8, "Taoism." "How pure and tranquil is the Supreme One and yet how powerful and mighty, how deep and unfathomable! This God of heaven is the honored ancestor of all things."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Reason is empty, but is use is inexhaustible. In its profundity, verily, it resembles the arch-father of the ten thousand things." (p. 99.1, Ch. 4).

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Urantia Papers, page 1451, last: "If you know the Eternal, you are enlightened and wise. If you know the Eternal, then does ignorance manifest itself as evil, and thus do the passions of sin arise."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). The Carus translation of Lao-Tse's *Tao te Ching* might have been used by the revelators in the references to Taoism in Parts I, III and IV. "Knowing the eternal means enlightenment. Not knowing the eternal causes passions to rise; and that is evil." (p. 104.6, Ch. 16).

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Urantia Papers, page 1451, last: "This wondrous Being existed before the heavens and the earth were. He is truly spiritual; he stands alone and changes not. He is indeed the world's mother, and all creation moves around him."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism).

Lao-Tse: "There is a Being wondrous and complete. Before heaven and earth, it was. How calm it is! How spiritual! Alone it stands, and it changes not. . . . Yet therefore can it be the world's mother." (p. 90.3, Ch. 25).

Lao-Tse: "The Unnameable is of heaven and earth the beginning. The Nameable becomes of the ten thousand things the mother." (p. 97.1, Ch. 1).

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Urantia Papers, page 1452.1: "Even if one has but a little knowledge, he can still walk in the ways of the Supreme; he can conform to the will of heaven."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "If I have ever so little knowledge, I shall walk in the great Reason." (p. 123, Ch. 53).

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Urantia Papers, page 1452.2: "All things depend on the Great Source of life. The Great Supreme seeks no credit for his bestowals."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "The ten thousand things depend upon it for their life. . . .When its merit is accomplished it assumes not the name." (p. 114.6, Ch. 34).

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Urantia Papers, page 1452.2: "True goodness is like water in that it blesses everything and harms nothing. And like water, true goodness seeks the lowest places, even those levels which others avoid, and that is because it is akin to the Supreme."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Superior goodness resembles water. Water in goodness benefits the ten thousand things, yet it quarrels not. Because it dwells in places which the multitude of men shun, therefore it is near unto the eternal Reason." (p. 100.4, Ch. 8).

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Urantia Papers, page 1452.2: "He guides and directs, but without self-assertion."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "Reason always practices non-assertion, and there is nothing that remains undone." (p. 115.5, Ch. 37).

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Urantia Papers, page 1452.3: "The wise man universalizes his heart."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "[The holy man] universalizes his heart." (p. 122.1, Ch. 49).

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Urantia Papers, page 1452.3: "The wise man universalizes his heart. A little knowledge is a dangerous thing. Those who aspire to greatness must learn to humble themselves."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A little learning is a dangerous thing." (*Essay on Criticism*. Part II, line 215).

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Urantia Papers, page 1452.3: "In creation the Supreme became the world's mother. To know one's mother is to recognize one's sonship."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "When the world takes its beginning, Reason becomes the world's mother. When he who knows his mother, knows in turn that he is her child." (p. 123.2, Ch. 52).

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Urantia Papers, page 1452.3: "Relate yourself to every man as if you were in his place. Recompense injury with kindness. If you love people, they will draw near you."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "The holy man has not a heart of his own. The hundred families' hearts he makes his heart. The good I meet with goodness; the bad I also meet with goodness. . .The hundred families fix upon him [the holy man] their ears and eyes." (p. 121.5, Ch. 49).

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Urantia Papers, page 1452.4: "The Great Supreme is all-pervading; he is on the left hand and on the right; he supports all creation and indwells all true beings."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "How all-pervading is the great Reason! It can be on the left and it can be on the right. The ten thousand things depend upon it for their life, and it refuses them not." (p. 114.6, Ch. 34).

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Urantia Papers, page 1452.4: "The Supreme is the secure refuge of all creation."

LAO-TSE. c. 604-531 B.C. ***Lao-Tze's Tao-Teh-King***. Transliteration by Dr. Paul Carus. *The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King*. The Open Court Publishing Company, La Salle, 1964. (Chinese philosopher; Taoism). "It is Reason that is the ten thousand creatures' refuge." (p. 128.4, Ch. 62).

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Urantia Papers, page 1488.4: "--the government of all mankind, by all mankind, and for all mankind."

LINCOLN, ABRAHAM. 1809-1865. ***Gettysburg Address***. [November 19, 1863]. (16th U.S. President): ". . .of the people, by the people, and for the people. . ."

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Urantia Papers, page 1675.1: "Jesus hardly regarded this world as a `vale of tears.' He rather looked upon it as the birth sphere of the eternal and immortal spirits of Paradise ascension, the `vale of soul making.'" (Also see Reference at *Urantia Papers*, page 449.3, above).

KEATS, JOHN. 1795-1821. "Letter to George and Georgiana Keats," [April 21, 1819]. ***The Letters of John Keats***. Edit. Maurice B. Forman. Oxford University Press, 1935. (p.335). Edit. Gittings. (p.249). (English poet): "The common cognomen of this world among the misguided and superstitious is a 'vale of tears' from which we are to be redeemed by a certain arbitrary interposition of God and taken to Heaven. --What a little circumscribed straightened notion! Call the world if you Please 'The vale of Soul-making.' Then you will find out the use of the world."

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Urantia Papers, page 1707: Paper 153, *"The Crisis at Capernaum."*

BURTON, ERNEST DEWITT AND MATTHEWS, SHALLER. ***The Life of Christ*** University of Chicago Press, Chicago, 1900, 1927. The content of Burton's book does not appear to be used but rather its chapter and section titles. Parallel titles include:

"The Crisis at Capernaum,"
"Discourse on Spiritual Freedom,"
"The Widespread Fame of Jesus (Christ),"
"The Man With the Withered Hand,"
"The Woman Taken from Adultery,"
and "(More) Parables by the Sea."

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Urantia Papers, page 1728: Paper 155, *"Fleeing Through Northern Galilee,"* section 5, "The Discourse on True Religion" and section 6, "The Second Discourse on Religion."

SABATIER, AUGUSTE. ***Religions of Authority and the Religion of the Spirit.*** McClure, Phillips & Co., New York, 1904. The sections in the *Urantia Papers* which distinguish the religions of authority from the religion of the spirit are an amplification of Sabatier's thesis. The *Papers*' listing of the "three manifestations of the religious urge" on p. 1728 correspond to Sabatier's "Three Degrees of Religious Evolution" (on p. 369 in Sabatier.) Sabatier's book was quite influential; both Rufus Jones and Walter Bundy, among others, refer to the religions of authority and the religion of the spirit, attributing the origin of the latter to Jesus, as does Sabatier.

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Urantia Papers, pages 1792 and 1796: Paper 162, *"At the Feast of Tabernacles,"* section 3, "The Woman Taken in Adultery." and section 7, "The Discourse on Spiritual Freedom."

BURTON, ERNEST DEWITT AND MATTHEWS, SHALLER. ***The Life of Christ*** University of Chicago Press, Chicago, 1900, 1927. The content of Burton's book does not appear to be used but rather its chapter and section titles. Parallel titles include:
"The Crisis at Capernaum,"
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"The Man With the Withered Hand,"
"The Woman Taken from Adultery,"
and "(More) Parables by the Sea."

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Urantia Papers, page 1863: "The world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus' doctrine of the kingdom of heaven."

NASH, ARTHUR. *The Golden Rule in Business.* Fleming H. Revell Company, New York, 1923. "Christianity had not failed, simply because Christianity had not yet been tried." (p. 63).

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Urantia Papers, page 1874.6: Paper 171, *"On the Way to Jerusalem,"* section 7, "As Jesus Passed By." "Goodness is effective only when it is attractive."

FOSDICK, HARRY. 1878-? ***The Hope of the World.*** Harper and Brothers, New York & London, 1933. (American clergy). "Goodness is effective only when it is attractive," is the essence of Fosdick's sermon, "The Fine Art of Making Goodness Attractive," on p. 195 of his book, *"The Hope of the World."*

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Urantia Papers, page 1954.4: "that hope which springs eternal in the human breast."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "Hope humbly then; With trembling pinions soar; Wait the greater teacher Death, and God adore! What future bliss, he gives not thee to know, But gives that Hope to be thy blessing now. Hope springs eternal in the human breast: Man never Is, but always To be blest: The soul, uneasy and confin'd from home, Rests and expatiates in a life to come." (*Essay on Man*, epistle i, line 95).

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Urantia Papers, pps. 1954 and 1955: Paper 181, *"Final Admonitions and Warnings,"* section 1, "Last Words of Comfort." (Re: stoicism and optimism).

PALMER, GEORGE HERBERT. *The Autobiography of a Philosopher.* Greenwood Press reprint, New York, 1968, 1930: "The Good News of the fatherhood of God I accept, and find in it daily strength. Two inferior forms of hardihood have often appeared. One of them is Stocism, the refusal to be crushed, the sense of an inner dignity which enables me to stand on my own feet, no matter what happens. A second of milder aspect is the habit of looking on the bright side. In everything one side is brighter than another. Let me turn myt face in that direction. Before Jesus revealed the strength available through the fatherhood of God, these palliatives had value. But they are superficial and do not touch the sources of inner peace as do the words of Jesus." (pps. 101-102).

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Urantia Papers, page 2016.7: "Although Jesus did not die this death on the cross to atone for the racial guilt of mortal man . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The cross of Jesus has almost broken down under the weight of the theories of atonement that have been heaped upon it. But Jesus himself attached no expiatory or propitiatory significance to his death; he fitted it into no scheme of salvation." (p. 261.3).

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Urantia Papers, page 2063.3: "If religion is an opiate to the people, it is not the religion of Jesus."

MARX, KARL. 1818-1883. *"Introduction."* ***Towards A Critique of Hegel's Philosophy of Right***. [1844]. Trans. and ed. David McLellan. Basil Blackwell, Oxford, 1971: "Religious suffering is at the same time an expression of real suffering. Religion is the sigh of the oppressed creature, the feeling of a heartless world and the soul of soulless circumstances. It is the opium of the people." (p. 116.1).

Urantia Papers, page 2075.2: "Christianity exhibits a history of having originated out of the unintended transformation of the religion of Jesus into a religion about Jesus."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Christianity from the moment of its birth was a religion about Jesus rather than the religion of Jesus." (p. 277).

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Urantia Papers, page 2075: Paper 195, *"After Pentecost,"* sections 5-10.

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932. Every chapter of Jones' book seems to be used in the revelators' discussions of Christianity's struggle to awaken to its spiritual mission in the face of modern secularism and its own institutional shortcomings. The paragraphs of Section 10, "The Future," might be drawn consecutively from the last half of Jones' book.

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Urantia Papers, page 2075, last: "A lasting social system without a morality predicated on spiritual realities can no more be maintained than could the solar system without gravity."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "It has been well said that, `what gravitation is to the solar system that is morality to the social life.'" (p. 35).

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Urantia Papers, page 2076.3: "As you view the world, remember that the black patches of evil which you see are shown against a white background of ultimate good. You do not view merely white patches of good which show up miserably against a black background of evil."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The central faith of the chapter, however, is the faith which Phillips Brooks so powerfully preached a generation ago, that in the ultimate nature of things the black squares are on a white background and not the white squares on a black one." (p. 70).

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Urantia Papers, page 2076.6: "Scientists have unintentionally precipitated mankind into a materialistic panic; they have started an unthinking run on the moral bank of the ages, but this bank of human experience has vast spiritual resources; it can stand the demands being made upon it."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "There is a `run' on the bank of the ages and the most stable moral and spiritual assets of the past are being critically scrutinized." (p. vi).

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Urantia Papers, page 2076.8: "A little knowledge is truly disconcerting."

POPE, ALEXANDER. 1688-1744. ***Essay on Criticism***. ***Essay on Man.*** Edit. Maynard Mack. Yale University Press, New Haven, 1951. (English poet): "A little learning is a dangerous thing." (*Essay on Criticism*. Part II, line 215).

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Urantia Papers, page 2076.9: "At the time of this writing the worst of the materialistic age is over; the day of a better understanding is already beginning to dawn. The higher minds of the scientific world are no longer wholly materialistic in their philosophy, but the rank and file of the people still lean in that direction as a result of former teachings. But this age of physical realism is only a passing episode in man's life on earth. Modern science has left true religion -- the teachings of Jesus as translated in the lives of his believers -- untouched. All science has done is to destroy the childlike illusions of the misinterpretations of life."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The main trouble is that while the pillar thinkers of the world have seen and announced the bankruptcy of materialism there are hosts of lesser men who go on retailing materialistic theories of the universe to their students and leaving them stranded on the windy waste of speculation . . .As a matter of actual fact what does science undermine and what does it leave untouched? . . .Primitive theories and child-minded interpretations of the universe and of life must be examined in the light of fuller knowledge and of enlarged collections of facts, and only those theories and interpretations which bear the insignia of tested truth will in the long run abide." (pps. 44-45).

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Urantia Papers, page 2077.1: "Science is a quantitative experience, religion a qualitative experience, as regards man's life on earth. Science deals with phenomena; religion, with origins, values, and goals. To assign causes as an explanation of physical phenomena is to confess ignorance of ultimates and in the end only leads the scientist straight back to the first great cause -- the Universal Father of Paradise."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "This method of `explaining' by causes, which is quite adequate for purposes of control and prediction, is manifestly inadequate and unsatisfactory if we are bent upon finding the *ultimate* ground of truth and reality. This method of regress leaves the universe handing loose in mid-air with no final rational support." (p. 53).

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Urantia Papers, page 2077.5: "The materialistic sociologist of today surveys a community, makes a report thereon, and leaves the people as he found them. Nineteen hundred years ago, unlearned Galileans surveyed Jesus giving his life as a spiritual contribution to man's inner experience and then went out and turned the whole Roman Empire upside down."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "His answer is that a former generation `surveyed the wondrous Cross on which the Prince of glory dies,' and then went out and turned their communities upside down, while we today spend endless time `surveying' our communities, and leave them about as they were before." (p. 19).

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Urantia Papers, page 2077.6: "But religious leaders are making a great mistake when they try to call modern man to spiritual battle with the trumpet blasts of the Middle Ages. Religion must provide itself with new and up-to-date slogans. Neither democracy nor any other political panacea will take the place of spiritual progress. False religions may represent an evasion of reality, but Jesus in his gospel introduced mortal man to the very entrance upon an eternal reality of spiritual progression."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Why is it that they do not do it? And the anwer is that they no longer see the tremendous meaning in that phrase which thrilled the heart of Isaac Watts when he wrote the hymn. Why doesn't the old trumpet rally them to battle? . . .It is not enough to reply that nobody any more uses the great phrases or any longer blows the trumpet. The trouble is that for hosts of persons the noble words have lost their magic when they are heard . . .What is wanted is vivid, vital interpretation in terms of our epoch of the great truths those ancient words were uttering . . ." (pps. 19-21).

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Urantia Papers, page 2077.7: "To say that mind "emerged" from matter explains nothing. If the universe were merely a mechanism and mind were unapart from matter, we would never have two differing interpretations of any observed phenomenon. The concepts of truth, beauty, and goodness are not inherent in either physics or chemistry. A machine cannot know, much less know truth, hunger for righteousness, and cherish goodness."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Nobody yet in the long procession of philosophers or scientists has given the least inkling of an explanation of how mind could possibly be produced by matter, or be evolved from it. The lastest 'explanation' is to say that it has `emerged.' Mind is always presupposed in all explanations." p. 55.

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Urantia Papers, page 2078.6: "Science should do for man materially what religion does for him spiritually: extend the horizon of life and enlarge his personality. True science can have no lasting quarrel with true religion. The "scientific method" is merely an intellectual yardstick wherewith to measure material adventures and physical achievements. But being material and wholly intellectual, it is utterly useless in the evaluation of spiritual realities and religious experiences."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "There are, as we have seen, certain severe limitations to the range and scope of the scientific method of knowledge as it has been taken over from physics. It can deal with the facts and events of the visible universe, down to infinitesimal magnitudes and out to cosmic worlds unbelievably remote. Its range in this field seems to have no limits. But it has nothing to say, and can have nothing to say, on the question of ultimate realities of an eternal order which are essential to a spiritual religion, nor, it must be added, can such a scientific method unaided give a completely intelligible explanation of the things which it reports and describes. It cannot deal with ultimate origins or goals." (p. 49).

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Urantia Papers, page 2078.6: "True science can have no lasting quarrel with true religion."

MILLIKAN, ROBERT ANDREWS. ***Science and Life.*** Books for Libraries Press, New York, 1924: "The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood." (p. 43).

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Urantia Papers, page 2078.7: "The inconsistency of the modern mechanist is: If this were merely a material universe and man only a machine, such a man would be wholly unable to recognize himself as such a machine, and likewise would such a machine-man be wholly unconscious of the fact of the existence of such a material universe. The materialistic dismay and despair of a mechanistic science has failed to recognize the fact of the spirit-indwelt mind of the scientist whose very supermaterial insight formulates these mistaken and self-contradictory concepts of a materialistic universe."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Science by its method of external observation finds it necessary to regard *the mind of the observer* as though it were a disinterested spectator of facts and events, which would go on exactly the same if the spectator were not there. This spectator mind is supposed to report what is there outside itself, like a faithful camera, without altering or coloring in the very least what is presented to it. It should be noted in passing that we are left on this supposition with no *origin* for the spectator mind, and we are offered no explanation of how such a mind can know facts that are outside itself and foreign to itself." (p.53).

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Urantia Papers, page 2078.9: "The realities and values of spiritual progress are not a "psychologic projection"--a mere glorified daydream of the material mind . . . And let not your dabblings with the faintly glimpsed findings of `relativity' disturb your concepts of the eternity and infinity of God. And in all your solicitation concerning the necessity for self-expression do not make the mistake of failing to provide for Adjuster-expression . . ."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "It is further assumed by these theories that religion is nothing but an idealistic "projection," as a method of relief from the hard conditions of life and of the world . . .The comforts of religion are held to be in the same order as daydreamings, auto-suggestions, wish-visions and mind-creations . . .Ideas of relativity, which have entered the stream of modern thought through Einstein's contribution to science, have tended to upset our old-time stable faiths in the immutable, the permanent, the eternal. . . .Self-expression means giving scope to one's peculiar gifts or life-urges. Just why they should count more powerfully than `the still small voice' of the ideal self . . ." (pps. 24-28).

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Urantia Papers, page 2079.8: "If man is only a machine, by what technique does this man come to believe or claim to know that he is only a machine? The experience of self-conscious evaluation of one's self is never an attribute of a mere machine. A self-conscious and avowed mechanist is the best possible answer to mechanism. If materialism were a fact, there could be no self-conscious mechanist. It is also true that one must first be a moral person before one can perform immoral acts."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Science by its method of external observation finds it necessary to regard *the mind of the observer* as though it were a disinterested spectator of facts and events, which would go on exactly the same if the spectator were not there. This spectator mind is supposed to report what is there outside itself, like a faithful camera, without altering or coloring in the very least what is presented to it. It should be noted in passing that we are left on this supposition with no *origin* for the spectator mind, and we are offered no explanation of how such a mind can know facts that are outside itself and foreign to itself." (p. 53).

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Urantia Papers, page 2080.5: "Mechanists – humanists – tend to drift with the material currents. Idealists and spiritists dare to use their oars with intelligence and vigor in order to modify the apparently purely material course of the energy streams."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The trouble comes from the fact that a powerful "drift" of suggestion, sentiment, and habit carries along a multitude of persons who have no explicit creed or theory of things, but who go with the push and trend of the secular current." (p. 16).

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Urantia Papers, page 2082.8: "Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment."

NASH, ARTHUR. ***The Golden Rule in Business.*** Fleming H. Revell Company, New York, 1923: "We are now rushing headlong into more and more complex associations, and the great cosmic prayer for the solution of our human problems is more urgent than ever before in the world's history. Humanity is all a-quiver. We know that we are on the borderland of an unexplored continent of man's psychological possibilities." (p. 124).

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Urantia Papers, page 2083.5: "The world needs more firsthand religion. Even Christianity -- the best of the religions of the twentieth century -- is not only a religion about Jesus, but it is so largely one which men experience secondhand."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "III. First-hand Religion. What the hour demands is a vital return to religion as it is in its first intention." (p. 80).

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Urantia Papers, page 2083.6: "Christianity has dared to lower its ideals before the challenge of human greed, war-madness, and the lust for power; but the religion of Jesus stands as the unsullied and transcendent spiritual summons, calling to the best there is in man to rise above all these legacies of animal evolution and, by grace, attain the moral heights of true human destiny."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The fact that Christianity in its organized forms lowered its ideals and enthusiastically `blessed' the war weakens its creative and constructive power for the crisis in which it now finds itself, but a return to clear sxpiritual vision and moral leadership on the part of the churches is the one hope of the hour. The only way out of the world confusion is through a clarification of spiritual vision and a recording of those moral realities on which a solid civilization can be built." (p. 36).

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Urantia Papers, page 2083, last: "So-called Christianity has become a social and cultural movement as well as a religious belief and practice. The stream of modern Christianity drains many an ancient pagan swamp and many a barbarian morass; many olden cultural watersheds drain into this present-day cultural stream as well as the high Galilean tablelands which are supposed to be its exclusive source."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "Christian civilization is, therefore, by no means a river with a single source. On the contrary, it drains swamps and morasses and remote watersheds as well as that high Galilean tableland from which the original stream emerged." (p. 80).

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Urantia Papers, page 2085.4: "The true church--the Jesus brotherhood--is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*."

BUNDY, WALTER E. *The Religion of Jesus.* The Bobbs Merrill Company, Indianapolis, 1928: "What we should seek is not conformity but unity in the midst of greatest natural variety." (p. 306.1).

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Urantia Papers, page 2086 ¶4: "But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome. This same Christianity conquered – absorbed and exalted – the whole stream of Hebrew theology and Greek philosophy. And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered the whole Western world. Christianity contains enough of Jesus' teachings to immortalize it."

JONES, RUFUS M. ***A Preface to Christian Faith in a New Age.*** Macmillan Co., New York, 1932: "The conquests of Christianity at critical epochs of history seem like marvels of romance rather than records of sober fact. A little band of disciples of a crucified carpenter from an obscure town inaugurated a missionary movement which in less than three centuries conquered the Roman Empire. The spiritual conquest and transformation of the virile pagan races which emerged out of the northern forests and, in the fifth century, overthrew the Roman civilization was perhaps an even greater marvel." (p. 1).

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Urantia Papers, page 2087: Paper 196, *"The Faith of Jesus,"* preamble, sections 1-2; etc.

BUNDY, WALTER E. *The Religion of Jesus.* The Bobbs Merrill Company, Indianapolis, 1928. Portions from every chapter of Bundy's book, whose thesis is that the human Jesus founded the religion of personal experience and that we must recover the religion *of* Jesus from the religion *about* Jesus, are concentrated in Paper 196, with the retention of many of Bundy's exact wordings.

Another Bundy book, *Our Recovery of Jesus*, is a companion volume to *The Religion of Jesus*. This one has material that parallels paragraphs in Paper 196 which were not paralleled by the preceding book. The two books together supply much of the basis of the preamble and the first two sections.

Urantia Papers, page 2087.2: "Jesus' God was at one and the same time "The Holy One of Israel" and "The living and loving Father in heaven."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The faith in God that came to Jesus by social inheritance he makes his very own in that the Holy One of Israel lays hold on the deepest sources of his personal life and in the crucible of his religious experience becomes the Heavenly Father." (p. 85).

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Urantia Papers, page 2087.3: "Jesus did not cling to faith in God as would a struggling soul at war with the universe and at death grips with a hostile and sinful world;..."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus did not resort to faith in God as a man at bay in the world; he did nottrudge along under the strain of existence as a man who makes the best of things. In spite of all the facts to the contrary, Jesus felt the thrill of living life in the uninterrupted presence of the Heavenly Father, and he lived his life as an experiment in faith, not as a compromise with fact." (p. 84, top).

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Urantia Papers, page 2088.4: "this Galilean, God's Galilean . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus was God's Galilean." (p. IX.1.) the first line of the Preface).

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Urantia Papers, page 2089.1: "To him prayer was . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "On the whole, we may say that prayer for Jesus meant an expression of need, a release of soul, a relief of inner pressure, conquest over severe subjective struggle, an elevation and enrichment of mind, a reinforcement and refreshment of spirit, clarifying of vision, a freshened functioning of faith, a whetting of will, discovery and illumination, restoration of confidence and courage, increased consecration and devotion, adjustment and orientation, a mobilization of personal powers to perform, in short, the energy and power by which to live and work. In prayer to God he found that marvelous source of strength that enabled him to perform the divine will even to the cup that was his to drink. Not in visions and voices, but in prayer and communion with God – purely religious sources of light and strength – Jesus learned the divine will and found the personal power to perform it." (p. 208.1-2).

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Urantia Papers, page 2089.3: "In this giant intellect of the full-grown man the faith of the child reigned supreme in all matters relating to the religious consciousness."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "He seems to have in mind no special trait; rather he lays at the very base of religious experience the whole of the child's outlook and approach to life. He regards the child mind as indispensable in the relationship of man to his Maker. It is the very heart of his conception of men as the children of God." (p. 219).

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Urantia Papers, page 2089, last: "Jesus does not require his disciples to believe in him but rather to believe with him . . ."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus did not demand that his followers believe *in* or *on* him, but that they believe *with* him." (p. 264.1).

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Urantia Papers, page 2089, last: "Jesus most touchingly challenged his followers, not only to believe what he believed, but also to believe as he believed."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus not only challenged his followers to believe *what* he believed but to believe *as* he believed." (p. 265).

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Urantia Papers, page 2090, last: "The people heard him gladly because he was one of them, an unpretentious layman; the world's greatest religious teacher was indeed a layman."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Jesus was a layman, a lay prophet and preacher of the kingdom of God." (p. 10).

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Urantia Papers, page 2091.5: "In the enthusiasm of Pentecost, Peter unintentionally inaugurated a new religion, the religion of the risen and glorified Christ. The Apostle Paul later on transformed this new gospel into Christianity, a religion embodying his own theologic views and portraying his own *personal experience* with the Jesus of the Damascus road."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "Most of our Christian theology comes from Paul, but Paul never thought that he would become Christianity's first great theologian. It never occurred to him that his formulations of his own personal faith would become normative for later Christian thought. His statements of his faith were not framed in a selfconscious way. His only interest was in expressing the controlling elements of his experience of Christ. His doctrines of the cross and resurrection were in no sense formal for himself or for his original readers. They were far removed from theological theories, for both were cardinal centers of his personal Christian experience. Paul felt that he had been crucified with Christ, that he had died with him, and that he had seen the Risen Lord on the Damascus Road." (p. 289).

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Urantia Papers, page 2092.2: "But the greatest mistake was made in that, while the human Jesus was recognized as having a religion, the divine Jesus (Christ) almost overnight became a religion."

BUNDY, WALTER E. ***The Religion of Jesus.*** The Bobbs Merrill Company, Indianapolis, 1928: "The common idea is that Jesus founded a religion -- Christianity. But it is better history to say: *Jesus became a religion*." (p. 277).

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Photographs of Pages of Books

Which Might Be Some Possible Sources Used by the Revelators to Interface with Existing Human Evolutionary Knowledge and Previous Epochal Revelation:

ARATUS: c. 315-240 B.C. Phaenomena. Lombardo, Stanley translation: Sky Signs: Aratus' Phaenomena.

SKY SIGNS: Aratus' *Phaenomena*

ACTS 17:28

The sky is our song
and we begin with Zeus; for men cannot speak
without giving Him names: the streets are detailed
with the presence of Zeus, the forums are filled,
the sea and its harbors are flooded with Zeus,
and in Him we move and have all our being.
For we are His children, and he blesses our race
with beneficent signs, and wakes man to his work,
directing his mind to the means of his life. He shows
when the soil is ready for mattock and ox; He shows 10
what season is best for trenching circles round trees
and when to scatter every kind of seed.
For this is He who set the signs in the firmament,
who demarked constellations and devised for the year
the principal stars that signal to farmers
the march of the seasons, so their works might all prosper.
For this men propitate Him both first and last,
and I praise Him as Father, man's great Benefactor,
and with Him our ancestors who first watched the skies.
But you, sweetest Muses, 20
may each one of you direct all my song,
for I pray for the sanction to sing of the stars.

SKY SIGNS: Aratus' *Phaenomena*

(Also see: Acts 17:28 in the Bible)

The sky is our song
and we begin with Zeus; for men cannot speak
without giving Him names: the streets are detailed
with the presence of Zeus, the forums are filled,
the sea and its harbors are flooded with Zeus,
and in Him we move and have all our being.
For we are His children, and he blesses our race
with beneficent signs, and wakes man to his work,
directing his mind to the means of his life. He shows
when the soil is ready for mattock and ox; He shows 10
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may each one of you direct all my song,
for I pray for the sanction to sing of the stars.

Acts 17:28

Jesus, and the resurrection.

19And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22¶ Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or

AMIEL, HENRI FREDERIC.

1821-1881. (Swiss philosopher).

age, they are merely making a sacrifice to God of the devil's leavings.—*Swift.*

There is not a more repulsive spectacle than an old man who will not forsake the world which has already forsaken him.—*Tholuck.*

Old age is a tyrant who forbids, at the penalty of life, all the pleasures of youth.—*Rochefoucauld.*

Old age is wise for itself, but not for the community.—It is wise in declining new enterprises, for it has not the power or the time to execute them; wise in shrinking from difficulty, for it has not the strength to overcome it; wise in avoiding danger, for it lacks the faculty of ready and swift action by which dangers are parried and converted into advantages.—But this is not wisdom for mankind at large, by whom new enterprises must be undertaken, dangers met, and difficulties surmounted.—*Bryant.*

To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the great art of living.—*Amiel.*

OMNIPOTENCE.—Who guides below and rules above, the great disposer and the mighty king; than he none greater; next him none can be, or is, or was; supreme, he singly fills the throne. —*Horace.*

God, veiled in majesty, alone gives light and life to all; bids the great systems move, and changing seasons in their turns advance, unmoved, unchanged himself.—*Somerville.*

My faith hath no bed to sleep upon but omnipotency.—*Rutherford.*

OMNIPRESENCE.—Yes, thou art ever present, power divine; not circumscribed by time, nor fixed by space, confined to altars, nor to temples bound.—In wealth, in want, in freedom, or in chains, in dungeons or on thrones, the faithful find thee.—*Hannah More.*

Where one is present, God is the second, and where there are two, God is the third.—*Mahomet.*

God is everywhere, the God who framed mankind to be one mighty family, himself our father, and the world our home.—*Coleridge.*

"Tell me," said a heathen philosopher to a Christian, "where is God."—"First tell me," said the other, "where he is not."

God oft descends to visit men, unseen, and through their habitations walks, to mark their doings.—*Milton.*

OMNISCIENCE.—We cannot too often think there is a never-sleeping eye, which reads the heart, and registers our thoughts.—*Bacon.*

In all thy actions, think God sees thee; and in all his actions labor to see him.—*Quarles.*

What can escape the eye of God, all seeing, or deceive his heart, omniscient! —*Milton.*

OPINION.—(See "JUDGMENT.")

All power, even the most despotic, rests ultimately on opinion.—*Hume.*

A man's opinions are generally of much more value than his arguments.—*O. W. Holmes.*

I will utter what I believe to-day, if it should contradict all I said yesterday. —*Wendell Phillips.*

There is something among men more capable of shaking despotic power than lightning, whirlwind, or earthquake; that is, the threatened indignation of the whole civilized world.—*Daniel Webster.*

It is more true to say that our opinions depend upon our lives and habits, than to say that our lives and habits depend on our opinions.—*F. W. Robertson.*

No errors of opinion can possibly be dangerous in a country where opinion is left free to grapple with them.—*Simms.*

Opinions are stronger than armies.—If they are founded in truth and justice, they will, in the end, prevail against the bayonets of infantry, the fire of artillery, and the charges of cavalry.—*Lord Palmerston.*

Opinion is the main thing which does good or harm in the world. It is our false opinions of things which ruin us.—*Marcus Antoninus.*

The world is governed much more by opinion than by laws. It is not the judgment of courts, but the moral judgment of individuals and masses of men, which is the chief wall of defence around property and life. With the progress of society, this power of opin-

ASTON, W. G.

Shinto,
the Way of the Gods.
Longmans, Green & Co.,
New York, 1968.

SHINTO

(*THE WAY OF THE GODS*)

BY

W. G. ASTON, C.M.G., D.Lit.

AUTHOR OF

'A GRAMMAR OF THE JAPANESE SPOKEN LANGUAGE,' 'A GRAMMAR OF THE JAPANESE WRITTEN LANGUAGE,' 'THE NIHONGI' (TRANSLATION), 'A HISTORY OF JAPANESE LITERATURE,' &c.

Tokyo L O G O S Japan

1968

Bishop, William Samuel.

The Theology of Personality.
Longmans, Green & Co.,
New York, 1926.

THE THEOLOGY OF PERSONALITY

BY

WILLIAM SAMUEL BISHOP, D.D.
AUTHOR OF "THE DEVELOPMENT OF TRINITARIAN DOCTRINE,"
AND "SPIRIT AND PERSONALITY"

Personality is the star which shines pre-eminent
in the heaven of thought and science to-day.
It will fulfil its mission by guiding us to
the place where the Young Child lies.

LONGMANS, GREEN AND CO.
55 FIFTH AVENUE, NEW YORK
39 PATERNOSTER ROW, LONDON, E. C. 4
TORONTO, BOMBAY, CALCUTTA AND MADRAS
1926

BREASTED, JAMES HENRY.

The Dawn of Conscience.
Charles Scribners Sons, New York, 1933.

THE DAWN OF CONSCIENCE

By

James Henry Breasted

"We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy."

EMERSON, Essay on Politics.

CHARLES SCRIBNER'S SONS
NEW YORK · LONDON
1934

the ancient Egyptian likewise, and like Hamlet with the skull of Yorick in his hands, he must often have pondered deeply as he contemplated these silent witnesses. The surprisingly perfect state of preservation in which he found his ancestors when the digging of a new grave may have disclosed them, must have greatly stimulated his belief in their continued existence, and aroused his imagination to more detailed pictures of the realm and the life of the mysterious departed.

The earliest and simplest of these beliefs began at an age so remote that they have left no trace in surviving remains. The cemeteries of the prehistoric communities along the Nile, discovered and excavated since 1894, disclose a belief in the future life which was already in an advanced stage. Thousands of graves, the oldest of which undoubtedly reach back far into the Fifth Millennium B.C., were dug by these primitive people in the desert gravels along the margin of the alluvium. In the bottom of the pit, which is but a few feet in depth, lies the body with the knees drawn up towards the chin and surrounded by a meagre equipment of pottery, flint implements, stone weapons, and utensils, beside rude personal ornaments—all of which were of course intended to furnish the departed for his future life.

From the archaic beliefs represented in the earliest of such burials as these it is presumably a matter of not less than fifteen hundred years to the appearance of the earliest written documents surviving to us—documents on which we have above been drawing, and which disclose the more developed faith of a people rapidly rising towards a high material civilisation. We are thus able, on the basis of written sources, to take up the course of the development under the Second Union, about 3000 B.C.

We then have before us the complicated results of a commingling of originally distinct beliefs which have long since interpenetrated each other and have for many centuries circulated thus, a tangled mass of threads which it is now very difficult or impossible to disentangle.

These difficulties are complicated by the early Egyptian's notion of the nature of a person. The actual personality of the individual in life consisted, according to the Egyptian notion, in the visible body, and the invisible intelligence, the seat of the last being considered the "heart" or the "belly," which indeed furnished the chief designations for the intelligence. Then the vital principle which, as so frequently among other peoples, was identified with the breath which animated the body, and was not clearly distinguished from the intelligence. The two together were pictured in one symbol, a human-headed bird with human arms, which we find in the tomb and coffin scenes depicted hovering over the mummy and extending to its nostrils in one hand the figure of a swelling sail, the hieroglyph for wind or breath, and in the other the so-called *crux ansata,* or symbol of life.[1] This curious little bird-man was called by the Egyptians the *ba.* The remarkable fact has been strangely overlooked that originally the ba came into existence really for the first time at the death of the individual. All sorts of devices and ceremonies were resorted to that the deceased might at death become a ba. It is evident that the Egyptian, like ourselves, could not dissociate a person from the body as an instrument or vehicle of sensation, and they resorted to elaborate devices to restore to the body its various channels of sensibility, after the soul (ba), which compre-

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BUNDY, WALTER E.

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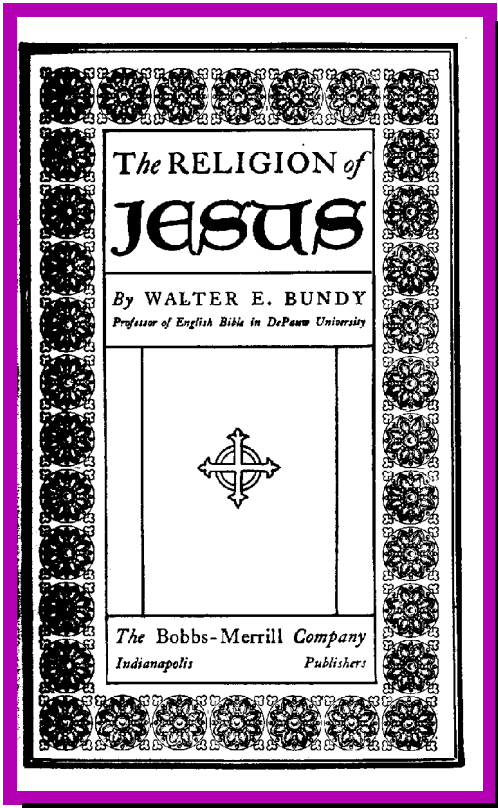

The RELIGION of
JESUS

By WALTER E. BUNDY
Professor of English Bible in DePauw University

The Bobbs-Merrill Company
Indianapolis Publishers

PREFACE

JESUS was God's Galilean. No two words perhaps describe him in a more accurate and positive way. As a man of our human history, he was an early first-century Galilean. Judged in the light of the most distinctive thing in his personality, his utter religiousness, he was God's. It is to this distinctive thing that we devote our attention in the following study, the thing that made Jesus Jesus over against any other Galilean of his day—his own personal religious experience.

The present study, however, is not just another exposition of the religious teaching of Jesus, as important as such expositions are. It is much more than a study of what he said true religion is and ought to be. It is rather a study of Jesus' own personal experience of religion. Jesus as a religious personality was infinitely more than his religious teaching. All of his utterances are deeply personal; they are fresh extracts from his own experience. In the study of his religious teaching it is quite possible to miss Jesus entirely, especially if one has not sensed the intensely intimate character of all that he has to say about God in human experience.

The quest of the historical Jesus has been carried on for the most part in the seclusion of the study; and the findings, very often, have been phrased in a language that is foreign to the layman. But for once let the student leave off his critical crusade long enough to state very plainly, in the simple language of religious experience, the practical and personal results of his effort to recover Jesus as he actually was.

his own people, although he was intimately acquainted with their vagaries and extravagances. The personal piety of Jesus appears as the naive spontaneous piety of the Galilean peasant, a piety that was so deep-seated that it remained unspoiled by contacts with, at least by any influences from, the recognized religion of convention. He did not come from the professional religious classes. Jesus was a layman, a lay prophet and preacher of the kingdom of God. The whole of his religious constitution is that of the layman, a constitution as simple as it is susceptible to all that religion may mean in human life and experience. Jesus came from that social stratum of Israel that preserved its religion, unofficially to be sure, yet really, and where the great champions found the readiest response and the most genuine reception in revival and reformation. He belonged to Israel's *meek of the earth* (*die Stillen im Lande*) who furnished to this people the great body of its prophetic and religious genius. Thus Jesus' religious genius sprang from a very limited social and psychological environment, but it had its roots struck deep in the richest and most fertile deposit of religious life and experience known to the ancient world.

We could understand Jesus better if we knew and could relate more of his prepublic life. The early years, training and development of any great man are very important in our knowledge of him. In the case of Jesus, we know very little of those formative factors that contributed to his making, that prepared him for and brought him into public life with the greatest religious message and mission that human history knows. We should like very much to know all of the usual biographical details that belong to the complete story of any great man. We

should like to know more of his maturing mind, how the things that later consumed the whole of his thought found their way into his attention and devotion, how and why he came to the great religious faith, not that he possessed but that possessed him, when and where his great religious convictions dawned upon him and claimed him for their own, how it was that he came to feel himself called and commissioned, completely consecrated to the championship of the life of God in the affairs of men.

Jesus the child, the boy, the youth, is lost to us for ever. We know him only in his maturity, the early maturity of the East. He is a man of mature mind when he makes his first appearance in the Gospel story, when he comes to John at the Jordan. The Gospels furnish us with no materials that would indicate any fundamental change, transition or development in Jesus. From the beginning to the end of his public life, he is the same. His religious thought is so compact and crystallized, his faith so firm and unflinching, that any changes or developments lie in the past prior to his decision upon a public career. Jesus is a man of full and finished faith when he appears before us, and, as we shall see, it is the fulness and firmness of this faith that brings him out of private life into public life. This faith never left him. He is often disappointed, troubled, uncertain, distressed, but his faith remains unbroken. There is no waning or weakening, no faltering or failing.

The great religious values to which Jesus committed and consecrated himself are clear enough, as clear as crystal, but how, when and where they came to dominate the whole of his life we do not know. Jesus possessed a religious faith without parallel, a faith that was as free and frank as it was fervent, but we are not in a position

his own people, although he was intimately acquainted with their vagaries and extravagances. The personal piety of Jesus appears as the naive spontaneous piety of the Galilean peasant, a piety that was so deep-seated that it remained unspoiled by contacts with, at least by any influences from, the recognized religion of convention. He did not come from the professional religious classes. Jesus was a layman, a lay prophet and preacher of the kingdom of God. The whole of his religious constitution is that of the layman, a constitution as simple as it is susceptible to all that religion may mean in human life and experience. Jesus came from that social stratum of Israel that preserved its religion, unofficially to be sure, yet really, and where the great champions found the readiest response and the most genuine reception in revival and reformation. He belonged to Israel's *meek of the earth* (*die Stillen im Lande*) who furnished to this people the great body of its prophetic and religious genius. Thus Jesus' religious genius sprang from a very limited social and psychological environment, but it had its roots struck deep in the richest and most fertile deposit of religious life and experience known to the ancient world.

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for the religious faith of Jesus. Jesus did not resort to faith in God as a man at bay in the world; he did not trudge along under the strain of existence as a man who makes the best of things. In spite of all the facts to the contrary, Jesus felt the thrill of living life in the uninterrupted presence of the Heavenly Father, and he lived his life as an experiment in faith, not as a compromise with fact.

Jesus' faith is naive; his experience of God as Father is childlike—two essential elements which personal piety must retain if it is to remain pure and a source of power. Jesus' faith is triumphant, an unfailing source of personal power that carried him to the conquest of the cross. God, the living and loving Father, is the heart of the religious experience of Jesus. Whether we like it or not, whether or not we can attain it, it is the faith that he lived and died by.

Before drawing our conclusions on Jesus' faith in God, we may survey its general relationship to the faith from which it came, the faith of Israel, and its bearing on the faith that followed it, the Christian faith.

The main content of Jesus' experience of God is not radically different from the best of the Old Testament faith. For Jesus, as for the whole of Israel, there was one great article of faith: Jehovah alone is God; there is none like unto Him; He is holy, eternal, faithful, good, gracious, infinitely merciful and kind. These elements, with a new emphasis in a fresh experience, become so commanding that the final form of his experience of God appears as something new. Jesus' contribution is not in new thoughts and new teachings about God; it comes rather

in the form of his own fresh experience of God. As Bousset writes, "Never in the life of any man was God such a living reality as in the life of Jesus."[14]

God in the experience of Jesus was something more for him and is something more for us than anything that we find in the Old Testament. Some of the older and less worthy elements he allows to drop out simply by his neglect of them; other elements he deliberately rejects. But still other elements that lay on the periphery of Israel's faith Jesus brings to the very center of the experience of God. He strikes a balance in the unbalanced elements in Israel's faith. In the Old Testament the experience of God as holy so predominates that the Father falls into the remote and hardly visible background. In Jesus, however, the attitude of calm confidence and trust is fully as strong as the attitude of awe and reverence. In his preaching and praying God as Father acquires a meaning and importance that is new and different and that constitutes his real contribution to man's experience and knowledge of his Maker. The faith in God that came to Jesus by social inheritance he makes his very own in that the Holy One of Israel lays hold on the deepest sources of his personal life and in the crucible of his religious experience becomes the Heavenly Father. As Professor Otto writes on this point, "He did not teach and preach something that was self-evident, but his own personal discovery and revelation—that just this Holy One is the Heavenly Father."[15]

Jesus' experience of God is reflected in all his attitudes toward the religious past of his people. It was in the light of his own experience of God that he reproduced

[14] *Jesus*, p. 47.
[15] *Das Heilige*, p. 104.

On the whole, we may say that prayer for Jesus meant an expression of need, a release of soul, a relief of inner pressure, conquest over severe subjective struggle, an elevation and enrichment of mind, a reinforcement and refreshment of spirit, a clarifying of vision, a freshened functioning of faith, a whetting of will, discovery and illumination, restoration of confidence and courage, increased consecration and devotion, adjustment and orientation, a mobilization of personal powers to perform, in short, the energy and power by which to live and work. Even with an increase of clearness and certainty and of personal power to perform, we do not see a diminishing but an intensification of Jesus' prayer-life. His life ends with an almost awful climax—the cry to God *de profundis.*

In Jesus' practise of prayer we get an insight into the nature and sources of his personal power. His praying brought to him clearness and certainty concerning the divine will for himself; in his retreats he came to important decisions and determined upon the course and code of his conduct. In prayer to God he found that marvelous source of strength that enabled him to perform the divine will even to the cup that was his to drink. Not in visions and voices, but in prayer and communion with God—purely religious sources of light and strength—Jesus learned the divine will and found the personal power to perform it.

In the history of prayer Jesus marks much more than an advance or development. Jesus was the perfect *prayer.* His prayer-experience is an enrichment and enhancement of all that humanity may expect and hope from prayer, of all that man understands as his relation

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Just what elements in the child constitution appealed to Jesus we are not in a position to say, but to the child mind he promises the highest religious value—the kingdom of God. It is certainly clear that he is not setting up immaturity as a desirable state or virtue. Maturity as the goal of the religious life is too prominent in the thought of Jesus to permit this conclusion. In many of his words he speaks of seed-time and sowing, of small starts and beginnings, but these very words climax in the ripened grain and harvest, in large outcomes and issues. Growth and increase are a prominent theme in his message. The seed sown in good ground brings forth, some thirty, some sixty, some a hundredfold. The thought of development is equally prominent in his religious outlook. The smallest of all seeds springs up and becomes the greatest of herbs. Jesus regards the religious life as a becoming of something other than we are. There is continuity, but there is change. Men remain the same, yet they at the same time become something new and different. Life assumes new forms; its content is enriched; there appear new capacities, powers and capabilities. Jesus, then, can not be recommending the undeveloped state of the child mind. He seems to have in mind no special trait; rather he lays at the very base of religious experience the whole of the child's outlook and approach to life. He regards the child mind as indispensable in the relationship of man to his Maker. It is the very heart of his conception of men as the children of God.

Jesus gives us no analysis of the child mind as a basis for religious experience, but we may undertake this in the light of psychology and at the same time feel that we are pursuing the right path, particularly when the elements of the child mind have exact counterparts in the religious

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"Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away." (Mark 13,30-31.)

But he never attaches the religious hopes of mankind exclusively to his own person. He never set himself as the sole mediator between God and man as Christianity of the absolute type has done. In his presentation of the religious relationship of man to his Maker there was no mediator, for there was no need of such. In the experience of Jesus the way between God and man is cleared. In a parable like that of the prodigal son (Luke 15,11-32) we see how simply he conceived of man's relation to his Maker—the repentance and return of wayward children to a loving and forgiving Father.

The cross of Jesus has almost broken down under the weight of the theories of atonement that have been heaped upon it. But Jesus himself attached no expiatory or propitiatory significance to his death; he fitted it into no scheme of salvation. The cross was his own personal religious problem which he solved in the light of the divine will for himself. God in his experience needed no objective atonement: He seeks only a simple and wholehearted obedience. In his thought the religious redemption of men is exceedingly simple. It is a direct drive to the heart of the loving Father who forgives because He loves.

The Christological speculations that have dominated Christian thought and Christianity's understanding of itself and its task have no counterpart in the thought of Jesus—the relation of Son to Father, of Father to Son, of the two natures, the unity of the trinity, and the trin-

confronts his followers. Each must answer them for *himself. Organized Christianity can not answer them for* him nor keep him from answering them for himself. The follower of Jesus can not answer them in the terms of doctrine and dogma, creed and confession, officialism and orthodoxy; all such is too impersonal.

Jesus did not demand that his followers believe *in* or *on* him, but that they believe *with* him. To be sure, the command, "Believe with me," is not to be found in his words. Nevertheless, it is the undertone and import of everything that he has to say, whether in public or in private. The great prophet of religion has but one thing in mind in delivering his great message: That his hearers may share the faith that possesses him. Sharing belongs to the very genius of religious faith. Religion is not so much a process of teaching and learning; it is rather a process of communication and impartation. It is less the mastery of a subject-matter, more the sharing of a spirit. The whole inclination and disposition of Jesus was to share what he himself had sensed, sought and secured as permanent religious values. He sought to share his faith in God as living and loving Father, his faith in His kingdom, in short, the whole of his experience of God and His meaning in human life and history.

The religious faith of Jesus does not come down to us in the impersonal terms of doctrine and dogma, creed and confession. It comes to us in the intensely personal terms of fears and hopes, apprehensions and aspirations, fundamental life-convictions and certainties, utter consecrations and commitments of self. Too often historical Christianity has sought to indoctrinate and dominate rather than to impart and communicate. In this conception of itself and its task historical Christianity has

Christianity's expansions brought shifts in the centers of emphasis; natural outgrowths became unnatural overgrowths; accretions submerged the original acumen; later developments gradually eliminated the primitive intrinsic deposit. And these acquired elements became more impressive for the Christian imagination, official and lay, than the plain prosaic picture presented in the first three Gospels. They gradually usurped the seats of authority in Christian thinking and feeling; they were accepted as the criterions of infallible faith, and unquestioning loyalty was vouchsafed as the guarantee of religious certainty. At not a few points in Christianity's history Jesus has been lost to the church so far as the things that meant most to him were concerned. In the tumult of its theoretical tributes Christianity has often stood in danger of losing Jesus himself. Exalted estimates of his person have obscured the cause to which he felt himself called and to which he committed himself without reserve; controversies over titles befitting his dignity have often grossly contradicted the simple sincerity of his spirit; and both have raised a barrier in the way of the work he sought to accomplish—the kingdom of God among men.

The common idea is that Jesus founded a religion—Christianity. But it is better history to say: *Jesus became a religion.* Christianity from the moment of its birth was *a religion about Jesus* rather than *the religion of Jesus.* The personal piety of Jesus has played practically no rôle, at least no regulative rôle, in the history of official and organized Christianity. For the general thought of the church, his appearance in history has been primarily an act in the great divine drama of salvation. The exalted elevation and enrichment of man's religious experience, the close approach of man to an adequate

our Christian theology comes from Paul, but Paul never thought that he would become Christianity's first great theologian. It never occurred to him that his formulations of his own personal faith would become normative for later Christian thought. His statements of his faith were not framed in a self-conscious way. His only interest was in expressing the controlling elements of his experience of Christ. His doctrines of the cross and resurrection were in no sense formal for himself or for his original readers. They were far removed from theological theories, for both were cardinal centers of his personal Christian experience. Paul felt that he had been crucified with Christ, that he had died with him, and that he had seen the Risen Lord on the Damascus road. Both the cross and the resurrection represented religious realities in his Christian life. They were actual, not theoretical. The theology of Paul is the religion of Paul; it was the organic issue of his faith in Christ. He shows no special interest in the form of his faith, but his faith means everything to him. To separate the theology of Paul from the religion of Paul is to do him injustice, for his theology was part and parcel of his personal piety. Our New Testament theology may sift out Paul's doctrines and end by missing the Apostle entirely.

Theology at its best possesses only a relative value. It is valuable only to the degree in which it is able to communicate to us the original religious convictions out of which it sprang. Much of our traditional theology has lost its original freshness and vitality, for it has become an empty form devoid of the solid substance that once gave it body. The great weakness in the transmission of our theological tradition is that it fails to transmit the rich religious experience in which it had its birth.

The religious experience of Jesus stands above and beyond all organization and officialism. His spirit can *not* be confined to such; it breaks all the bands of institutionalism. A subscribing to statement can never be a substitute for a sensing and sharing of this spirit. In our modern church life we are too self-conscious. Not for a moment are we allowed to forget ourselves and our theoretical opinions. We are so sensitive to our differences that we seldom feel the throb of that flow of spiritual life that should make us one. The secret of successful religious living, according to Jesus, is the complete forgetting of self, utter abandonment to the great goals of God for men. What we should seek is not conformity but unity in the midst of greatest natural variety. We must abandon the idea that the church is primarily a conserving agency. Religion, according to Jesus, is a constructive and commanding force in human life and living. As long as the church conceives of its chief task as that of preserving its heritage pure, just so long is it dispensable as an organ in our human society.

The church, if we judge it in the light of what Jesus sought to accomplish, is first of all an agency for the spiritual recovery and restoration of men as individuals and as groups. When the church calms its conscience with the complimentary thought that it is the kingdom of God on earth, it is dangerously near apostasy and betrays the morbidness of its morale. In the light of the New Testament itself it is inconceivable that Jesus could have regarded any organization or institution as the visible kingdom of God. In his faith the kingdom is of and from God; men may meet its conditions, but they do not make it. The church may feel that it is the representative of Jesus on earth, but it should remember that while it

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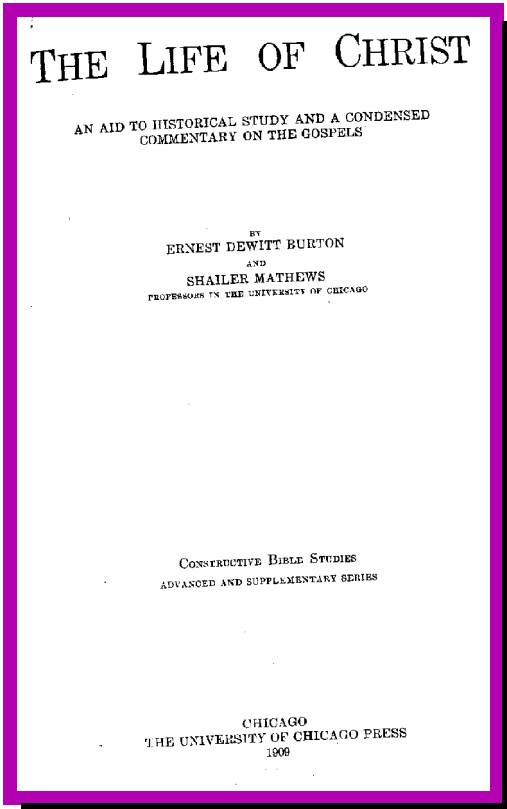

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AN AID TO HISTORICAL STUDY AND A CONDENSED COMMENTARY ON THE GOSPELS

BY
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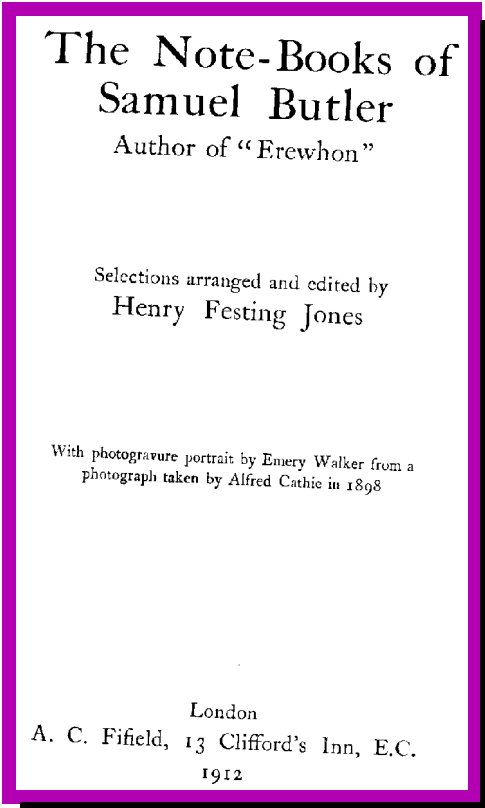

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Author of "Erewhon"

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The king has sent me some of his dirty linen to wash.—*Voltaire, Reply to General Manstein.*

Waste not, want not.—*T. Hardy, Under the Greenwood Tree, viii.*

Trouble runs off him like water off a duck's back.—*G. Herbert, Jacula Prudentum.*

This business will never hold water.—*Gibber, She Wou'd and She Wou'd Not, IV.*

The way of all flesh.—*J. Webster, Westward Ho! II, ii (1603).*

Under the weather.—*Stevenson, Wrecker, iv.*

Life on life downstricken goes . . . to the land of the western god.—*Sophocles, Oedipus Tyrannus, 176.*

I wist not what was what.—*Unkn., Fyttes and Gawin, 432 (c 1400).*

Whatever is is right.—*Democritus (Diogenes Laertius, Democritus, IX, 45).*

Put his shoulder to the wheel.—*Robert Burton, Anatomy of Melancholy, II, i, 2.*

I want to see the wheels go round.—*John Habberton, Helen's Babies, 11.*

Let us wet our whistles.—*Petronius, Satyricon, 34.*

Whistling to keep myself from being afraid.—*Dryden, Amphitryon, II, i.*

Sow . . . wild oats.—*Plautus, Trinummus, IV, iv, 128.*

To him that will, ways are not wanting.—*G. Herbert, Jacula Prudentum (1640).*

An ill wind that bloweth no man good.—*John Heywood, Song Against Idleness (c 1540).*

Wind bag.—*Sophocles (Plato, Theaetetus, 160).*

To attack windmills.—*Cervantes, Don Quixote, I, viii.*

These lovely lamps, these windows of the soul.—*G. S. Du Bartas, Devine Weekes and Workes, I, vi (Sylvester tr.).*

A wink's as good as a nod with some folks.—*Dorothy Wordsworth, Journal, I, 129 (1802).*

Neither with thee, nor without thee, can I live.—*Ovid, Amores, III, xi, 39.*

The wolf from the door.—*John Skelton, Colyn Cloute, 1521 (c 1500).*

Who's afraid of the big bad wolf?—*Ann Ronell, title of song (1933).*

A wolf in his belly.—*Beaumont and Fletcher, Women Pleased, I, ii.*

On account of that wonderful event, a nine days' solemn feast was celebrated by the Romans.—*Livy, History, I, 31.*

Don't shout till you are out of the wood.—*Sophocles (Cicero, Epistolae ad Atticum, IV, viii).*

Ye cannot see the wood for the trees.—*John Heywood, Proverbs, II, iv (1546).*

The woods are full of them.—*A. Wilson, American Ornithology: Preface (1808).*

Her word . . . was found as true as any bond.—*Chaucer, Book of the Duchesse, 833.*

A word to the wise is sufficient.—*Plautus, Persa, 729.*

Yet will the woman have the last word.—*Unkn., School House of Women, 76 (1542).*

You actually snatch the words from my mouth.—*Plautus, Mercator, 176.*

Before I eat these words, I will make thee eat a piece of my blade.—*Richard Stanyhurst, Description of Ireland, Fo. 20 (1577).*

Winged words.—*Homer, Iliad, XX, 331.*

It will go all in your day's work.—*Swift, Polite Conversation, I.*

Man's work lasts till set of sun; woman's work is never done.—*Unkn., Roxburghe Ballads, III, 309 (c 1655).*

All work and no play makes Jack a dull boy.—*James Howell, Proverbs, 19 (1659).*

It takes all sorts of people to make a world.—*Douglas Jerrold, Story of a Feather (Punch, V, 55).*

All the world and his wife.—*Swift, Polite Conversation, III (1738).*

The world, the flesh, and the devil.—*Book of Common Prayer: Litany.*

This world surely is wide enough to hold both thee and me.—*Sterne, Tristram Shandy, II, xii.*

Be wisely worldly, but not worldly wise.—*Quarles, Emblems, II, 2.*

Tread on a worm and it will turn.—*Robert Greene, The Worth of W2.*

The worse for wearing.—*John Heywood, Proverbs, II, i (1546).*

Let the worst come to the worst.—*Cervantes, Don Quixote, I, v.*

Y

Yankee Doodle.—*Edward Bangs, Yankee's Return to Camp.* Also attributed to Dr. Richard Shuckburg, British officer stationed at Albany in 1758.

You know me Al.—*Ring Lardner, title.*

Bloom of youth.—*Terence, Andria, 74.*

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Science and Health.

Page 196:

Science and Health

With

KEY *to* THE SCRIPTURES

By

MARY BAKER EDDY

President of Massachusetts Metaphysical College

AND

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Boston, Mass.

1875–1925

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If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has "sought out many inventions," but he has not yet found it true that *knowledge can* save him from the dire effects of knowledge. The power *of mortal* mind over its own body is little understood.

Sin destroyed through suffering

Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream. Sin alone brings death, for sin is the only element of destruction.

"Fear him which is able to destroy both soul and body in hell," said Jesus. A careful study of this text shows that here the word *soul* means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of *sin*. Sickness, sin, and death are not concomitants of Life or Truth. *No law* supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own heaven.

Dangerous shoals avoided

Such books as will rule disease out of mortal mind, — and so efface the images and thoughts of disease, *instead of impressing* them with forcible descriptions and medical details, — will help to abate sickness and to destroy it.

Many a hopeless case of disease is induced by a single *post mortem* examination, — not from infection nor from contact with material virus, but from *the fear of the* disease and from the image brought before the mind; it *is a mental state*, which is afterwards outlined on the body.

The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giving names to diseases and by printing long descriptions which mirror images of disease distinctly in thought. A *new* name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the *original cost*. *God said of the tree of knowledge*, which bears the fruit of sin, disease, and death, "In the day that thou eatest thereof thou shalt surely die."

Pangs caused by the press

The less that is said of physical structure and laws, and the more that is thought and said about moral and spiritual law, the higher will be the standard of living and the farther mortals will be removed from imbecility or disease.

Higher standard for mortals

We should master fear, instead of cultivating it. It was the ignorance of our forefathers in the departments of knowledge now broadcast in the earth, that made them hardier than our trained physiologists, more honest than *our sleek politicians*.

We are told that the simple food our forefathers ate helped to make them healthy, but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head and the most digestible food in the stomach, there would still be dyspeptics. Many of the effeminate constitutions of our time will never grow robust until individual opinions improve and mortal belief loses some portion of its error.

Diet and dyspepsia

The doctor's mind reaches that of his patient. The doctor should suppress his fear of disease, else his belief in *its reality and fatality* will *harm* his patients even more

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C. N. CATREVAS, A.B.
AND
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A great thought is a great boon, for which God is to be first thanked, then he who is the first to utter it, and then, in a lesser, but still in a considerable degree, the man who is the first to quote it to us.—BOVEE.

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the longer it dwells upon, and the deeper it sinks into the mind.—*Coleridge.*

Let no man value at a little price a virtuous woman's counsel.—*G. Chapman.*

Men give away nothing so liberally as their advice.—*Rochefoucauld.*

To accept good advice is but to increase one's own ability.—*Goethe.*

Good counsels observed are chains of grace.—*Fuller.*

Wait for the season when to cast good counsels upon subsiding passion.—*Shakespeare.*

Nothing is less sincere than our mode of asking and giving advice. He who asks seems to have deference for the opinion of his friend, while he only aims to get approval of his own and make his friend responsible for his action. And he who gives repays the confidence supposed to be placed in him by a seemingly disinterested zeal, while he seldom means anything by his advice but his own interest or reputation.—*Rochefoucauld.*

No man is so foolish but he may sometimes give another good counsel, and no man so wise that he may not easily err if he takes no other counsel than his own.—He that is taught only by himself has a fool for a master.—*Ben Jonson.*

Advice is seldom welcome. Those who need it most, like it least.—*Johnson.*

Every man, however wise, needs the advice of some sagacious friend in the affairs of life.—*Plautus.*

Those who school others, oft should school themselves.—*Shakespeare.*

We give advice by the bucket, but take it by the grain.—*W. R. Alger.*

They that will not be counselled, cannot be helped. If you do not hear reason she will rap you on the knuckles. —*Franklin.*

It takes nearly as much ability to know how to profit by good advice as to know how to act for one's self.—*Rochefoucauld.*

How is it possible to expect mankind to take advice when they will not so much as take warning?—*Swift.*

Do not give to your friends the most agreeable counsels, but the most advantageous.—*Tuckerman.*

Harsh counsels have no effect: they are like hammers which are always repulsed by the anvil.—*Helvetius.*

The advice of friends must be received with a judicious reserve: we must not give ourselves up to it and follow it blindly, whether right or wrong. —*Charron.*

Advice and reprehension require the utmost delicacy; painful truths should be delivered in the softest terms, and expressed no farther than is necessary to produce their due effect. A courteous man will mix what is conciliating with what is offensive; praise with censure; deference and respect with the authority of admonition, so far as can be done in consistence with probity and honor. The mind revolts against all censorian power which displays pride or pleasure in finding fault; but advice, divested of the harshness, and yet retaining the honest warmth of truth, is like honey put round the brim of a vessel full of wormwood.—Even this, however, is sometimes insufficient to conceal the bitterness of the draught.—*Percival.*

Give every man thine ear, but few thy voice; take each man's censure, but reserve thy judgment.—*Shakespeare.*

Giving advice is sometimes only showing our wisdom at the expense of another.—*Shaftesbury.*

AFFECTATION.—Affectation in any part of our carriage is but the lighting up of a candle to show our defects, and never fails to make us taken notice of, either as wanting in sense or sincerity. —*Locke.*

All affectation is the vain and ridiculous attempt of poverty to appear rich. —*Lavater.*

Affectation is a greater enemy to the face than the small-pox.—*St. Evremond.*

All affectation proceeds from the supposition of possessing something better than the rest of the world possesses. Nobody is vain of possessing two legs and two arms, because that is the precise quantity of either sort of limb which everybody possesses.—*Sydney Smith.*

Among the numerous stratagems by which pride endeavors to recommend folly to regard, scarcely one meets with less success than affectation, which is a perpetual disguise of the real character by false appearances.—*Johnson.*

Great vices are the proper objects of

Wise anger is like fire from the flint; there is a great ado to bring it out; and when it does come, it is out again immediately.—*M. Henry.*

Anger is as a stone cast into a wasp's nest.—*Malabar Proverb.*

When a man is wrong and won't admit it, he always gets angry.—*Haliburton.*

When one is in a good sound rage, it is astonishing how calm one can be.—*Bulwer.*

He who can suppress a moment's anger may prevent a day of sorrow.

To rule one's anger is well; to prevent it is still better.—*Tryon Edwards.*

Anger is a noble infirmity; the generous failing of the just; the one degree that riseth above zeal, asserting the prerogative of virtue.—*Tupper.*

The intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves.—We injure our own cause in the opinion of the world when we too passionately defend it.—*Colton.*

When angry, count ten before you speak; if very angry, count a hundred.—*Jefferson.*

Consider, when you are enraged at any one, what you would probably think if he should die during the dispute.—*Shenstone.*

Violence in the voice is often only the death rattle of reason in the throat.—*Boyes.*

All anger is not sinful, because some degree of it, and on some occasions, is inevitable.—But it becomes sinful and contradicts the rule of Scripture when it is conceived upon slight and inadequate provocation, and when it continues long.—*Paley.*

When passion is on the throne reason is out of doors.—*M. Henry.*

An angry man is again angry with himself when he returns to reason.—*Publius Syrus.*

Anger, if not restrained, is frequently more hurtful to us than the injury that provokes it.—*Seneca.*

He best keeps from anger who remembers that God is always looking upon him.—*Plato.*

When anger rises, think of the consequences.—*Confucius.*

Beware of him that is slow to anger; for when it is long coming, it is the stronger when it comes, and the longer kept.—Abused patience turns to fury.—*Quarles.*

ANTICIPATION. — All earthly delights are sweeter in expectation than in enjoyment; but all spiritual pleasures more in fruition than in expectation.—*Feltham.*

He who foresees calamities, suffers them twice over.—*Porteous.*

All things that are, are with more spirit chased than enjoyed.—*Shakespeare.*

Among so many sad realities we can but ill endure to rob anticipation of its pleasant visions.—*Giles.*

The hours we pass with happy prospects in view are more pleasant than those crowned with fruition. In the first case we cook the dish to our own appetite; in the last it is cooked for us.—*Goldsmith.*

We often tremble at an empty terror, yet the false fancy brings a real misery.—*Schiller.*

Suffering itself does less afflict the senses than the anticipation of suffering.—*Quintilian.*

Sorrow itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purposes.—*T. B. Aldrich.*

In all worldly things that a man pursues with the greatest eagerness he finds not half the pleasure in the possession that he proposed to himself in the expectation.—*South.*

The worst evils are those that never arrive.

Few enterprises of great labor or hazard would be undertaken if we had not the power of magnifying the advantages we expect from them.—*Johnson.*

Be not looking for evil.—Often thou drainest the gall of fear while evil is passing by thy dwelling.—*Tupper.*

To tremble before anticipated evils, is to bemoan what thou hast never lost.—*Goethe.*

We part more easily with what we possess than with our expectations of what we hope for: expectation always goes beyond enjoyment.—*Home.*

Our desires always disappoint us; for

though we meet with something that gives us satisfaction, yet it never thoroughly answers our expectation.—*Rochefoucauld.*

Nothing is so good as it seems beforehand.—*George Eliot.*

Nothing is so wretched or foolish as to anticipate misfortunes.—What madness is it to be expecting evil before it comes.—*Seneca.*

Why need a man forestall his date of grief, and run to meet that he would most avoid?—*Milton.*

The joys we expect are not so bright, nor the troubles so dark as we fancy they will be.—*Charles Reade.*

It is expectation makes blessings dear. —Heaven were not heaven if we knew what it were.—*Suckling.*

It is worse to apprehend than to suffer. —*Bruyere.*

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—*G. Macdonald.*

ANTIQUITY.—All the transactions of the past differ very little from those of the present.—*M. Antoninus.*

Those we call the ancients were really new in everything.—*Pascal.*

The earliest and oldest and longest has still the mastery of us.—*George Eliot.*

All things now held to be old were once new.—What to-day we hold up by example, will rank hereafter as precedent.—*Tacitus.*

It is one proof of a good education, and of a true refinement of feeling, to respect antiquity.—*Mrs. Sigourney.*

When ancient opinions and rules of life are taken away, the loss cannot possibly be estimated.—From that moment we have no compass to govern us, nor can we know distinctly to what port to steer.—*Burke.*

I do by no means advise you to throw away your time in ransacking, like a dull antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read, what blockheads wrote.—*Chesterfield.*

Antiquity!—I like its ruins better than its reconstructions.—*Joubert.*

Time consecrates
with age becomes r
Antiquity is enj
ancients who lived
things, but by us wh
turity.—*Colton.*

What subsists to-d
tinues to-morrow by
is perpetuated by t
the hoary abuse sh
of antiquity at us,
as the wisdom of s

Those old ages are
that shows best in t
all verdant and smo
mellow light.—*E. H.*

ANXIETY.—Anx
life, destroying its b
ening its power.—A
ing trust in Provide
ventive and remedy

Do not anticipate
about what may neve
the sunlight.—*Frank*

Better be despise
apprehensions, than
fident security.—*Burl*

How much have c
never happened!—*J*

Don't be forecasti
what you can guard
good for nothing if
a defense.—*Meyrick.*

It is not the cares
cares of to-morrow
down. For the need
corresponding streng
morrow we are told
ours yet.—*G. Macdo*

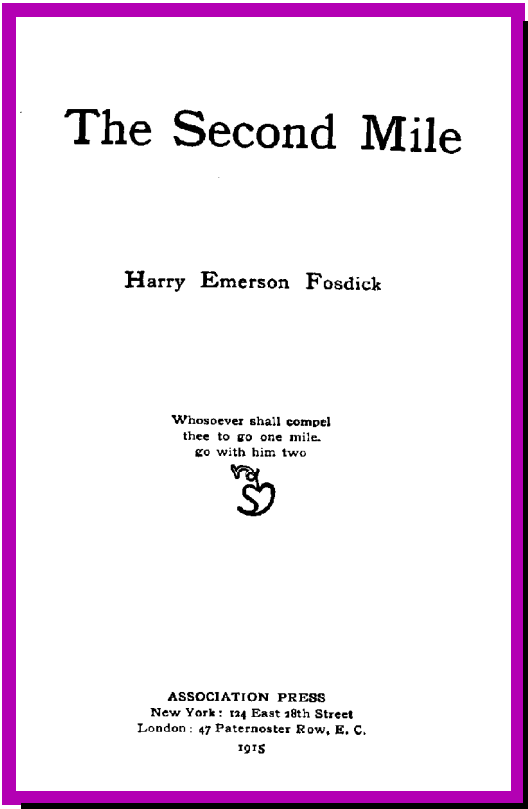
When we borrow
forward into the fu
storms are coming,
selves before they c
shall avert them: if
we lose our proper
When we torment
aginary dangers, or
we have already pa
fect love which caste
Beecher.

Anxiety is a word
reasoning dread.—W
allow it. Full faith
rest.—*Horace Bushne*

He is well along
manhood who does

FOSDICK, HARRY.

1878-? The Hope of the World.
Harper and Brothers,
New York & London, 1933.
(Am. clergy).



The Second Mile

Harry Emerson Fosdick

Whosoever shall compel
thee to go one mile.
go with him two

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1915

deny the Lord thrice and go out to weep bitterly? It was not easy for Simon to believe that Peter was in him.

I well recall the day when a young man poured out a broken-hearted tale of moral dilapidation and defeat. When he was through, I said to him, "My friend, you are a fine-spirited, high-minded youth." I think I never was looked at with more startled eyes. "Yes," I said, "you are a clean, fine-spirited, high-minded youth. That integrity is in you. If that were not in you, you would not be feeling the way you do about what you have done. You are a fine boy." I can hear him yet as he bowed himself down and wept. You see, it was the old story over again: Simon, thou art Peter.

If, however, we are to believe that, if we are creatively to identify ourself with our best self until it becomes our real self, a friendly voice must say it to us. O Thou great Friend of all the sons of men, say it to some of us today! Tomorrow we are going out into a difficult world. Tomorrow we shall be impinged upon by a society that constantly appeals to our worst. Tomorrow we shall be tempted to think that we cannot get the best out of us amid the handicaps and hardships of this time. Tomorrow we are likely to forget that difficult days do two things to people: in some bring out the worst, in others bring out the best. There are personalities like Lincoln who never get out of themselves the best that is there until they face terrific difficulty. Tomorrow that test is going to fall on some of us. Therefore today, O God, give us a listening ear: Simon, Simon, thou art Rock!

The Fine Art of Making Goodness Attractive

OUR thought today, however far afield it may ultimately carry us, starts close at home in the simple and familiar fact that nothing so much helps us to live a good life as somebody who makes goodness attractive. We are not forced into goodness nor exhorted into it nor legislated into it; we are allured into it. Concerning any genuine goodness in any one of us today, we may be sure that sometime somebody made that kind of goodness attractive.

We need not be surprised, then, to discover that in the New Testament there is a verse which reads: "Adorn the doctrine of God our Saviour in all things." The verse is found in the letter to Titus in a passage describing the virtues of the good life, rising to a climax in which the writer says that Christians ought to show "all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

It is as though the author were saying to that early church: This teaching of yours about the meaning of life, about the God behind it and the hopes ahead of it—you must do more than believe it, more than argue it; you must adorn it. Make your lives an ornament of it. Dress it in the garments of captivating character. O Church of Christ, small in opportunity and despised in power, going out into the Roman Empire, if you are to win the world, make your goodness attractive.

This morning I present to you that old appeal as one of the most necessary messages that we moderns can attend to. That the appeal in general is valid seems clear. In every realm doctrine—teaching, that is, a true idea of the matter in hand—is basic. A Gothic cathedral is founded upon architectural doctrine. Every step in architectural evolution, from the mud hut up, depends on an advance in architectural doctrine.

UP 1874

FROST JR., S.E.,
compiler and editor.
The Sacred Writings of
the World's Great Religions.
The New Home Library,
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THE SACRED WRITINGS of the WORLD'S GREAT RELIGIONS

Selected and edited by
S. E. FROST, Jr., B.D., Ph.D.
ASSISTANT PROFESSOR OF EDUCATION,
BROOKLYN COLLEGE
Author of *The Basic Teachings of the Great Philosophers*

GARDEN CITY BOOKS
GARDEN CITY, NEW YORK

water overcomes fire. But those who practise benevolence nowadays are taking a cup of water, as it were, to quench a cart-load of burning fuel. Failing to extinguish the blaze, they say that water cannot overcome fire! This only helps the cause of those who are against benevolence altogether, and in the end their own benevolence will also disappear.

7,1,9,1–6: Mencius said to Sung Kou-chien: You are a great traveller, Sir, are you not? Let me speak to you on the subject. If your counsels are heeded, be content; if they are not heeded, still be content.—Kou-chien said: What should I do in order to have this feeling of contentment?—Honour virtue, was the reply, and take delight in righteousness; then this feeling will come to you. Poverty does not make the worthy scholar lose his righteousness, success does not make him swerve from the Way. Poor, yet not losing his righteousness, he remains master of himself; successful, yet not swerving from the Way, he will not disappoint the hopes of the people. The man of old who attained his ambition showered blessings upon the people; or if he failed, he made self-improvement his task and shone brightly before the world. If without means, he concentrated his efforts on his own virtue; *if he rose to power, he* made the whole Empire virtuous as well.

7,2,32,1–3: Words concerned with the near, yet pointing far away, are good words. Principles concentrating on the essential, yet wide of application, are good principles. The words of the princely man do not come from below the girdle, but the deeper principles are there. What the princely man sets his heart on is self-development, but the Empire thereby obtains peace. *A sad failing in man is that he* neglects his own field to weed his neighbour's; that his demands on others are heavy, while the burden he lays on himself is light.

7,2,33,1–3: Yao and Shun were naturally good; T'ang and Wu reverted to natural goodness. The highest degree of virtue is indicated in the man whose every act and gesture is dictated by right feeling. Wailing for the dead should be the expression of real grief, not done for the benefit of *the living. The path of virtue should* be pursued without turning back, and with no eye to emolument. The words one utters should be true, but with no eye to correctness of conduct. The nobler type of man simply acts according to the rule of right, and then awaits whatever may be ordained.

V

JAINISM

PAPER 131

HINDUISM, as we have seen, was, in its earlier phases, dominated by unalterable caste distinctions, animal sacrifice, and other primitive practices. These offended a great many fine and sensitive spirits in India who eventually sought after reforms. Jainism was the first organized effort to effect such reform. It was followed about 30 years later by Buddhism, another similar movement. Both movements eventually became separate religions, growing out of Hinduism but developing into separate bodies of belief and doctrine.

Although Jainism has not spread outside of India and is not accepted by a large following, there being about 1,250,000 Jains today, it has had a tremendous influence over the development of India. Most Jains are merchants and, as such, have acquired considerable wealth with which to control much of the commercial life of the southern and western districts of India. Further, their architecture has played a prominent role in the country. The Jain memorial mound at Muthura is believed by many to be the oldest existing building in India. Further, among the architectural treasures of India are the beautiful monolithic Jain temple at Kaligamalai in southern India and the temples at Ahmedabad, Ellora, Ajmere, and Mount Abu in western India. It is to these places that travelers from all parts of the world go when they visit India.

The founder of Jainism was Mahavira, who lived between 599 and 527 B.C. This was a time of religious ferment throughout the East. It was the period when Confucius and Lao-tze were working in China, Zoroaster was preaching in Persia, the great prophets of the Babylonian exile, Jeremiah, Ezekiel, and Isaiah, were teaching and preaching to the Jews, and the early Greek philosophers were seeking for a reasoned explanation of the universe and man's relation to it.

As a youth Mahavira lived the life of a pampered prince who had

every opportunity for wealth and position. He married the daughter of another princely family, and had one daughter. Then, upon the death of his parents, Mahavira resolved to renounce the world and become an ascetic. He is said to have given away all he possessed, pulled out all his hair in five handfuls, and vowed absolute holiness. For a few months he wore clothes, but soon gave them up and lived as a naked ascetic, wandering about receiving injuries from men and beasts and imposing all kinds of self-torture upon himself. This he did in an effort to gain complete mastery over himself and his body.

When he believed that he had obtained this mastery, he returned to social life and became a leader and teacher. He won many converts and gained the favor of four kings. This work was continued the remainder of his life.

Although Mahavira taught that one should worship no man or object, but should live "a life quiet and unperturbed, self-denying and harmless and prayerless," his followers came very soon to worship him as divine. Later many stories of miracles grew up about his memory. He was believed to have been omniscient, pre-existent, and a divine saviour of men. Today he is idolized by his followers who worship images of him.

The sacred scriptures of Jainism are usually called Agamas (precepts) or Siddhantas (treatises). The first Agama is called *Ayaranya Sutra.* Originally this Agama consisted of twelve Angas (bodies), but only eleven are extant at present, the twelfth having been lost. The second Agama is called *Sutrakritanga.* Another Agama of importance is the *Uttaradhyayana Sutra.* There are many other Agamas which have not been translated into English. Indeed, Jains are broken into sects due to disagreement as to the number of Agamas which are to be accepted as authoritative. One sect, the Sthanakvasi, holds that only 33 are sacred. The Svetambara sect recognizes 45, while other sects accept as many as 84. Nevertheless, regardless of the number of Agamas which a particular sect accepts, very few Jains are acquainted with their scriptures due to the fact that most Jains know nothing of the Prakrit vernacular of the documents or of Sanskrit, the language of the commentaries.

Today the Jains are a small religious group in India, self-centered and exclusive. The two main sects came into being over the question of wearing clothes. Those living in the north where the climate is cool, the Svetambara, wear clothes, and those further south, the Digambara or "sky-clad," wear no clothes except where Mohammedan invaders have forced them to wear a loin cloth. These Jains carry their dispute to their idols. Those of the north clothe their idols in white garments while those of the south leave their idols naked. They also differ in their attitude toward women. In the north nuns are accepted as members of the sect; in the south women are held to be excluded from salvation until they are reborn as men.

X

SHINTO

PAPER 131

SHINTO is the national religion of Japan. According to some authorities, it "unquestionably represents the distinctive religious genius of Japan from the very beginning of its history". Others, while recognizing its deep significance for Japanese life, argue that it is in no sense a religion but is rather a patriotic cult. Whether we call it a religion or not, it has unquestionably made a significant contribution to the political theory and national stability of Japan.

According to Shinto, the islands of Japan were the first pieces of land created by the gods and are thus designed to be the center of the world. The first Japanese Emperor was, the scriptures of Shinto teach, the direct descendant of the heavenly Sun Goddess. He is, thereby, chosen to rule the entire world from his islands and to function as the representative and emissary of the divine. All emperors of Japan are believed to be direct descendants of this first Emperor and thus of the Sun Goddess. Consequently, they too have the divine authority to rule the world.

So thoroughly has this belief been fostered in the minds of the Japanese by Shinto that the Constitution of 1889 begins by declaring that the Mikado sits upon "the throne of a lineal succession unbroken for ages eternal" and that he has all the authority which the Sun Goddess gave to the first Emperor.

However, Shinto has for 1440 years coexisted and intermingled with other religions, chief among which are Confucianism, Buddhism, and Taoism, to such an extent that even its name today is Chinese. The Japanese name is *Kami-no Michi,* translated "The Way of the Gods". But this has been translated into Chinese as *Shin-tao,* the *tao* being the same as we find it in Taoism. This form has been shortened to Shinto.

Two writings are fundamental to Shinto and have become the sacred scriptures of the religion. Both make the claim of being purely historical, although they are loaded with myths, legends, and unfounded tales. The earliest of these documents is the *Kojiki* or *Records*

HARTSHORNE, CHARLES.

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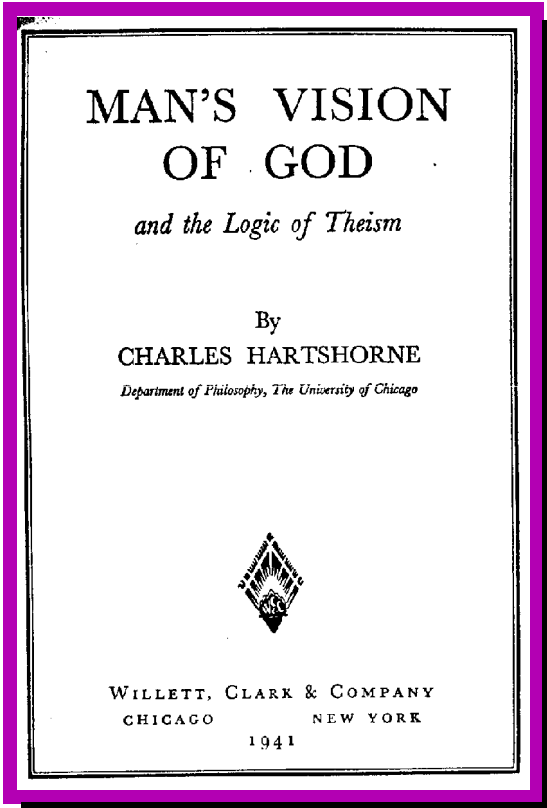

MAN'S VISION OF GOD

and the Logic of Theism

By

CHARLES HARTSHORNE

Department of Philosophy, The University of Chicago

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WORKS BY THE SAME AUTHOR

The Religions of India
India Old and New
The Great Epic of India
Epic Mythology
The History of Religions

ORIGIN AND EVOLUTION OF RELIGION

BY

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-PAPER 85 — SECTION CORRESI TO CHAPTER

PAPER 104 — INTRO + SECTION 2

The object does not possess a power as something distinct from the body but is itself powerful. Each object has a different power, but there is to the savage no one universal power of which the single object expresses a part. Of this false interpretation of *mana* as a world-power it will be necessary to speak later. At present it is important to understand that the belief in an undifferentiated whole precedes the belief in spirit as something distinct from body. A study of the objects of worship will help to make this clear.

CHAPTER II

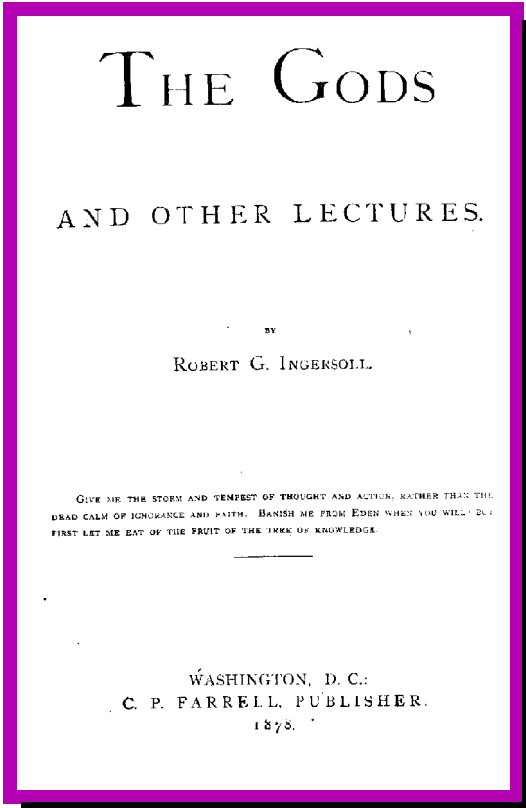
THE WORSHIP OF STONES, HILLS, TREES, AND PLANTS

Man has worshipped everything on earth, including himself, stones, hills, flowers, trees, streams, wells, ocean, and animals. He has worshipped everything he could think of beneath the earth, metals, caves, serpents, and under-world ghosts. Finally, he has worshipped everything between earth and heaven and everything in the heavens above, mist, wind, cloud, rainbow, stars, moon, sun, the sky itself, though only in part has he worshipped the spirits of all these objects. Yet with all this bewildering jumble to his discredit, man to his credit has never really worshipped anything save what he imagined behind these phenomena, the thing he sought and feared, power.

Categories, such as those of Saussaye, who divides religious objects of worship into heavenly and earthly, or those of Max Müller, whose divisions are objects "seizable, half-seizable, and non-seizable," as illustrated by a stone, a hill, and a star, are not useful and may be worse than useless in suggesting a false chronological series, for some of the lowest savages worship stars and half-civilized men today worship stones. There is no ascending scale followed by all men. But for convenience we shall have to examine these objects in order and we may as well begin with the worship of stones and hills, things apparently most lifeless. Erudite titles for the divisions here following would be litholatry, orolatry, dendrolatry, astrolatry, theriolatry, pyrolatry, nephelol-

INGERSOLL, ROBERT GREEN.

1833-1899. The Gods, and Other Lectures. Peoria, Illinois, 1876. (American orator).



THE GODS

AND OTHER LECTURES.

BY

ROBERT G. INGERSOLL.

GIVE ME THE STORM AND TEMPEST OF THOUGHT AND ACTION, RATHER THAN THE DEAD CALM OF IGNORANCE AND FAITH. BANISH ME FROM EDEN WHEN YOU WILL, BUT FIRST LET ME EAT OF THE FRUIT OF THE TREE OF KNOWLEDGE.

WASHINGTON, D. C.:
C. P. FARRELL, PUBLISHER.
1878.

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THE GODS.

AN HONEST GOD IS THE NOBLEST WORK OF MAN.

EACH nation has created a god, and the god has always resembled his creators. He hated and loved what they hated and loved, and he was invariably found on the side of those in power. Each god was intensely patriotic, and detested all nations but his own. All these gods demanded praise, flattery, and worship. Most of them were pleased with sacrifice, and the smell of innocent blood has ever been considered a divine perfume. All these gods have insisted upon having a vast number of priests, and the priests have always insisted upon being supported by the people, and the principal business of these priests has been to boast about their god, and to insist that he could easily vanquish all the other gods put together.

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TORONTO

A PREFACE TO CHRISTIAN FAITH IN A NEW AGE

BY

RUFUS M. JONES
AUTHOR OF "PATHWAYS TO THE REALITY OF GOD"

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1932

JONES, RUFUS M.

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CHAPTER I

OBSTACLES AND HINDRANCES TO CHRISTIAN FAITH IN A NEW AGE

I

Conquests of Christianity

THE conquests of Christianity at critical epochs of history seem like marvels of romance rather than records of sober fact. A little band of disciples of a crucified carpenter from an obscure town inaugurated a missionary movement which in less than three centuries conquered the Roman Empire. The spiritual conquest and transformation of the virile pagan races which emerged out of the northern forests and, in the fifth century, overthrew the Roman civilization was perhaps an even greater marvel.

Hardly less extraordinary, though of a different order, was the slow absorption of the Platonic and Neoplatonic stream of thought into the central current of the Christian Faith. That is, once more, a thrilling story of doing what one would have supposed to be the impossible. The adoption of the philosophy of Aristotle into the Christian Faith in the thirteenth century

UP 2086 #4

is to dawn for this age it will almost certainly have as its morning star a new-born expectancy in the conservation of the supreme value of personal life.

Meantime, the main effect of this general tendency has been a prevailing pessimism of mind about the significance of life. There are not so very many persons who are thoroughly committed to an intellectual academic theory of "naturalism." And the number of practical men who *consciously* accept secularism with finality as a creed of life is perhaps not so very large. The trouble comes from the fact that a powerful "drift" of suggestion, sentiment, and habit carries along a multitude of persons who have no explicit creed or theory of things, but who go with the push and trend of the secular current. There is extremely little serious and severe thinking behind secular modern drifts. They are not the result of profound thinking but rather of thin and superficial living. Hosts of persons join the rush just because there is a rush. They exhibit an attitude of "frantic immediacy" because "frantic immediacy" is a contagious state of mind. They join the speed throng because *speed* is a temporary substitute for direction. They discount "spiritual realities" because popular writers make such realities seem absurd and they suppose "science" has proved them to be unreal. The entire "drift" *runs* on extremely little intellectual motor-force. Its havoc is altogether

UP 2080 #5

out of proportion to the stock of mental power which is supposed to give it momentum.

The prevailing confusion of life and thought is almost exactly parallel to that which occasions a "run" on a thoroughly sound and reliable bank in a time of financial depression. Everything is uncertain; fears are abroad; panic is contagious; loss of nerve follows; rumor starts doubts. If in that state of mind anybody questions the solvency of a given bank and starts a suspicion of its soundness, the "run" on its resources begins. Nobody waits to get an accurate report on its assets. Fear and imagination exaggerate the liabilities.

That panicky state of mind, with which many banks are familiar, is a fair illustration of the present-day attitude toward the spiritual assets of human life. These assets have been challenged or doubted or pronounced unreal on a quite inadequate consideration of the inexhaustible grounds on which they rest. In the "drift" of secular living and naturalistic formulations, in the rush and hurry with no time for meditation and restoration, in the weariness and the disillusionment that come from the failure of enthusiastic adventures and yeasty ideals, there suddenly seems to be nothing in the far visions and the fond hopes that buoyed up and supported those of an earlier time in their endurances and in their adventurous pilgrimages. Like the naïve little child who blurted out the truth that the king was naked when all the sophisticated people were express-

UP 207 #6

ing their amazement over his invisible suit, so this frank and honest generation, not seeing anything where those before them saw a world of invisible realities, announce the nakedness of life and the bankruptcy of its spiritual assets.

It seems cold and unpromising to describe this secular drift of the time with its futilities without offering any remedy for it. But there are no quick and easy solutions for states of mind and ways of life that are bound up with a dominant and prevailing type of civilization. One can urge a return to "the simple life," or one can advise the strained and frantic hurrier to insist on periods of hush and silence and meditation. But these expedients are all short of the mark and they leave the world-confusion still unsolved. In some way we must discover how to acquire more adequate interior resources to live by and we must set our faces toward a transformation of our civilization by processes of education and influences of religion. Later chapters will give some light on this deep problem which, though difficult, is not insoluble.

V

Changed Meanings

One striking sign of this spiritual "nakedness" is seen in the way in which great religious phrases have become empty words, out of which the meaning has

evaporated. "Words that have drawn transcendent meanings up from the best passion of all bygone time" have waned away to ordinary sounds. They no longer thrill the soul nor sweep the heartstrings. The same old trumpet is blown which once sent men to battle, but no one is roused by it to put on his armor.

I recently asked a prominent preacher and scholar what he considered to be the chief obstacle in the way of a return in our generation to great Christian faith. His answer is that a former generation "surveyed the wondrous Cross on which the Prince of glory died," and then went out and turned their communities upside down, while we to-day spend endless time "surveying" our communities, and leave them about as they were before.

UP 2077 A5

He believes that everything would be solved if this new generation would once more "survey the Cross" and go out to victory over the world. But the urgent question to ask is, Why it is that they do not do it? And the answer is that they no longer see the tremendous meaning in that phrase which thrilled the heart of Isaac Watts when he wrote the hymn. Why is it that they do not see it? Why doesn't the old trumpet rally them to battle? It is the answer to those questions which we are here seeking. It is not enough to reply that nobody any more uses the great phrases or any longer blows the trumpet. The trouble is that for hosts of persons the noble words have lost their magic when they are

UP 2077 A6

deeply stirred in men's minds in many lands a consciousness of social injustice and has awakened a yearning for a reorganization of social systems with enlarged freedom for self-determination. The entire Orient, to specify only one part of the world, has been swept with a new consciousness of changing destiny.

Counter-methods of repression and control have emerged in some of the countries of the world and as a result the surging hopes of the liberal and radical movements there have been sternly held in check. Both tendencies where they have prevailed have brought an end to what we had come to know as free democratic government. There is apparent in the world to-day a far-reaching disillusionment over what seemed once to be an almost divine solution of the problems of life through the spread of individual freedom and equality and democratic self-government. Nationalism and free determination are absorbing passions in many countries but everywhere there are signs of weakness when it comes to a question of wisdom and ability sufficient for the almost superhuman tasks in hand.

There is no use blinking the difficulties and saying "all is well with the world." All is not well and every crucial situation in every country affects and concerns all other countries. It is impossible any longer to live in isolation and to be satisfied with being "a hundred per cent American." The cultivation of an international mind is essential to any kind of adequate living.

UP 2077

And somehow our Christian spirit and our Christian ideals must be brought into action in the solution of these world problems.

It must be so, too, in no less degree in the vast issues which confront us in the problems of the social and economic order. For hosts of persons at home and abroad these questions are more urgent and more vital than any question of theology, or of religious faith. The passion for social justice and for an enlarged scope of life for depressed classes has swung into first place in the thought and life of many persons. It has supplanted religious interests and for many persons it dominates the heart and mind. It is one of those widespread up-surging moral passions which move masses of people in certain epochs of the world and which must be seriously reckoned with. No solution of course can be offered here. But those of us who are concerned to have Christian faith become a new conquering power in the world must realize with some clarity that these world-situations must be solemnly faced.

VII

Psychological Theories

"Psychology," which was once hailed as a solvent of many of our religious difficulties, has indeed brought much practical help and guidance, and has much more to bring, but on its theoretical side it has in-

troduced new problems instead of banishing old ones. Theories of "the unconscious" have added a new terror to life for those who have come under the sway of the so-called "New Psychology." For those who hold these theories, the area of rational control and volitional direction of life is believed to be small. Most of life is conceived of as under the sway of vast non-rational forces, urges, drives and complexes. The person who thinks he is "captain of his soul" is shown by "New Psychology" to be either benighted or self-deceived. In the first century of our era there was a widespread belief that human destiny was controlled by "the world-rulers" of the planetary spheres. That doctrine carried with it gloom, depression, loss of nerve and despair. Unless some secret could be attained through initiation into the "Mysteries" that would free the soul from foreign control higher up, all man's strivings were bound to be defeated. But that theory of "control" was no more depressing than the current theories that life is carried "whither it would not" in the grip of cyclonic drives, urges, and complexes beyond the range of rational control or direction, and with no captain on the bridge.

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It is further assumed by these theories that religion is nothing but an idealistic "projection," as a method of relief from the hard conditions of life and of the world. Man "represses," it is assumed, that is, refuses to notice or pay attention to, disturbing facts on the one hand,

and on the other he builds up by vivid idealistic imagination, a way of escape by which he fools himself into thinking that his universe has in it a realm of realities other than those which our senses find and verify, the senses being assumed to be the one sure test.

There are other types of psychology-made theories which, while discounting this doctrine of the "unconscious," would nevertheless reduce all religious experiences to subjective seemings. The comforts of religion are held to be in the same order as daydreamings, auto-suggestions, wish-visions and mind-creations. This view brings us in the end to the same goal of unreality as does the theory of "projection." All the hopes and faiths of the centuries are considered in both cases to be as "frail as frost-landscapes on a window-pane."

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It is not possible in brief space to make an excursion into what has been called "the sedimentary depths" of the soul or to deal extensively with the mysterious "unconscious" realm within us. There can be no question that there is a tendency in neurotic persons to have what look like cleavages and split-off fractions of the self. The most "normal" person, too, has moments when he seems to be a "divided self." It can be said, however, that the tendency of the personal self to cleave into separate compartments reveals at the same time a deeper unity, never quite lost, which underspans the divisions.

It is, further, noteworthy that a psychology which

attacks the validity of man's spiritual values on the ground that they are "subjective seemings," mere buzzings in the head of the individual, is in grave danger of reducing also all states of mind, all mental processes including its own theories, to "subjective seemings." Subjectivist psychology, which has no way of getting across to objective reality, is a cult of irrationalism and ends like the rivers of Damascus in a desert of aridity and sterility. A true psychology must include more than what goes on *in* the mind. It must recognize not only the deep-lying fundamental unity of the mind but also its inherent capacity to transcend itself and be related to objects which are as real as are its own processes.

VIII

The Reign of Relativity

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Ideas of relativity, which have entered the stream of modern thought through Einstein's contribution to science, have tended to upset our old-time stable faiths in the immutable, the permanent, the eternal. If everything changes, if all things flow, if the universe is through and through a relative affair, how can we expect to find exceptions to this reign of relativity? How can we hope to discover truth that is eternally *so?* Where can we look for an *absolute goodness,* an *absolute right,* which is set forever over against what

is utterly wrong? What becomes of *must* and *ought,* those gloriously defective verbs which have always up till now challenged the souls of men? These "absolutes" for many persons have joined the ranks of the relativities. They seem to be no longer solid rock for anchorage, but rather like the shifting sea-beast to which Sinbad the Sailor fastened his boat, supposing it by mistake to be a permanent island.[2]

Among the relativities some things have appeared to be better, that is, more desirable, than other things, but no place is seen in such philosophy for absolutes. Moral standards, in the confusion of Babel voices, are counted to be no more than social customs which go back for origin to the prestige of some outstanding person whom the "herd" followed. Each age must make its own moral codes as it makes its own road maps. If we are to be reduced to relativities, pleasure (possibly the richer word happiness sounds better) will almost certainly be selected as the best thing to pursue. If we cannot have intrinsic and unfailing ends to live for let us perfect the art of pleasure-seeking and become adepts in the cult of happiness. That has been a natural conclusion and has become a philosophy of life for a multitude of busy, hurrying men and women who know of no heaven except Vanity Fair. Self-expression is the current popular word for what

[2] It ought to be noted that Einstein merely extends "the reign of relativity." He insists on some "absolutes" as solidly as any one ever has done.

ethical writers used to name "hedonism." This easy type of self-expression means practically following the line of least resistance. The natural instinctive drives, or urges, are taken to be the surest guides of life. They are assumed to be a natural revelation of the inherited tendencies of the ages. And in a world where guideposts are rare and hard to find instinctive tendencies offer the quickest and most direct intimation of the way. Self-expression means giving scope to one's peculiar gifts or life-urges. Just why they should count more powerfully than "the still small voice" of the ideal self, or than the gathered experience of the race, it would perhaps be difficult to explain, but they are in any case more emphatically urgent and they seem to be more obviously "natural."

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IX

The Survivals out of the Past

There is one more class of liabilities that should be briefly reviewed before we begin to consider the real status of our spiritual assets in the world of our time. We have referred already to the fact that every generation is bound to inherit a large stock of ideas and practices from the past. Inheritances of every type carry at the same time both gains and losses. Some persons are fortunate in lines and curves of facial beauty that have come to them by heredity, but possibly along

with the beauty of face they may have received, as sometimes happens, a disagreeable disposition or unfortunate traits of temper. Somewhat so the ages behind us have accumulated out of racial experience immense gains, won through the struggles and sufferings of remote and forgotten forbears. But just as certainly false formulations, crude interpretations, hasty generalizations and unfortunate racial habits of thought have come down through this same line of transmission. They have grown with cumulative force like a rolling snowball, and have acquired a powerful momentum. We find ourselves the happy possessors of privileges for which we have paid no price, and we also find ourselves loaded with burdens of faith and thought which are out of harmony with the spirit of our age.

To put it another way, the river of truth—if we may assume such a river—that runs on through the centuries has received many tributaries from many lands, carrying into the main stream a vast *mélange* of speculation and superstition. We find ourselves not at the headwaters of a crystal clear, uncolored stream; we are rather the recipients of a flood out of ancient times, bearing the mingled currents of all lands and all ages. It is easy, in a moment of petulance, and in a state of revolt against the crude and false aspects of the volume of thought that rolls down out of the past, to say, "a plague on the entire legacy of the centuries behind us. We will build our own thought-world and

and vital part of the air they have breathed in their youth.

There are, however, many other persons whose moral fiber weakens and wanes away with the loss of religious incentives and with the disappearance of the inspiration of faith in eternal realities. The moral breakdown of lives that lack such inspiration and fortification is an ominous recurrence. The collapse of family life when it has no depth of spiritual soil is frequent enough to arrest attention, like an alarm bell. A contemporary writer has recently said:

> Our cynicism, our lawlessness, our cleverness, our substitution of the appeal of economic determinism for the appeal of righteousness, our blurring of ethical distinctions, our shallow and showy sentimentalism, our incapacity for moral wrath—these are the precise phenomena one would expect to find in a society which has allowed the moral dignity of its individual members to be dethroned by their indifference to any life beyond this one.

We get occasional glimpses into the tragic depths of the moral chaos which follows the disintegration of faith and the stoutest person who stands on the brink and looks down into those boiling deeps gets a shudder of horror at what would happen if all the forces of moral and spiritual coherence vanished. There are areas in the social world of our time in which the naked paganism of the inner life reveals with startling effect, as in a laboratory experiment, what would

certainly happen if the rest of the areas of life were likewise paganized. A pyramid standing reversed on its apex is no more unstable than is a social civilization that has completely lost the poise and balance of a broad-grounded faith in the realities of the spirit. It has been well said that "what gravitation is to the solar system that is morality to the social life." If the moral imperatives ceased to hold and the ethical and spiritual bonds which bind men together by higher loyalties were dissolved, it is difficult to see how any worthwhile human society could survive.

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The present moral confusion, like the financial confusion from which the whole world is suffering, is in large degree an aftermath of the World War. It is impossible to live for four years in an atmosphere of hate and constant slaughter, of deceit and disregard for truth, of cheapened estimates of human life, of poison gas and poison propaganda, and then to come back all of a sudden to the old stable moralities of life. The world cannot go through such a shattering moral earthquake as that and not have the very foundations of civilization shaken. When nations make a moratorium of the moral commandments, individuals will learn the lesson and proceed to take the short and ugly way to secure what they want. If the bankers and financial experts are driven to desperation to discover some way to restore confidence and to stabilize business it need not surprise us to find that a moral and

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spiritual task of gigantic proportions suddenly confronts the churches and the educational institutions. The fact that Christianity in its organized forms lowered its ideals and enthusiastically "blessed" the war weakens its creative and constructive power for the crisis in which it now finds itself, but a return to clear spiritual vision and moral leadership on the part of the churches is the one hope of the hour. The only way out of the world confusion is through a clarification of spiritual vision and a recording of those moral realities on which a solid civilization can be built. That task is greater and even more urgent than the task with which the bankers are grappling.

XI

New Leadership for New Conditions

With man's increased powers and his control of the forces of Nature for his own ends it needs no stern prophet like Amos of Tekoa with his plumb line to prophesy disaster to the social structure in which august imperatives no longer operate in men's souls and in which convictions of faith in immutable truth, in absolute goodness, and in undying love have faded out and vanished from the world. There are experiments in process to reconstruct civilization without the light and guidance of religion and without the living power of faith in God. There are at the same time large groups

of laboring men and women in all countries who have lost all "expectation" of creative leadership or of truly reconstructive social and economic changes at the hands of those who belong to organized Christianity. For better or for worse, they have divorced themselves from union with the Church and, giving up the thought of "a new Heaven," they have turned to secular means for their hope of "a new earth, in which justice dwells." The ground of their disillusionment toward religion is their belief that religion has been a drug of the opiate type rather than a constructive force. They mean by the term "opiate" that a hypnotic dream of a far away comfortable heaven has acted like a spell on the minds of Church people and has lulled them into quiescence in regard to the civic conditions and the injustices of life here and now, in the real world where men live and suffer.

Those who have become thoroughly awakened to the actual conditions of human life and who have formed a deep-seated passion for social and economic transformation—and there are many such—are profoundly impressed with the glaring inconsistency between the ideals of the Gospel and the dull reality which passes for Christian civilization. A kind of chilling blight falls on the spirit of a young man who has been quickened by the hopes and aims of progressive teachers, when he comes home from college and finds his Church busy with bygone issues and unconcerned

living in an age which I think our successors will look back upon with curiosity and wonder as an age characterized especially by physical realism—an age strangely blind in some but by no means all respects to what will then appear as an outstanding spiritual reality, and concealing this behind scientific abstractions which it has taken for representations of reality and proceeded to bow down before."[2] The main trouble is that while the pillar thinkers of the world have seen and announced the bankruptcy of materialism there are hosts of lesser men who go on retailing materialistic theories of the universe to their students and leaving them stranded on the windy waste of speculation. It is the ancient tragedy of continued slaughter on the remoter fronts after the battle has been won and the armistice has been agreed upon by the responsible military chiefs.

As a matter of actual fact what does science undermine and what does it leave untouched? It undermines, or is likely to undermine, conclusions that have been built on primitive superstitions and mythologies. Scientific research slowly eats away these cloudland structures of imaginative fancy and they take their place with the beautiful dreams and epics of the race rather than with the solid indispensable realities of life. Such imaginative creations tell us much concerning the nature of man's mind, but they throw very little light

[2] P. 114.

upon the essential realities of the world itself. Primitive theories and child-minded interpretations of the universe and of life must be examined in the light of fuller knowledge and of enlarged collections of facts, and only those theories and interpretations which bear the insignia of tested truth will in the long run abide. Grown-up people must expect to give up those things which belong to the doll-stage and the cradle habits of mankind. Such losses are not tragic; they are cleansing and purifying. It is not seemly to be playing with dolls and rattles when the dispensation of the full-grown man has come.

The present unsettlement in religion has in large measure been due to a widespread revolt on the part of young people and others against the unreal and the immature features which have survived from earlier times and which are felt to be out of place in a world that is committed to scientific explanations. So much which is heard in the name of religion sounds unreal to them that they easily fly to the conclusion that it is all alike words and imaginations.

A little more patience and penetration would convince those who take life seriously that the central realities of religion are unshaken and that only the dead husks and outer shells are being shaken off. What is bound to slough away with the increase of maturity and with the progress of exact knowledge will be those relative and temporal aspects which suit one age,

presented. The supreme attitudes too of a personal mind such, for instance, as conviction of truth, or joy in beauty, or awe in the presence of sublimity, or dedication to goodness for its own sake, or the personal surrender of all selfish interests for the sake of exalted love, are realities of an order quite different from changes in the orbit of a planet or from any movement of masses of matter in space. Any life-forming *loyalty* is an instance of something real and something dynamic which can be known in its true meaning only from within. When science as a descriptive method of knowledge comes face to face with the facts of religious experience it is utterly incapable of dealing with the *essential* feature of it. It studies it from the outside as an observable phenomenon, but it misses just the interior attitude of the participant that makes all the difference.

Science can show that certain temporal interpretations of facts and events in religious history are immature and inadequate and need revision. It can demonstrate that events did not happen exactly as earlier interpreters *thought* they happened and that more factors were involved than were taken into account by primitive observers. No one need be disturbed over later revisions and reinterpretations of early human experience or of primitive man's observations of his world. It would be very depressing if there were no signs of growth and advance with the process of

the years. If the methods of minute study together with the added range of microscope and telescope and spectroscope brought no new knowledge to the race it would chill us all with discouragement. If the returns of truth were all in before we were born the nerve of all our strivings would be cut by the time we cut our teeth. We may rejoice and be glad for every achievement that the laboratory can make in the field of knowledge and for every grain of truth which can be added to the accumulated gains of the centuries. We shall be better men and we shall stand more firmly on our feet for every untruth we drop out of our faith and for every superstition we leave behind as we press forward in our quest for reality.

There are, as we have seen, certain severe limitations to the range and scope of the scientific method of knowledge as it has been taken over from physics. It can deal with the facts and events of the visible universe, down to infinitesimal magnitudes and out to cosmic worlds unbelievably remote. Its range in this field seems to have no limits. But it has nothing to say, and can have nothing to say, on the question of ultimate realities of an eternal order which are essential to a spiritual religion, nor, it must be added, can such a scientific method unaided give a completely intelligible explanation of the things which it reports and describes. It cannot deal with ultimate origins or goals. If there are other positive ways of approach to such realities, or if there

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process, becomes meaningless? What is the ultimate source and nature of *energy,* which makes movement possible? Why do atoms reveal such striking and unvarying preferences in their linkages with one another? Are molecules, which are composed of different kinds of atoms, nothing more than the sum of parts? Or has something novel and unique happened when a molecule is born? What after all is meant by a *cause?* "Cause" is a tiny word, often on our tongues. It is astonishing, however, how little we know of the real meaning of this word by which we work such miracles. A good deal of old-fashioned magic attaches to the word. The source of power in a "cause" is as mysterious as Moses' rod. Does the "cause" push and pull with coercion? Is the sequence between the "cause" and the "effect" "inevitable," i.e., something that *must* happen, and if so, what makes it "inevitable"? Where does the dynamic "drive" come from? Or do we perhaps mean by "cause" merely a "statistical account" of what we observe? Or is "cause," as William James once said, "an altar to an unknown God?" In any case, explanation in terms of a "cause" would compel a consistent thinker to ask what in turn caused the "cause" by which we explain the event. If we are severe and persistent in our search we shall find ourselves carried back in an infinite regress—a cause behind each cause *ad infinitum.* That method never brings us back to a real first cause. It turns out to be as irrational an ex-

planation of actual events as was the Indian's famous explanation of what holds up the earth. He began with the supposition of a tortoise on the back of an elephant, the elephant on the back of another elephant, and he ended with elephants all the way down!

This method of "explaining" by causes, which is quite adequate for purposes of control and prediction, is manifestly inadequate and unsatisfactory if we are bent upon finding the *ultimate* ground of truth and reality. This method of regress leaves the universe hanging loose in mid-air with no final rational support. It becomes "an insubstantial pageant." It fails to make the universe a completely *intelligible* affair. On this theory the universe has come from nowhere and it is going nowhere. We are left in the last analysis without an *origin,* without a *rational explanation,* and without any *significant goal.* Both the Alpha and the Omega fade away. It may be that we have such an uncanny universe as that on our hands, but we ought to be perfectly certain that we have sounded out all its possibilities before we resort to such a conclusion.

Beyond all these obvious difficulties there is another fundamental difficulty. Science by its method of external observation finds it necessary to regard *the mind of the observer* as though it were a disinterested spectator of facts and events, which would go on exactly the same if the spectator were not there. This spectator

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mind is supposed to report what is there outside itself, like a faithful camera, without altering or coloring in the very least what is presented to it. It should be noted in passing that we are left on this supposition with no *origin* for the spectator mind, and we are offered no explanation of how such a mind can know facts that are outside itself and foreign to itself.

IV

The Mind Itself Must Be Taken into Account

But when we come to grips with the facts we have no convincing assurance from any source that minds are ever of that spectator sort. It is just possible, as Kant, the major philosopher of the modern world, vigorously maintained, that the mind of the beholder is always a contributing factor, and brings important and essential aspects of construction and interpretation to the scene which it reports. It is a strange "coincidence" or something more, that the mathematical forms and principles of our human minds fit, as a glove does to a hand, the mathematical order of the vast system of the universe. We can predict the speeds of electrons and the eclipses of the sun by the same mathematics with which we calculate the amount of our humble grocer's bill. There are certain "inevitable" forms and axioms of the mind of man to which not only atoms and globules here on earth conform, but even the move-

ments of Orion and of the remotest nebula obey the same unalterable forms.

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Nobody yet in the long procession of philosophers or scientists has given the least inkling of an explanation of how mind could possibly be produced by matter, or be evolved from it. The latest "explanation" is to say that it has "emerged." Mind is always presupposed in all explanations. Mind is the prius of all theories and formulations about the universe. There are no "facts or events" about which we can talk or argue, or even imagine that are not facts or events *for* minds. They are what they are because our minds have already organized and interpreted what was "presented" to us. The belief that objects, outside things and events, fall ready made upon our passive minds, as a seal would stamp wax, and are apprehended precisely as they would be in themselves, if no mind were occupied with them, is as naïve a view as was the animism of primitive man. It is another instance of cradle-minded credulity.

It requires but little serious reflection to discover that science has no magic key which can unlock all the realms of the universe, or to be convinced that science has no legitimate method by which it could deprive man, if it would, of the reality of the spiritual. If we ever lose our spiritual birthright and fall to a material and secular level it will not be due to the authoritative pronouncements of science. Science has not

which is presented to us in the best-constructed "naturalisms."

Before we undertake to raise the question whether there are realities of a spiritual nature above and beyond ourselves in the universe, it may be best to consider the undeniable spiritual pathways revealed within ourselves. The strange fact confronts us first of all that we who are so seemingly finite, ask, and are bound to ask, ultimate questions. We find it impossible to regard ourselves as chance dust wreaths whirled up from below. We cannot consistently hold that we are bits of the earth's crust, or curious shapes of cooled star waste. We are haunted with intimations of the infinite and eternal. We live out beyond the bounded and the limited. We ponder on realities which by no stretch of imagination can be thought of as made of dust, even of star dust.

The most significant thing of all in our make-up perhaps is our inescapable faith in the reality of some sort of truth. The completest skepticism that can be imagined always presupposes faith that there is something that can be called truth. If I say in my darkest moments of despair, in my lowest approaches to a dust-wreath condition, "there is no truth," "all is mad error and insane confusion," even so, I have asserted a universal statement to which I attribute "truth." My mind has organized a body of facts, and has come to a positive conclusion. In making it, as is always the case with

truth, I go far beyond anything that sense experience has reported, or ever could report. There is a downright and absolute aspect to all assertions that belong in the sphere of truth.

In this particular case, my statement is either true or false. Whether it is true or false will eventually be settled by an appeal from the mind in its narrower ranges of the moment to the mind in its more inclusive scope. All experience is an appeal to more experience. If the statement is true, we are then faced with this odd situation that "it is absolutely true that there is no such thing as truth." In the domain of logic and in the realm of truth the mind falls into self-contradiction when it denies its capacity to know and when it tries to take refuge in mere relativities. We cannot know *without knowing that we know*. In any case, all assertions of truth or of the impossibilities of truth carry universal implications and involve that strange aspect of logical necessity which we express by *it must be so*. That carries us far beyond anything a dust wreath could conjure out of its empty hat!

Materialists of all types and fashions in one breath banish everything spiritual from the universe and in the next breath claim that they know that they know. But knowledge with such ranges of universality and certainty could not possibly be got through sense-observation. There is no "sense" for *universality* nor is there a "sense" for *certainty!* There is no way that such

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religion are planted deep down in the spiritual nature of man's inmost being it was not extravagant, it was a well-balanced statement of fact.

But this chapter must not end on such an optimistic note that it leads us to forget the sinister facts which are there and the stubborn squares of black which are as real a part of our checker-board kind of world as the white squares are. The central faith of the chapter, however, is the faith which Phillips Brooks so powerfully preached a generation ago, that in the ultimate nature of things the black squares are on a white background and not the white squares on a black one.

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CHAPTER III

THE TESTIMONY OF HUMAN EXPERIENCE

I

Direct Approach

If there is to be a renewal of spiritual life and power in the modern world it will certainly have its birth in a fresh and vital personal contact with God. We live in a period which puts a strong emphasis on direct experience. We study geography by going to the countries in question. Botany and geology classes do much of their work out in the field where the actual specimens are. The empirical method, as we call it, of the laboratory seems to almost everybody the ideal way of approach to truth. Wharever field we are exploring we ask for the demonstration of facts. Science, in its large constructive sense, is no longer a series of happy guesses, it is a solidly organized system of knowledge, built upon and buttressed by observed facts. Historical research follows the same line of procedure. Its findings must be supported by actual records and documents. It is the trait and genius of our time to discount mere assertion, and to challenge deliverances which are "fulminated," or which

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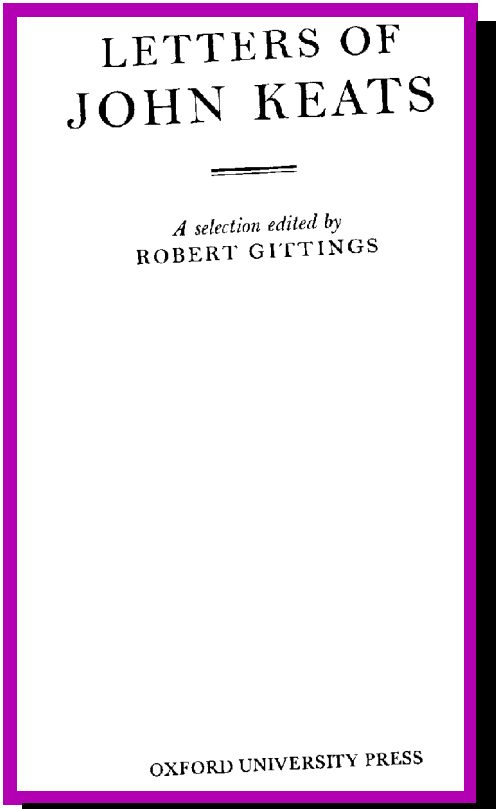

LETTERS OF
JOHN KEATS

A selection edited by
ROBERT GITTINGS

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Kempis, Thomas.

All is fair in love and war.—*F. E. Smedley, Frank Fairleigh, i (1850).* A suggestion that such a saying was common occurs in Beaumont and Fletcher, The Lovers' Progress (1630).

There is no love lost between us.—*Cervantes, Don Quixote, IV, xxii.*

All mankind love a lover.—*R. Emerson, Essays, First Series: Of Love.*

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Mad were as an hare.—*Chaucer, Freres Tale, 29 (c 1386).*

Mad as a hatter.—*Thackeray, Pendennis, x.*

To go mad with fixed rule and method.—*Horace, Satires, II, iii, 271.*

If the hill will not come to Mahomet, Mahomet will go to the hill.—*F. Bacon, Essays: Of Boldness.*

Make both ends meet.—*T. Fuller, Worthies of England (1662).*

Mere man.—*Book of Common Prayer: Shorter Catechism.*

Man higher up.—*O. Henry, Man About Town.*

Man of destiny.—*Schiller, Wallenstein's Tod, III, xv, 171.*

Man of the world.—*E. Young, Night Thoughts, VIII, 8.*

Man proposes, but God disposes.—*Thomas à Kempis, De Imitatione Christi, I, xix.*

The hood makes not the monk, nor the apparel the man.—*Robert Greene, Works, IX, p. 19.*

Thou will scarce be a man before thy mother.—*Beaumont and Fletcher, Loyal's Cure, II ii.*

Henceforth, whenever we cast doubt upon a tale . . . we will tell it to the marines. If they believe it, it is safe to say it is true.—*Charles II (Pepys, Diary).*

Lest in making hasty choice [marriage], leisure for repentance should follow.—*Wm. Painter, Palace of Pleasure, 115 (1566).*

Needles and pins, needles and pins, when a man marries his trouble begins.—*Unkn. (Halliwell, Nursery Rhymes, p. 124).*

Men must work, and women must weep.—*Kingsley, Three Fishers, i.*

Midnight oil.—*Gay, Fables: Introduction, 16.*

Oh, Mirth and innocence! Oh, Milk and Water.—*Byron, Beppo, lxxx.*

Crying for shed milk.—*Andrew Yarranton, England's Improvement, II, p. 157.*

Bring grist to the mill.—*Arthur Golding, Calvin on Deuteronomy, 755 (1583).*

The water that's past cannot make the mill go.—*Thomas Draxe, Bibliotheca Scholastica Instructissima, p. 131 (1633).*

God's mill grinds slow but sure.—*Proverbiae Cod. Ocist. 996 (Gaisford, Paroemiologia Graeca, 104).*

Not to mince the matter.—*Cervantes, Don Quixote: Author's Preface.*

Misery loves company.—*Ray, English Proverbs (1670).* The same thought was expressed in different words by Publilius Syrus, Sententiae, 395.

An inch in a miss is as good as an ell.—*Wm. Camden, Remains.*

I'm from Missouri; you've got to show me.—*W. D. Vandiver, Representative from Missouri (Literary Digest, 26 Jan., 1918).*

Give me the mitten [reject me].—*Sam Slick, Human Nature, p. 90.*

Money talks.—*Unkn., Bandeau de Rebours, XXIV, 442.*

Wanton money, which burned out the bottom of his purse.—*T. More, Works, p. 198 (c 1530).*

Don't throw a monkey-wrench into the machinery.—*Philander Johnson (Everybody's Magazine, May, 1920, p. 56).*

The more the merrier, the fewer the better fare.—*John Palsgrave, Lesclaircissement de la Langue Francoyse, 884 (1530).*

They make . . . of a molehill a mountain.—*Thomas Becon, Catechism (c 1560).*

Mum is counsel.—*John Palsgrave, Acolastus, Sig. B 2 (1540).*

Murder will out.—*Chaucer, Prioresses Tale, 124 (c 1386).* Thought expressed in other words in an anonymous poem written a century earlier.

Music has charms to soothe a savage breast.—*Congreve, Mourning Bride, I, i, 1 (1697).*

N

Thou hittest the nail on the head.—*John Stanbridge, Vulgaria, V. (c 1520).*

Nature fakirs.—*Edward B. Clark, Roosevelt on the Nature-Fakirs, Everybody's Magazine, June, 1907.*

Necessity the mother of invention.—*Latin proverb.*

We give necessity the praise of virtue.—*Quintilian, De Institutione Oratoria, I, viii, 14 (c 90).*

Neck or nothing.—*Swift, Polite Conversation, I, and Gibber, Lady's Last Stake, III.*

Grope out a needle in a load of hay.—*Jeremy Taylor, Ickesley Wonsey, VII.*

A new man; an upstart.—*Cicero, De Officiis, I, xxiii, 123.*

Nick of time.—*Suckling, Goblins, V.*

No better than she should be.—*Unkn., Pasquils Jests, 35 (1604).*

No man's land.—*Unkn., Chronicles of Edward I, Rolls, i, 294 (1492).*

Noblesse oblige.—*Duc de Levis, Maximes, 78.*

A little nonsense now and then is relished by the wisest men.—*Unkn., old nursery rhyme.*

Follow thy nose.—*John Heywood, Royal King, I.*

To cut off one's nose to spite one's face.—*Publilius Syrus, Sententiae, 611.*

Paying through the nose.—*Origin uncertain—believed to be based on tax known as nose tax levied by Odin in Sweden (Grimm, Deutsche Rechte Alterthümer).*

LAO-TSE.

c. 604-531 B.C.

Lao-Tze's Tao-Teh-King.

Transliteration by Dr. Paul Carus.

The Canon of Reason and Virtue: Being Lao-tze's Tao Teh King.

The Open Court Publishing Company, La Salle, 1964.

(Chinese philosopher; Taoism).

6. THE COMPLETION OF FORM.

1. "The valley spirit not expires,
Mysterious woman 'tis called by the sires.
The mysterious woman's door, to boot,
Is called of heaven and earth the root.
Forever and aye it seems to endure
And its use is without effort sure."

7. DIMMING RADIANCE.

1. Heaven endures and earth is lasting. And why can heaven and earth endure and be lasting? Because they do not live for themselves. On that account can they endure.

2. Therefore

The holy man puts his person behind and his person comes to the front. He surrenders his person and his person is preserved. Is it not because he seeks not his own? For that reason he can accomplish his own.

8. EASY BY NATURE.

1. Superior goodness resembleth water. The water's goodness benefiteth the ten thousand things, yet it quarreleth not.

How empty! They resemble the valley. How obscure! They resemble troubled waters.

3. Who by quieting can gradually render muddy waters clear? Who by stirring can gradually quicken the still?

4. He who cherishes this Reason is not anxious to be filled. Since he is not filled, therefore he may grow old; without renewal he is complete.

16. RETURNING TO THE ROOT.

1. By attaining the height of abstraction we gain fulness of rest.

2. All the ten thousand things arise, and I see them return. Now they bloom in bloom but each one homeward returneth to its root.

3. Returning to the root means rest. It signifies the return according to destiny. Return according to destiny means the eternal. Knowing the eternal means enlightenment. Not knowing the eternal causes passions to rise; and that is evil.

4. Knowing the eternal renders comprehensive. Comprehensiveness renders

34. TRUST IN ITS PERFECTION.

1. How all-pervading is the great Reason! It can be on the left and it can be on the right.

2. The ten thousand things depend upon it for their life, and it refuses them not. When its merit is accomplished it assumes not the name. Lovingly it nourishes the ten thousand things and plays not the lord. Ever desireless it can be classed with the small. The ten thousand things return home to it. It plays not the lord. It can be classed with the great.

3. Therefore

The holy man unto death does not make himself great and can thus accomplish his greatness.

35. THE VIRTUE OF BENEVOLENCE.

1. "Who holdeth fast to the great Form,
Of him the world will come in quest:
For there we never meet with harm,
There we find shelter, comfort, rest."

2. Music with dainties makes the passing stranger stop. But Reason, when

coming from the mouth, how tasteless is it! It has no flavor. When looked at, there is not enough to be seen; when listened to, there is not enough to be heard. However, when used, it is inexhaustible.

36. THE SECRET'S EXPLANATION.

1. That which is about to contract has surely been expanded. That which is about to weaken has surely been strengthened. That which is about to fall has surely been raised. That which is about to be despoiled has surely been endowed.

2. This is an explanation of the secret that the tender and the weak conquer the hard and the strong.

3. As the fish should not escape from the deep, so with the country's sharp tools the people should not become acquainted.

37. ADMINISTRATION OF GOVERNMENT.

1. Reason always practises non-assertion, and there is nothing that remains undone.

48. FORGETTING KNOWLEDGE.

1. He who seeks learnedness will daily increase. He who seeks Reason will daily diminish. He will diminish and continue to diminish until he arrives at non-assertion.

2. With non-assertion there is nothing that he cannot achieve. When he takes the empire, it is always because he uses no diplomacy. He who uses diplomacy is not fit to take the empire.

49. TRUST IN VIRTUE.

1. The holy man has not a heart of his own. The hundred families' hearts he makes his heart.

2. The good I meet with goodness; the bad I also meet with goodness; that is virtue's goodness. The faithful I meet with faith; the faithless I also meet with faith; that is virtue's faith.

3. The holy man dwells in the world anxious, very anxious in his dealings with the world. He universalizes his heart, and the hundred families fix upon

among the ten thousand things there is none that does not esteem Reason and honor virtue.

2. Since the esteem of Reason and the honoring of virtue is by no one commanded, it is forever spontaneous.

3. Therefore it is said that Reason quickens all creatures, while virtue feeds them, raises them, nurtures them, completes them, matures them, rears them, and protects them.

4. To quicken but not to own, to make but not to claim, to raise but not to rule, this is called profound virtue.

52. RETURNING TO THE ORIGIN.

1. When the world takes its beginning, Reason becomes the world's mother.

2. As one knows his mother, so she in turn knows her child; as she quickens her child, so he in turn keeps to his mother, and to the end of life he is not in danger. Who closes his mouth, and shuts his sense-gates, in the end of life he will encounter no trouble; but who opens his mouth and meddles with af-

holds himself dear but does not honor himself. Thus he discards the latter and chooses the former.

73. DARING TO ACT.

1. Courage, if carried to daring, leads to death; courage, if not carried to daring, leads to life. Either of these two things is sometimes beneficial, sometimes harmful.

2. "Why 't is by heaven rejected,
Who has the reason detected?"

Therefore the holy man also regards it as difficult.

3. The Heavenly Reason strives not, but it is sure to conquer. It speaks not, but it is sure to respond. It summons not, but it comes of itself. It works patiently, but is sure in its designs.

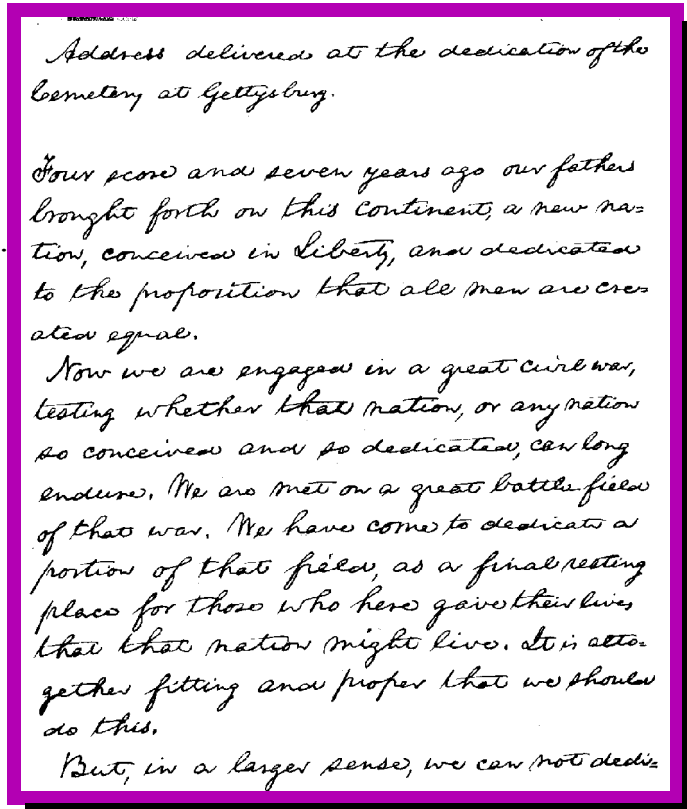
4. Heaven's net is vast, so vast. It is wide-meshed, but it loses nothing.

74. OVERCOME DELUSION.

1. If the people do not fear death, how can they be frightened by death? If we make people fear death, and sup-

LINCOLN, ABRAHAM.

1809-1865.
Gettysburg Address.
[November 19, 1863].
(16th U.S. President).



Address delivered at the dedication of the
Cemetery at Gettysburg.

Four score and seven years ago our fathers
brought forth on this continent, a new na-
tion, conceived in Liberty, and dedicated
to the proposition that all men are cre-
ated equal.

Now we are engaged in a great civil war,
testing whether that nation, or any nation
so conceived and so dedicated, can long
endure. We are met on a great battle-field
of that war. We have come to dedicate a
portion of that field, as a final resting
place for those who here gave their lives
that that nation might live. It is alto-
gether fitting and proper that we should
do this.

But, in a larger sense, we can not dedi-

cate — we can not consecrate — we can not hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom — and that government of the people,

by the people, for the people, shall not perish from the earth.

Abraham Lincoln.

November 19, 1863.

Lowell, James Russell. 1819-1891.
"Democracy and Other Addresses."
(American poet and essayist).

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BOSTON AND NEW YORK.

DEMOCRACY
AND OTHER ADDRESSES

BY

JAMES RUSSELL LOWELL

BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
1887

stituted these are in the air it breathes, in the water it drinks, in things that seem, and which it has always believed, to be the most innocent and healthful. The evil elements it neglects corrupt these in their springs and pollute them in their courses. Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come. The world has outlived much, and will outlive a great deal more, and men have contrived to be happy in it. It has shown the strength of its constitution in nothing more than in surviving the quack medicines it has tried. In the scales of the destinies brawn will never weigh so much as brain. Our healing is not in the storm or in the whirlwind, it is not in monarchies, or aristocracies, or democracies, but will be revealed by the still small voice that speaks to the conscience and the heart, prompting us to a wider and wiser humanity.

GARFIELD.

SPOKEN ON THE DEATH OF PRESIDENT GARFIELD AT THE MEMORIAL MEETING IN EXETER HALL, LONDON, 24 SEPTEMBER, 1881.

Millikan, Robert Andrews. Science and Life. Books for Libraries Press, New York, 1924.

which the church was organized to do, which in the main it has always done, and which to a very large extent it now does, namely, the work of serving as the great dynamo for injecting into human society the sense of social responsibility, the spirit of altruism, of service, of brotherly love, of Christlikeness, and of eliminating as far as possible the spirit of greed and self-seeking.

But I am not going to place the whole blame for the existence of this situation upon misguided leaders of religion. The responsibility is a divided one, for science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real rôle which it plays in human life — by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and sometimes immoral. The two groups, the one in the religious field, the other in the scientific, are in reality very much alike. They represent essentially the same type of mind, or perhaps I should say, the same stage of intellectual development. Each interprets the Bible, for example, essentially literally, instead of historically, the one to support, the other to condemn. Both may be assumed to be sincere, but the one is wholly unacquainted with

science, while presuming to judge it; the other is in almost complete ignorance of what religion is, while scoffing at it. I am ready to admit that it is quite as much because of the existence of scientists of this type as of their counterparts in the field of religion that the fundamentalist controversy has flared up today, and it is high time for scientists to recognize their share of the responsibility and take such steps as they can to remove their share of the cause.

I do not suppose that anything which I may say will exert much influence upon the groups whose prejudices have already been aroused, and who are therefore not interested in an objective analysis of the situation, but I may perhaps hope that some of the youth whose minds have been confused by the controversy may profit somewhat from a restatement of what seem to me the perfectly obvious and indisputable facts.

The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood. The simplest and probably the most convincing proof of the truth of that statement is found in the testimony of the greatest minds who have been leaders in the field of science, upon the one hand,

More, Hannah.

1745-1833. (English author).

heaven. These two ideas underlie the whole of Christ's work, and without the title to, and the fitness for, no man can enter the kingdom of God.—*Seeley.*

Every saint in heaven is as a flower in the garden of God, and holy love is the fragrance and sweet odor that they all send forth, and with which they fill the bowers of that paradise above. Every soul there is as a note in some concert of delightful music, that sweetly harmonizes with every other note, and all together blend in the most rapturous strains in praising God and the Lamb forever.—*Jonathan Edwards.*

Heaven must be in me before I can be in heaven.—*Stanford.*

One sweetly solemn thought comes to me o'er and o'er; I'm nearer to my home to-day than I've ever been before; nearer my Father's house, where the many mansions be; nearer the great white throne, nearer the jasper sea; nearer the bound of life, where I lay my burden down; nearer leaving my cross; nearer wearing my crown!—*Phœbe Cary.*

If God hath made this world so fair, where sin and death abound, how beautiful, beyond compare, will paradise be found.—*Montgomery.*

Heaven to me's a fair blue stretch of sky, earth's jest a dusty road.—*John Masefield.*

Heaven, the treasury of everlasting joy.—*Shakespeare.*

Perfect purity, fulness of joy, everlasting freedom, perfect rest, health, and fruition, complete security, substantial and eternal good.—*H. More.*

Earth has no sorrow that heaven cannot heal.—*Moore.*

It is heaven only that is given away—only God may be had for the asking.—*J. R. Lowell.*

I would not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years.—*Luther.*

That happy sense of direct relation with Heaven is known evidently to multitudes of human souls of all faiths, and in all lands; evidently often a dream,—demonstrably, as I conceive, often a reality; in all cases dependent on resolution, patience, self-denial, prudence, obedience; of which some pure hearts are capable without effort, and some by constancy.—*John Ruskin.*

Spend in pure converse our eternal day; think each in each, immediately wise; learn all we lacked before; hear, know, and say what this tumultuous body now denies; and feel, who has laid our groping hands away; and [illegible] no longer blinded by our eyes.—*Rupert Brooke.*

One of the hardest lessons we have to learn in this life, and one that many persons never learn, is to see the divine, the celestial, the pure in the common, the near at hand,—to see that heaven lies about us here in this world.—*John Burroughs.*

To appreciate heaven well 'tis good for a man to have some fifteen minutes of hell.—*Will Carleton.*

Great Spirit, give to me a heaven not so large as yours but large enough for me.—*Emily Dickinson.*

That which at first seemed a curse has turned out to be a blessing. For if men believe, as I do, that this present earth is the only heaven, they will strive all the more to make heaven of it. To feel that we are mere birds of passage, only temporary probationers, is not conducive to the best conduct.—*Sir Arthur Keith.*

Heav'n is but the vision of fulfill'd desire. And hell the shadow from a soul on fire.—*Omar Khayyam.*

Better limp all the way to heaven than not get there at all.—*William A. "Billy" Sunday.*

In the spiritual world no one is permitted to think and will in one way and speak and act in another.—*Emanuel Swedenborg.*

Who seeks for heaven alone to save his soul may keep the path, but will not reach the goal; while he who walks in love may wander far, yet God will bring him where the blessed are.—*Henry Van Dyke.*

Nothing is farther than the earth from heaven; nothing is nearer than heaven to earth.—*Hare.*

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—*Beveridge.*

The joys of heaven will begin as soon as we attain the character of heaven and do its duties.—Try that and prove

NASH, ARTHUR.

The Golden Rule in Business.
Fleming H. Revell Company,
New York, 1923.

The Golden Rule in Business

By

ARTHUR NASH

President, The A. Nash Company,
Cincinnati, Ohio

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—MATT. vii:12.

NEW YORK CHICAGO
Fleming H. Revell Company
LONDON AND EDINBURGH

Noble, Edmund.
Purposive Evolution.

The religious spirit will be revived because it will be in harmony with men's unquestioned scientific beliefs and their ordinary day-by-day social activities. . . . While it is impossible to retain and recover by deliberate volition old sources of religion and art that have been discredited, it is possible to expedite the development of the vital sources of a religion and an art that are yet to be. . . . When philosophy shall have coöperated with the course of events and made clear and coherent the meaning of the daily detail, science and emotion will interpenetrate, practice and imagination will embrace. Poetry and religious feeling will be the unforced flowers of life. To further this articulation and revelation of the meanings of the current course of events is the task and problem of philosophy in days of transition. — JOHN DEWEY. From *Reconstruction in Philosophy*.

PURPOSIVE EVOLUTION

THE LINK BETWEEN SCIENCE AND RELIGION

BY

EDMUND NOBLE

All Nature is but Art, unknown to thee;
All Chance, Direction which thou canst not see.
—POPE.

NEW YORK
HENRY HOLT AND COMPANY

ist, the chapter on "The Principles of Nature Interpretation," and "Imitation and Originality"; from *The Open Court*, the chapters, "How Nature Was Ensouled," "Teleologies Old and New," "Parallels Between Religion and Science," and "Does 'Evolution' Explain?" A like acknowledgment is offered to the editors and publishers of *The Philosophical Review* for permission to use the chapter entitled "The Likening Process in Esthetics."

E. N.

October, 1926.

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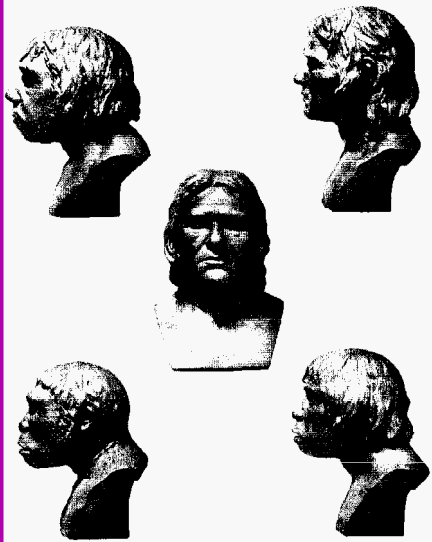

THE RISE OF CHARACTER IN THE HUMAN FACE

NEANDERTHAL MAN
Chapelle-aux-Saints, France

CRO-MAGNON MAN
Les Eyzies, France

PITHECANTHROPUS ERECTUS
Trinil, Java

CRO-MAGNON MAN

EOANTHROPUS DAWSONI
Piltdown, England

Heads modeled by James Howard McGregor, 1914-15, on restored skulls.

Man Rises to Parnassus

Critical Epochs in the Prehistory of Man

BY

HENRY FAIRFIELD OSBORN

A.B., Sc.D., Princeton; LL.D., Trinity, Princeton, Columbia; Hon. Sc.D., Cambridge; Hon. D.Sc., Yale, Oxford, New York; Hon. Ph.D., Christiania (Oslo); For. Memb. Royal Society
Research Professor of Zoology, Columbia University
Senior Geologist, U. S. Geol. Survey
President, American Museum of Natural History

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The Old Stone Age: The giant flints of Cromer mark the beginning of the Old Stone Age and possible ancestry of the Neanderthaloid races of Heidelberg, Krapina, Ehringsdorf and Neanderthal — The Trinil Dawn Man of Java

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The Neanderthals the first cave dwellers — Influence of cave life on imagination — The birth of sculpture in southern France — Discoveries in the Caverne Tuc d'Audoubert — Discovery of the etchings in the Caverne des Trois Frères — The human and equine sculptures of Laussel and Cap Blanc

with the young Neanderthal hunters of 100,000 B.C. Meanwhile, since bronze is extremely scarce, for the ordinary purposes of the prehistoric life of Brittany, particularly for household purposes and for architecture, the New Stone Age implements persist. But the stone axe of Campignian age has now been glorified into the symbol of a thunderbolt; in many of the chimneys of Brittany homes these ancient celts still hang, to ward off the bolts of lightning.

With this introduction let us imagine that we are visiting Brittany and bringing to life northern France in its first great agricultural period of the New Stone and Bronze ages (4000-700 B.C. in northwest Europe but of much earlier date in central Asia).

Survivals of Bronze Age Tradition

On the evening of September 9, 1921, we leave Paris, still the most modern city in the world, and on the following morning before daybreak we begin our narrative in Vannes, a city known before Caesar's time as Gwened, the capital of the Venetes, later the center of that ancient Roman province of Lugdunensis Tertia which was known in Caesar's time as Armorica, and which is now in the heart of Brittany.

As regards architecture, we are back in mediaeval Europe, but a short automobile ride down to Carnac on the coast brings us into an age far more remote, among the ruins of monuments which were in their prime four thousand years ago. The language of the Brittany people is almost as ancient; it is a little island of survivals of the Celtic speech. Yet their psychology is older than either their language or the megalithic ruins; it is the racial psychology of this people

before they were Christianized, while they were still sun worshippers. But this mystical and reverent spirit renders them all the more devout Catholics.

In the little village of Carnac we realize that we are no more on the mainland; we are insulated, we are among a people very conservative of old customs, loyal to Church and State but very independent, devoted to their locality, very superstitious, tenacious of old customs in dress and language as well as of old ideas. "*Ils sont mystiques; ils sont rêveurs*," was the comment of M. Zacharie le Rouzic, the *conservateur* of the delightful little Musée J. Miln of Carnac.

Although Christianized fifteen centuries ago, the Bretons still retain some of the ornaments of the New Stone Age as amulets to ward off the evil eye. Notwithstanding the fact

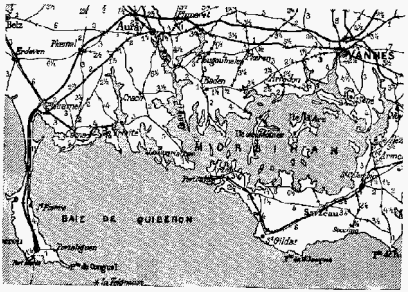

FIG. 63. MAP SHOWING THE MAIN ROUTES AND DISTANCES FROM VANNES THROUGH AURAY TO CARNAC AND LOCMARIAQUER. Some of the most remarkable monuments are found in the partly sunken islands of the Gulf of Morbihan. The region from Carnac to Locmariaquer is shown more in detail in Fig. 64.

that they are very devout Catholics—for we see them entering and leaving the little church in the village square of Carnac from daybreak onward, thus evidencing their belief that a visit to the house of worship is the proper introduction to the harvest *fête*—they rely not only upon the Virgin Mary but also upon certain ceremonials that are survivals from a religion far more ancient than Christianity itself. Some of these prehistoric rites are supposed to insure a happy marriage, others to render certain that a marriage will be blessed with children, still others to safeguard men and animals from certain complaints and plagues or to produce fertility in cattle. In the chimneys of some of the houses you may still observe fine old stone celts—known now as 'thunder stones' (Fig. 73)—hung up to repel the lightning. An account of some of these survivals of Brittany in the Bronze Age is to be found in M. le Rouzic's very delightful little volume entitled "Carnac—Légendes, Traditions, Coutumes et Contes du Pays."

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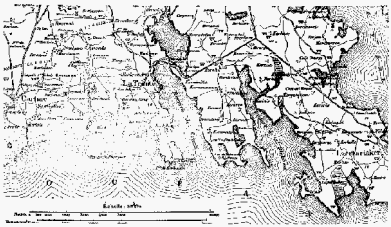


Fig. 65. THE REGION FROM CARNAC TO LOCMARIAQUER, showing in symbols the sites of monuments, alignments and menhirs. After Edward Barnett.

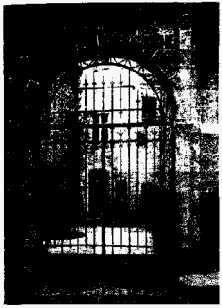


Fig. 66. ENTRANCE GATE AND COURTYARD OF THE ARCHÆOLOGICAL MUSEUM OF VANNES, Château Gaillard, in which is housed a superb collection from the dolmen burial places. Here exists the venerable Sorcier Belyneta (see de Melkhan, founded in 1862) that saved the Neolithic of Brittany while the famous Boucher de Perthes was working in the Palaeolithic flint implements of the Somme valley.

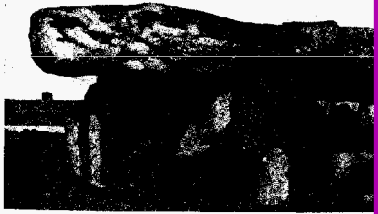
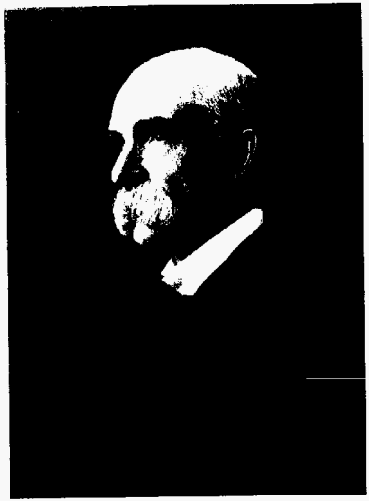


Fig. 66. DOLMEN DE CHAUCHIS, NEAR CARNAC. The great stones of the burial chamber were circle of uprights with a huge slab on top, and the whole was originally covered by a great mound of earth.



G. H. Palmer

THE AUTOBIOGRAPHY OF A PHILOSOPHER

BY

GEORGE HERBERT PALMER

BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge
1930

Palmer, George Herbert. The Autobiography of a Philosopher. Greenwood Press reprint, New York, 1968, 1930.

morphic, and we all remember the denunciation of anthropomorphism extending from Xenophanes in the seventh century before Christ to Matthew Arnold in our own. Xenophanes urged that if horses and oxen were to represent gods they would figure them as horses and oxen. Men are doing the same thing. And why should they not? Certainly a horse-god would fall far short of what we know. But how could a horse come nearer than by seeing something divine in his own power, patience, loyalty, and love? Those parts of him that depend on physical conditions here — legs, lungs, mane, hoofs — he might wisely omit, since he knows nothing about the conditions of life elsewhere. Those found of value in all living things he might more safely trust. In short, what he would need would be discrimination in kind. The Psalmist is soberer. He lets his god say, 'Thou thoughtest that I was *altogether* such an one as thyself.' Jesus frankly

treats fatherhood anthropomorphically. This fact should be borne in mind when we read the two ascetic passages in which the father's act is treated as pollution and a long train of disasters is launched on the modern world. There is no evidence that this attack on the family called the Virgin Birth was known to Jesus himself, to his mother, his disciples, or to Paul.

The Good News of the fatherhood of God I accept, and find in it daily strength. Two inferior forms of hardihood have often appeared. One of them is Stoicism, the refusal to be crushed, the sense of an inner dignity which enables me to stand on my own feet, no matter what happens. A second of milder aspect is the habit of looking on the bright side. In everything one side is brighter than another. Let me turn my face in that direction. Before Jesus revealed the strength available through the fatherhood of God, these palliatives had value. But they are

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superficial and do not touch the sources of inner peace as do the words of Jesus. Not that he was the first to utter them. They are rooted too deeply in reality for that. Ζεύς Πατήρ, Jupiter, had been heard of for centuries, but like θεός had gone on deepening its meaning till on the lips of Jesus it became capacious enough to hold love.

XX

That God was his father was then the central teaching of Jesus. That tremendous truth fixedly embodied in his life made him not only the King of the Jews but of mankind. I want to summarize briefly some of the varieties of power that came to him through this understanding. They are open to us all. In my own small way I have experienced them and know the support they offer.

Chief among them is companionship. I am never left alone. Whatever happens

brings me God's kind voice and an opportunity for growth coupled with bounteous outgo. This immediate intercourse with a loved companion is the feature of the Gospel of Jesus dearest to the mystic in every age, and justly so. It was constant in the mind of the Master, turning seemingly severe experiences into occasions of joy and blessing. But many mystics overlook the conjunct self and seek to come into intimacy with God by removing themselves from men, going into a cloister, stripping off fleshly powers, and making themselves as miserable as possible. They fancy they commend themselves to their father when reduced to a minimum. This negative path turns men away from Him who came to bring us the abounding life of God.

Fears cease. The only thing worth being afraid of is now seen to be fear. That is disloyalty. It assumes that our Father has evil in store for us. But any one who has tried

Pope, Alexander. 1688-1744. Essay on Criticism. Essay on Man. Yale University Press.

UP 23

To all beside as much an empty shade
An Eugene living,[1] as a Cæsar dead;
Alike or when, or where, they shone, or shine, 245
Or on the Rubicon, or on the Rhine.
A wit's a feather, and a chief's a rod;
An honest man's the noblest work of God.
Fame but from death a villain's name can save,
As Justice tears his body from the grave! 250
When what to oblivion better were resign'd
Is hung on high to poison half mankind.
All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart:
One self-approving hour whole years outweighs 255
Of stupid starers, and of loud huzzas;
And more true joy Marcellus exiled feels,
Than Cæsar with a senate at his heels.
In parts superior what advantage lies?
Tell (for you can) what is it to be wise? 260
'Tis but to know how little can be known;
To see all others' faults and feel our own:
Condemn'd in business or in arts to drudge,
Without a second or without a judge:
Truths would you teach, or save a sinking land? 265
All fear, none aid you, and few understand.
Painful pre-eminence![2] yourself to view
Above life's weakness, and its comforts too.
Bring then these blessings to a strict account;
Make fair deductions; see to what they mount: 270
How much of other each is sure to cost;
How each for other oft is wholly lost;
How inconsistent greater goods with these;
How sometimes life is risk'd, and always ease:
Think, and if still the things thy envy call, 275
Say, wouldst thou be the man to whom they fall?
To sigh for ribands if thou art so silly,
Mark how they grace Lord Umbra or Sir Billy.
Is yellow dirt the passion of thy life?
Look but on Gripus or on Gripus' wife. 280
If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind:

[1] Prince Eugene died three years afterwards at Vienna, 10th April, 1736.
[2] An expression in Addison's *Cato*.

Or, ravish'd with the whistling of a name,[1]
See Cromwell, damn'd to everlasting fame!
If all, united, thy ambition call, 285
From ancient story, learn to scorn them all.
There, in the rich, the honour'd, famed, and great,
See the false scale of happiness complete!
In hearts of kings, or arms of queens, who lay,
How happy those to ruin, these betray. 290
Mark by what wretched steps their glory grows,[2]
From dirt and sea-weed as proud Venice rose;
In each how guilt and greatness equal ran,
And all that raised the hero sunk the man:
Now Europe's laurels on their brows behold, 295
But stain'd with blood, or ill exchanged for gold:
Then see them broke with toils, or sunk in ease,
Or infamous for plunder'd provinces.
Oh wealth ill-fated! which no act of fame
E'er taught to shine, or sanctified from shame! 300
What greater bliss attends their close of life?
Some greedy minion, or imperious wife,
The trophied arches, storied halls invade,
And haunt their slumbers in the pompous shade.
Alas! not dazzled with their noontide ray, 305
Compute the morn and evening to the day:
The whole amount of that enormous fame,
A tale that blends their glory with their shame!
VII. Know then this truth (enough for man to know),
"Virtue alone is happiness below." 310
The only point where human bliss stands still,
And tastes the good without the fall to ill;
Where only merit constant pay receives,
Is blest in what it takes and what it gives;
The joy unequall'd, if its end it gain, 315
And if it lose, attended with no pain:
Without satiety, though e'er so bless'd,
And but more relish'd as the more distress'd:
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very tears: 320
Good, from each object, from each place acquired,
For ever exercised, yet never tired;

[1] Charm'd with the foolish whistlings of a name.—COWLEY.
[2] This striking passage is a satire on the Duke and Duchess of Marlborough.

Then say not man's imperfect, Heaven in fault;
Say rather, man's as perfect as he ought: 70
His knowledge measured to his state and place;
His time a moment, and a point his space.
If to be perfect in a certain sphere,
What matter, soon or late, or here or there?
The blest to-day is as completely so, 75
As who began a thousand years ago.

III. Heaven from all creatures hides the book of Fate,
All but the page prescribed, their present state:
From brutes what men, from men what spirits know:
Or who could suffer being here below? 80
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play?
Pleased to the last, he crops the flowery food,
And licks the hand just raised to shed his blood.
Oh blindness to the future! kindly given, 85
That each may fill the circle mark'd by Heaven:
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world. 90

Hope humbly then; with trembling pinions soar;
Wait the great teacher, Death; and God adore.
What future bliss, He gives not thee to know,
But gives that hope to be thy blessing now.
Hope springs eternal in the human breast: 95
Man never Is, but always To be blest.
The soul, uneasy, and confined from home,
Rests and expatiates in a life to come.

Lo, the poor Indian! whose untutor'd mind
Sees God in clouds, or hears Him in the wind; 100
His soul, proud Science never taught to stray
Far as the solar-walk, or milky-way;
Yet simple Nature to his hope has given,
Behind the cloud-topp'd hill, and humbler Heaven,
Some safer world in depth of woods embraced, 105
Some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold.
To Be, contents his natural desire,
He asks no angel's wings, no seraph's fire; 110
But thinks, admitted to that equal sky,

His faithful dog shall bear him company.

IV. Go, wiser thou! and in thy scale of sense,
Weigh thy opinion against Providence;
Call imperfection what thou fanciest such, 115
Say, here He gives too little, there too much:
Destroy all creatures for thy sport or gust,
Yet cry, If man's unhappy, God's unjust;
If man alone engross not Heaven's high care,
Alone made perfect here, immortal there: 120
Snatch from His hand the balance and the rod,
Re-judge His justice, be the god of God.
In pride, in reas'ning pride, our error lies;
All quit their sphere, and rush into the skies.
Pride still is aiming at the blest abodes, 125
Men would be angels, angels would be gods.
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel:
And who but wishes to invert the laws
Of Order, sins against the Eternal Cause. 130

V. Ask for what end the Heavenly bodies shine—
Earth for whose use? Pride answers, "'Tis for mine:
For me kind Nature wakes her genial power,
Suckles each herb, and spreads out ev'ry flower;
Annual for me, the grape, the rose renew, 135
The juice nectareous, and the balmy dew;
For me, the mine a thousand treasures brings;
For me, health gushes from a thousand springs;
Seas roll to wait me, suns to light me rise;
My footstool earth, my canopy the skies." 140

But errs not Nature from this gracious end,
From burning suns when livid deaths descend,
When earthquakes swallow, or when tempests sweep
Towns to one grave, whole nations to the deep?
"No, ('tis replied) the first Almighty Cause 145
Acts not by partial, but by gen'ral laws;
The exceptions few: some change since all began:
And what created perfect?"—Why then man?
If the great end be human happiness,
Then Nature deviates; and can man do less? 150
As much that end a constant course requires
Of showers and sunshine, as of man's desires;
As much eternal springs and cloudless skies,
As men for ever temperate, calm, and wise.

To copy Nature is to copy them. 140
  Some beauties yet no precepts can declare,
For there's a happiness as well as care.
Music resembles poetry, in each
Are nameless graces which no methods teach,
And which a master-hand alone can reach. 145
If, where the rules not far enough extend,
(Since rules were made but to promote their end)
Some lucky licence answer to the full
The intent proposed, that licence is a rule.
Thus Pegasus, a nearer way to take, 150
May boldly deviate from the common track.
Great wits sometimes may gloriously offend,
And rise to faults true critics dare not mend;
From vulgar bounds with brave disorder part,
And snatch a grace beyond the reach of art, 155
Which, without passing through the judgment, gains
The heart, and all its end at once attains.
In prospects thus, some objects please our eyes,
Which out of Nature's common order rise,
The shapeless rock, or hanging precipice. 160
But though the ancients thus their rules invade,
(As kings dispense with laws themselves have made)
Moderns, beware! or if you must offend
Against the precept, ne'er transgress its end;
Let it be seldom, and compell'd by need; 165
And have, at least, their precedent to plead.
The critic else proceeds without remorse,
Seizes your fame, and puts his laws in force.
  I know there are, to whose presumptuous thoughts
Those freer beauties, even in them, seem faults. 170
Some figures monstrous and misshaped appear,
Consider'd singly, or beheld too near,
Which, but proportion'd to their light, or place,
Due distance reconciles to form and grace.
A prudent chief not always must display 175
His powers, in equal ranks, and fair array,
But with the occasion and the place comply,
Conceal his force, nay seem sometimes to fly.
Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream. 180
  Still green with bays each ancient altar stands,
Above the reach of sacrilegious hands;

Secure from flames, from envy's fiercer rage,
Destructive war, and all-involving age.
See from each clime the learn'd their incense bring! 185
Hear in all tongues consenting pæans ring!
In praise so just let every voice be join'd,
And fill the general chorus of mankind.
Hail, bards triumphant! born in happier days;
Immortal heirs of universal praise! 190
Whose honours with increase of ages grow,
As streams roll down, enlarging as they flow;
Nations unborn your mighty names shall sound,
And worlds applaud that must not yet be found!
O may some spark of your celestial fire, 195
The last, the meanest of your sons inspire,
(That on weak wings, from far, pursues your flights;
Glows while he reads, but trembles as he writes)
To teach vain wits a science little known,
To admire superior sense, and doubt their own! 200

II

  Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is PRIDE, the never-failing vice of fools.
Whatever Nature has in worth denied, 205
She gives in large recruits of needless pride;
For as in bodies, thus in souls we find
What wants in blood and spirits, swell'd with wind:
Pride, where wit fails, steps in to our defence,
And fills up all the mighty void of sense. 210
If once right reason drives that cloud away,
Truth breaks upon us with resistless day.
Trust not yourself; but your defects to know,
Make use of every friend—and every foe.
A little learning is a dangerous thing; 215
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.
Fired at first sight with what the Muse imparts,
In fearless youth we tempt the height of arts, 220
While from the bounded level of our mind,
Short views we take, nor see the lengths behind;

UP 23

To all beside as much an empty shade
An Eugene living,[1] as a Cæsar dead;
Alike or when, or where, they shone, or shine. 245
Or on the Rubicon, or on the Rhine.
A wit's a feather, and a chief's a rod;
An honest man's the noblest work of God.
Fame but from death a villain's name can save,
As Justice tears his body from the grave! 250
When what to oblivion better were resign'd
Is hung on high to poison half mankind.
All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart:
One self-approving hour whole years outweighs 255
Of stupid starers, and of loud huzzas;
And more true joy Marcellus exiled feels,
Than Cæsar with a senate at his heels.
  In parts superior what advantage lies?
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'Tis but to know how little can be known;
To see all others' faults and feel our own:
Condemn'd in business or in arts to drudge,
Without a second or without a judge:
Truths would you teach, or save a sinking land? 265
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  Bring then these blessings to a strict account;
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Is yellow dirt the passion of thy life?
Look but on Gripus or on Gripus' wife. 280
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The wisest, brightest, meanest of mankind:

[1] Prince Eugene died three years afterwards at Vienna, 10th April, 1736.
[2] An expression in Addison's *Cato*.

Or, ravish'd with the whistling of a name,[1]
See Cromwell, damn'd to everlasting fame!
If all, united, thy ambition call, 285
From ancient story, learn to scorn them all.
There, in the rich, the honour'd, famed, and great,
See the false scale of happiness complete!
In hearts of kings, or arms of queens, who lay,
How happy those to ruin, these betray. 290
Mark by what wretched steps their glory grows,[2]
From dirt and sea-weed as proud Venice rose;
In each how guilt and greatness equal ran,
And all that raised the hero sunk the man:
Now Europe's laurels on their brows behold, 295
But stain'd with blood, or ill exchanged for gold:
Then see them broke with toils, or sunk in ease,
Or infamous for plunder'd provinces.
Oh wealth ill-fated! which no act of fame
E'er taught to shine, or sanctified from shame! 300
What greater bliss attends their close of life?
Some greedy minion, or imperious wife,
The trophied arches, storied halls invade,
And haunt their slumbers in the pompous shade.
Alas! not dazzled with their noontide ray, 305
Compute the morn and evening to the day:
The whole amount of that enormous fame,
A tale that blends their glory with their shame!
  VII. Know then this truth (enough for man to know),
"Virtue alone is happiness below." 310
The only point where human bliss stands still,
And tastes the good without the fall to ill;
Where only merit constant pay receives,
Is blest in what it takes and what it gives;
The joy unequall'd, if its end it gain, 315
And if it lose, attended with no pain:
Without satiety, though e'er so bless'd,
And but more relish'd as the more distress'd:
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very tears: 320
Good, from each object, from each place acquired,
For ever exercised, yet never tired;

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[2] This striking passage is a satire on the Duke and Duchess of Marlborough.

Reves, Emery. A Democratic Manifesto. Random House, NY.

A Democratic Manifesto

BY EMERY REVES

RANDOM HOUSE

New York

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SABATIER, AUGUSTE

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and the Religion of the Spirit.
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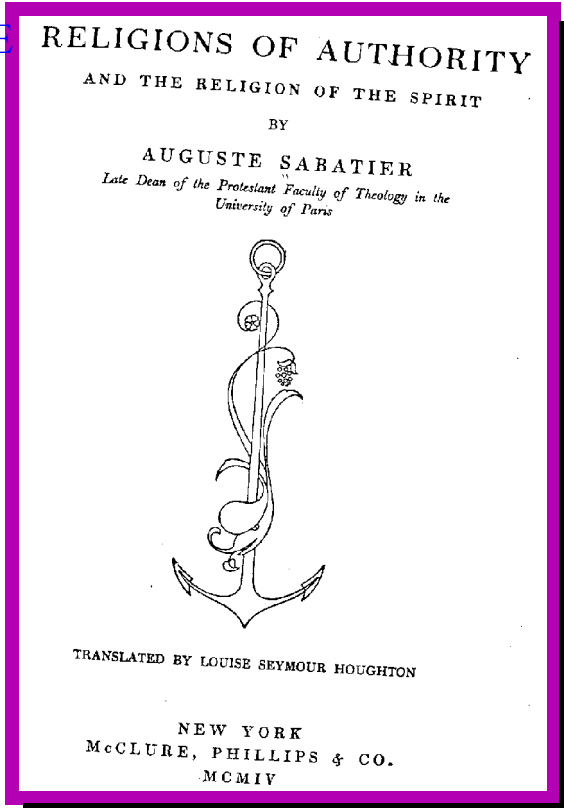

RELIGIONS OF AUTHORITY

AND THE RELIGION OF THE SPIRIT

BY

AUGUSTE SABATIER

Late Dean of the Protestant Faculty of Theology in the University of Paris

TRANSLATED BY LOUISE SEYMOUR HOUGHTON

NEW YORK
McCLURE, PHILLIPS & CO.
MCMIV

CHAPTER III

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passed, before attaining to that term of moral and religious development in which the very idea of religion, that is, of the perfect union of the divine and the human in Jesus Christ, becomes realised and perfected. This entire evolution, taking place in the Christian consciousness, it is the duty of theology to explain, and by explaining to produce. This is why history in its turn ought to confirm and extend the conclusions of psychology.

UL 1728

III

The Three Degrees of Religious Evolution

MAN has only three means of coming into association with his fellows or his gods—interest, law, and love. In social life he always obeys one of these three motives.

Each of them, being founded upon the very nature of the human being, is legitimate in its time and order, and persists in the entire succession, and until the completion of individual and social development. But one or another predominates in the divers phases of this development and characterises them. Thus the reign of the instinct of self preservation corresponds with the life of sensation, needs, and appetites, which is first developed in the child and in humanity. Little by little emerges the idea of a law which ought to rule these tumultuous desires and appetites, and of a pact or covenant with equal and reciprocal obligations, to pacify and regulate the relations of men between themselves. This law and contract find their basis and consecration in the idea of justice. But this contract relation cannot be separated from the idea of force, for it seeks in force the highest sanction of obligation and the maintenance of the contract, which in the last analysis simply represents an equilibrium of often opposed interests. Men face one another in opposition. They can be really united and unified only in love. At the highest point of the mental life two disinterested activities of the spirit blossom and bear fruit: the search for truth, loved and pursued for its own sake—and this search is the full enfranchisement of

Sadler, William S.
The Physiology of Faith and Fear;
or, The Mind in Health and Disease.

CHAPTER XXXIX

PRAYER THE MASTER MIND CURE

THE PSYCHOLOGY OF PRAYER.— THE PHYSIOLOGY OF PRAYER.— THE THERAPEUTICS OF PRAYER.— THE PRAYER CURE.— THE PROSTITUTION OF PRAYER.— PRAYER AN INSPIRATION TO WORK. — CHRISTIANITY THE HIGHEST PSYCHOTHERAPY.— RELIGIOUS WORRY AND SPIRITUAL GRIEF.— THE NEW MIND IN THE OLD BODY.— THE GOSPEL OF RECKONING.— PHYSICAL RIGHTEOUSNESS AN AID TO SPIRITUAL LIVING.— SUMMARY OF THE CHAPTER.

NO discussion of applied psychotherapy would be complete without the consideration of prayer. A careful study of the province of prayer in health and disease has convinced the author that this time-honored practice is second to no other in its power to influence favorably the mental state and to liberate the soul from its bondage of fear, doubt, and despondency.

THE PSYCHOLOGY OF PRAYER

True prayer is a sort of spiritual communion between man and his Maker, a sympathetic communication between the soul and its Saviour. We do not look upon prayer as a means of changing God's will. The Divine Mind does not need to be changed; He is ever beneficent and kindly disposed toward mankind. While prayer does not change God, it certainly does change the one who prays, and this change in the mind of the praying soul is sometimes immediate, profound, and often wholly inexplicable.

True prayer, then, is found to be a practice consisting of powerful mental, moral, and spiritual factors. The *mental factor* in genuine prayer is that of suggestion and self-surrender. Sincere prayer is the most powerful method and the most legitimate manner in which suggestion can be made to the

human mind. Not only is the suggestion of prayer auto-suggestion — the ideal form of suggestion — but this suggestion is made to the mind when it is in a state of surrender, unconditional surrender to the mind of God and not to the mind of man. Psychology and psychotherapy are unable to portray such an ideal state of the human mind for the favorable reception of suggestion, neither can they point out such powerful and wholesome means of administering this suggestion as by the simple childlike practice of old-fashioned prayer. (See Fig. 42.)

The *moral element* of prayer is that it keeps the mind focussed upon high ideals, upon things which are ennobling and elevating. Prayer, in an unusual manner, imparts moral courage and wholesome confidence to the suppliant. Prayer is a direct preventive of many of those reprehensible social and moral practices which inevitably breed worry, remorse, and sorrow of heart. Prayer strengthens the will, in contradistinction to hypnotism, which usually weakens it.

The *spiritual factor* in prayer is strong; no other phase of human experience is fraught with such extraordinary possibilities for spiritual strength and development. Prayer actually generates moral energy and creates spiritual courage. The prayer life is the life of spiritual power and moral victory.

THE PHYSIOLOGY OF PRAYER

The domain of prayer is not limited alone to the spiritual, moral, and mental realms; it concerns and influences even the physical body. The praying soul usually is found upon bended knees and with bowed head. This bending of the physical knee reflexly aids in bending the will and the mind of the one who prays. There is a close interrelationship between the attitude of body and the attitude of mind.

We recently examined a nervous, excited patient with a rapid heart, irregular pulse, abnormal breathing, extreme pallor of the face, and with blood-pressure of 160 mm. After explaining to the patient that she was suffering from no real or organic disease, we requested her to retire into a quiet, darkened near-by office and engage in prayer for ten minutes; she was asked earnestly and sincerely to pray to God that He might help her and deliver her from her state of nervous agitation.

Sadler, William S., The Mind at Mischief.

IV. Human Convictions

We have now come to know how twelve basic inherent instincts and their accompanying emotions can be combined and organized into fifteen secondary or composite emotions; and how, still further, these twelve primary emotions and fifteen secondary emotions are capable of being concentrated upon some object or person and thus can be combined and built up into the ten master-sentiments of human experience.

Now we are ready for the next step. These primary instincts and secondary emotions, together with their more complex resultant sentiments, constitute the material out of which we build the seven controlling convictions of human experience, and they may be classified as follows:

Controlling Convictions	*Component Sentiments*
1. Friendship	Sympathy + Love + Respect
2. Altruism	Elation + Pity + Sympathy
3. Patriotism . . .	Security + Rivalry + Pride + Vanity
4. Religion . .	Wonder + Fear + Gratitude + Subjection
5. Occupational Loyalty . . .	Security + Pride + Rivalry
6. Family Loyalty .	Tenderness + Sex + Pride + Jealousy
7. Social Conventions .	Fear + Security + Shame + Pride

In further explanation of convictions we may offer the following suggestions:

1. *Friendship*—Friendship is the first and basic human conviction. It is more than an emotion, it is greater than an impulse, it transcends a sentiment. There is something profound about friendship at its best. It is undoubtedly based on the sentiment of love, and has in association with it many other emotions, including, no doubt, both sympathy and respect. Friendship is the equivalent of love plus loyalty and more or less of the sex-element. It is so influential in human experience that there appear to be no lengths to which it will not go to assert itself and to justify its existence.

2. *Altruism*—Altruism is also a conviction, at least with many people. It is, no doubt, founded on the basic emotion of elation and the instinct of self-assertion. We have a peculiar pride and satisfaction in knowing that we are big enough and good enough and kind enough to be altruistic. Then the emotions of sympathy and pity come in for their part. We are sympathetic with those

we help, and sometimes we go so far as to pity them. In fact, altruism is a sort of glorified pity, exalted sympathy, idealized elation, if you please—a species of social patriotism.

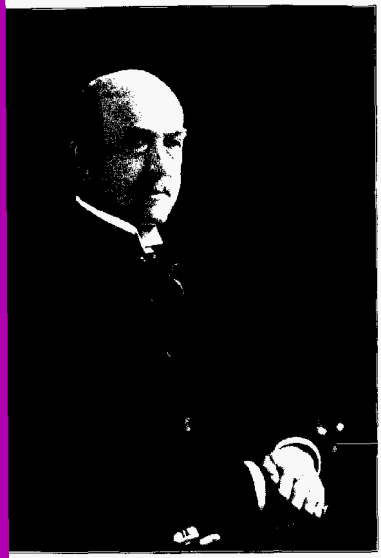
3. *Patriotism*—Patriotism is no doubt founded on the primary emotion of security, associated with the herd instinct. We defend our country and our institutions because we need their protection. The element of rivalry comes in, starting out sometimes quite innocently, and ending, when our own security is threatened, with the arousal of pugnacity and its accompanying anger; and that, many times, means war. Also into our patriotism come the emotions of pride and vanity, altho we would not care to push these to the foreground in our own consciousness. Patriotism simply means loyalty to the common herd. It is a species of social courage.

Many an individual coward is patriotic in crowds; he is brave when he is in an army, but he would not be so patriotic if he should be left alone in defense of his ideals. In certain aspects, patriotism is a sort of camouflaged pride, a species of disguised anger, rivalry, and revenge, which we persuade ourselves is justified by the circumstances of the hour.

4. *Religion*—Religion is a conviction having its roots in the emotions of fear and awe, as inspired by a belief in the superhuman. Closely associated with religion is the feeling of righteous indignation, which is so often aroused by the emotion of tenderness connected with the instinct of parental love and devotion. From a biologic and psychologic standpoint, religion grows out of wonder and curiosity. To speculate on what is beyond the skies—on the life that may exist beyond this one—is an inherent impulse of human nature. The element of fear also comes in. Ignorance always tends to beget the feeling of subjection and self-abasement, while the presence of material or other blessings tends, in sensitive natures, to inspire a sense of gratitude to the invisible power that runs the universe.

Religion is, after all, merely that behavior which is dictated by conscience and directed by one's spiritual mentor, assuming that mankind is indwelt by some sort of spiritual entity.

5. *Occupational loyalty*—We all enjoy being loyal to our business connections, our profession, our trade, etc., or to our social set. This conviction is likewise based on the feeling of security, the safety that comes from tribal association. It has also in it the emotions of pride and rivalry, much after the fashion of patriotism. We like to be loyal to the satisfaction of our creative pride,



WILLIAM GRAHAM SUMNER (1902)

FOLKWAYS

A STUDY OF THE SOCIOLOGICAL IMPORTANCE OF USAGES, MANNERS, CUSTOMS, MORES, AND MORALS

BY

WILLIAM GRAHAM SUMNER

PROFESSOR OF POLITICAL AND SOCIAL SCIENCE IN YALE UNIVERSITY

Thus it is clearly seen that use, rather than reason, has power to introduce new things amongst us, and to do away with old things.— *Castiglione, Il libro del Cortegiano*, I, § 1

That monster, custom, who all sense doth eat,
Of habits devil, is angel yet in this,
That to the use of actions fair and good
He likewise gives a frock or livery,
That aptly is put on. — *Hamlet*, III, 4

What custom wills, in all things should we do't.
Coriolanus, II, 3

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Sumner, William Graham, Folkways

A photograph of Professor Sumner has been chosen for insertion in the present edition. It was taken April 18, 1902, and is regarded by many as being the most faithful representation in existence of Sumner's expression and pose, as he appeared in later years. This is the Sumner of the "mores," with mental powers at ripe maturity and bodily vigor as yet unimpaired by age. The Yale commencement orator of 1909 said of Sumner, in presenting him for the Doctorate of Laws: "His intellect has broadened, his heart has mellowed, as he has descended into the vale of years." While advancing age weakened in no respect the sheer power and the steady-eyed fearlessness of mind and character which made Sumner a compelling force in the university and in the wider world, it seems to some of us that the essential kindliness of his nature came out with especial clearness in his later years. And it is the suggestion of this quality which lends a distinctive charm, in our eyes, to the portrait chosen to head this volume.

A. G. KELLER

YALE UNIVERSITY

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THE ARCHITECTURE OF THE UNIVERSE

BY

W. F. G. SWANN, A.R.C.S., M.A., D.Sc.
Director of the Bartol Research Foundation
of the Franklin Institute

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1934

SWANN, W.F.G.

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Chapter I

Mediaeval and Modern Dogmas in Natural Philosophy

UP Paper 42 Section 9

If the period from the dawn of history be shrunk into a day, we shall find that the first twenty-three hours of that day are barren as far as natural philosophy is concerned; for, it is only in the last hour that science was born; and, even as the human child develops in its struggle towards manhood, so this child of nature, born to a civilization six-thousand years old, has grown, and with such ever increasing strength that, in the last ten minutes of its existence, in the last thirty-five years of actual time, — it has outshone all the achievements of its youth and adolescence and has torn from nature more of her secrets than she had vouchsafed to man in the whole previous history of his existence.

And why has this great revelation been so long delayed? Has the philosopher stumbled upon some key which has solved the cipher in whose disguise the story of nature's ways were hidden? Has the brain of man known some great change from what it was a thousand, or even a hundred years ago?

Three thousand years ago there died in Egypt a king. He was buried with much pomp and ceremony and in the company of such material things as reflected the atmosphere of his time. After thirty centuries, untouched except for the minor vandalism of robbers, these relics speak to us the story of an age which has passed. They tell us of a skill in craftsmanship equal to our own, of a beauty in art and in concept of design such as wins the admiration of our most

smallest element of a substance which, although it could not maintain a separate existence, could leave a molecule and attach itself to another atom or molecule. The unfortunate school boy who, in a moment of aberration, allowed himself to utter the suspicion of there being anything smaller than the atom, was consigned to the oblivion of the hopeless as one whose brain had been malformed by nature, so that it could never more have a chance of thinking aright. And yet, these strange indivisible things — the atoms — seemed to have something to distinguish them from one another. They were not all alike. The atoms which went to make up a piece of copper produced in that copper a thing palpably different from a piece of iron. The complexity of the manner in which different atoms combined with one another to produce all the chemical compounds which we know, called for a richness of properties in them suggestive of a structure of great complexity. And then, it had long been known by chemists that if the elements were arranged in a row in the order of the weights of their atoms, the properties showed a periodic change. Starting from any one of them, and noting some property such as the melting point, for example, the property would change as we went along the row, but as we continued it would gradually come back to a condition very similar to that from which we started; and, as we continued our journey along the row, the same story would be repeated again and again. The eighth element was in many respects like the first, the ninth like the second, the tenth like the third, and so on. Such a state of affairs pointed not only to a varied internal structure, but also to a certain harmony in that variation suggestive of some organized plan in building the atom. And then, there was another set of phenomena, which, ever since the time of Newton, had presented an increasingly alluring spectacle to the student of natural philosophy. I refer to the phenomena attending the emission of light. If a beam of light from a glowing solid be

up 480
Starting from :

passed through a triangular block of glass, it becomes spread out into a band of color, a spectrum as we call it, red at one end and violet at the other, with all the colors of the rainbow between. We believe, or at any rate, before the days of the quantum theory, we used to believe — for now we do not know whether to believe it or not — that light is a wave motion in that aether of which I have spoken so disrespectfully in the last chapter, and which has been supposed to pervade all space; and, we imagined that each of the individual colors in the spectrum corresponds to a definite wave length in that aether. The longest waves which affect our eyes are the red ones, whose length is about seven one hundred thousandths of a centimeter, and the shortest are the violet, with a wave length of about half this amount. White light does not look as though it had very much color in it; but, as everyone knows, if we project a patch of red, a patch of green, and a patch of blue from an optical lantern upon a screen, and cause them to overlap, we shall find white light in the place of overlapping. And, if we take all of the colors of the rainbow and mix them together in their proper proportions, we shall again obtain white light as Newton showed. If we strike a single note upon the piano, we get what would correspond in optics to a single color of the spectrum. If we strike two notes together, we can hear the two notes individually; but, I think we are also conscious of something else which is the result of a blending of those two notes into one sensation in the brain. If we strike several notes upon the piano, at the same time, it would require a musician of some training to pick out the individual notes; yet, a much larger number of people would be conscious of the combined effect of these notes in the production of a chord. The sensation of a chord is analogous to the combination of several colors of the spectrum. If we play all of the notes of the piano at once, we get a noise; and, in the optical analogy, white light may be thought of as an optical noise. But, this

TECUMSEH

(Tenskwatawa's Brother)

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VRIES, HUGO DE.

The Mutation Theory. (2-vol).

THE

MUTATION THEORY

EXPERIMENTS AND OBSERVATIONS
ON THE
ORIGIN OF SPECIES IN THE VEGETABLE KINGDOM

BY

HUGO DE VRIES

PROFESSOR OF BOTANY AT AMSTERDAM

TRANSLATED BY

PROF. J. B. FARMER AND A. D. DARBISHIRE

VOLUME II

THE ORIGIN OF VARIETIES BY MUTATION

WITH NUMEROUS ILLUSTRATIONS AND SIX COLORED PLATES

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SELECTED QUOTATIONS FROM THE KORAN

Stuart R. Kerr, III
January 3, 1991

THE KORAN

57:1 All that is in heaven and earth gives glory to Allah. He is the Mighty, the Wise One.

His is the kingdom of the heavens and the earth. He ordains life and death and has power over all things.

He is the first and the last, the visible and the unseen. He has knowledge of all things.

He created the heavens and the earth in six days and then mounted His throne. He knows all that goes into the earth and all that emerges from it, all that comes down from heaven and all that ascends to it. He is with you wherever you are. He is cognizant of all your actions.

His is the kingdom of the heavens and the earth. To Him shall all things return. He causes the night to pass into the day and the day into the night. He has knowledge of the inmost thoughts of men.

24:34 Allah is the light of the heavens and the earth. His light may be compared to a niche that enshrines a lamp, the lamp within a crystal of star-like brilliance. It is lit from a blessed olive tree neither eastern nor western. Its very oil would almost shine forth, though no fire touched it. Light upon light; Allah guides to His light whom He will.

24:36 As for the unbelievers, their works are like a mirage in a desert. The thirsty traveler thinks it is water, but when he comes near he finds that it is nothing. He finds Allah there, who pays him back in full. Swift is Allah's reckoning.

Or like darkness on a bottomless ocean spread with clashing billows and overcast with clouds: darkness upon darkness. If he stretches out his hand he can scarcely see it. Indeed the man from whom Allah withholds His light shall find no light at all.

50:12 We created man. We know the promptings of his soul, and are closer to him than the vein of his neck.

86:11 For every soul there is a guardian watching over it. Let man reflect from what he is created. He is created from an ejected fluid that issues from between the loins and the ribs.

10:80 We are the witnesses of all your thoughts and all your prayers and all your actions. Not an atom's weight in earth or heaven escapes your Lord, nor is there any object smaller or greater, but is recorded in a glorious book.

58:7 Are you not aware that Allah knows what the heavens and the earth contain? If three men talk in secret together, He is their fourth; if four, He is their fifth; ii five, He is their sixth; whether fewer or more, wherever they be, He is with them. Then, on the Day of Resurrection, He will inform them of their doings. Allah has knowledge of all things.

7:22 Children of Adam! We have given you clothing with which to cover your nakedness, and garments pleasing to the eye, but the finest

of all these is the robe of piety.

39:43 When evil befalls man he calls upon Us; but when We vouch-safe him Our favor, he says: "It is my due." By no means! It is but a test: yet most men do not know it.

56:56 It was We that ordained death among you. Nothing can hinder Us from replacing you by others like yourselves or transforming you into beings you know nothing of.

21:311 Every soul shall taste death. We will prove you all with good and evil. To Us you shell be recalled.

39:39 Allah takes away men's souls upon their death, and the souls of the living during their sleep. Those that are doomed He keeps with Him and restores the others for a time ordained. Surely there are signs in this for thinking men.

32:13 Had it been Our Will, We would have guided every soul. But My word shall be fulfilled: "I will fill the pit of Hell with jinn and men."

35:11 Praise be to Allah, the Creator of heaven and earth! He sends forth the angels as His messengers, with two, three or four airs of wings. He Multiplies His creatures according to His will. Allah has power over all things.

2:98 Say: "Whoever is an enemy of Gabriel" (who has by Allah's grace revealed to you the Koran as a guide and joyful tidings for the faithful, confirming previous scriptures) "whoever is on enemy of Allah, His angels, or His apostles, or of Gabriel or Michael, shall make Allah Himself his enemy: Allah is the enemy of the unbelievers."

70:1 No power can hinder Allah from punishing them. He is the Lord of the Ladders, by which the angels and the Spirit will ascend to him in one day: a day whose space is fifty thousand years.

53:24 Numerous are the angels in the heavens; yet their intercession shall avail nothing until Allah gives leave to whom He accepts and chooses.

Those that disbelieve in the life to come call the angels by the names of females. Yet of this they have no knowledge: they follow mere conjecture, and conjecture is no substitute for truth.

43:13 They regard as females the angels who are Allah's servants. Did they witness their creation? Their claims shall be noted down. They shall be closely questioned.

2:29 When your Lord said to the angels: "I am placing on the earth one that shall rule as My deputy," they replied: "Will You put there one that will do evil and shed blood, when we have for so long sung Your praises and sanctified Your name?"

He said: "I know what you do not know."

He taught Adam the names of all things and then set them before the Angels, saying: "Tell Me the names of these, if what you say be true."

"Glory to You," they replied, "we have no knowledge except that which you have given us. You alone are wise and all-knowing."

Then said He to Adam: "Tell them their names." And when Adam had named them, He said: "Did I not tell you that I know the secrets of heaven and earth, and all that you hide and all that you reveal?"

And when We said to the angels: "Prostrate yourselves before Adam,"

they all prostrated themselves except Satan, who in his pride refused and became an unbeliever.

7:8 "Why did you not prostrate yourself?" Allah asked.

"I am nobler than Adam," he replied. "You created me of fire and him of clay."

He said: "Begone from Paradise! This is no place for your contemptuous pride. Away with you! Henceforth you shall be humble."

Satan replied: "Reprieve me till the Day of Resurrection."

"You are reprieved," said He.

"Because You have led me into sin," said Satan, "I will waylay Your servants as they walk on your straight path, and spring upon them from the front and from the rear, from their right and from their left. Then you shall find the greater part of them ungrateful."

17:62 "Begone!" said He. "Hell is your reward, and the reward of those that follow you. An ample reward it shall be. Rouse with your voice whomever you are able. Muster against them all your forces. Be their partner in their riches and in their offspring. Promise them what you will. (Satan promises them only to deceive them.) But over My true servants you shall have no power. Your Lord will be their all-sufficient Guardian."

2:32 To Adam We said: "Dwell with your wife in Paradise and eat of its fruits to your hearts' content wherever you will. But never approach this tree or you shall both become transgressors."

But Satan made them fall from Paradise and brought about their banishment. "Go hence," We said, "and may your offspring be enemies to each other. The earth will for a while provide your sustenance and dwelling place."

Then Adam received commandments from his Lord, and his Lord relented towards him. He is the Forgiving One, the Merciful.

65:12 It is Allah who has created seven heavens, and earths as many. His commandment descends through them, so that you may know that Allah has power over all things, and that He has knowledge of all things.

67:1 He created seven heavens, one above the other. His work is faultless. Turn up your eyes: can you detect a single flaw?

Then look once more and yet again: your eyes will in the end grow dim and weary.

17:44 The seven heavens, the earth, and all who dwell in them give glory to Him. All creatures celebrate His praises. Yet you cannot understand their praises. Benignant is He and forgiving.

32:1 He governs the creation from heaven to earth. And in the end it will ascend to Him in one day, a day whose space is a thousand years by your reckoning.

46:1 It was to manifest the truth that I've created the heavens and the earth and all that lies between them; We created them to last for an appointed term. Yet the unbelievers give no heed to Our warning.

50:12 Were We worn out by the first creation? Yet they are in doubt about a new creation.

14:19 Do you not see that Allah has created the heavens and the earth with truth? He can destroy you if He wills and bring into being a new creation: that is no difficult thing for him.

37 1 i We have decked the lower heaven with constellations. They guard it against rebellious devils, so that they may rot hear the words of those on high. Meteors are hurled at them from every side; then, driven away, they are consigned to an eternal scourge. Eavesdroppers are pursued by fiery comets.

78:1 Did We not spread the earth like a bed and raise the mountains like pillars?

We created you in pairs and gave you rest in sleep. We made the night a mantle, and ordained the day for work. We built above you seven mighty heavens and placed in them a shining lamp. We sent down abundant water from the clouds, bringing forth grain and varied plants, and gardens thick with foliage.

55:1 He laid the earth for his creatures, with all its fruits and blossom-bearing palm, chaff-covered grain and scented herbs. Which of your Lord's blessings would you deny?

22:5 You sometimes see the earth dry and barren: but no sooner do We send down rain upon it than it begins to stir and swell, putting forth every kind of radiant bloom. That is because Allah is Truth: He gives life to the dead and has power over all things.

40:78 It is Allah who has provided you with beasts, that you may ride on some and eat the flesh of others. You put then to many uses; they take you where you please, carrying you by land as ships carry you by sea.

40:67 It was He who created you from dust, making you a little germ, and then a clot of blood. He brings you infants into the world; you reach manhood, then decline into old age (though some of you die young), so that you may complete your appointed term and grow in wisdom.

4:1 Men, have fear of your Lord, who created you from single soul, From that soul He created its mate, and through them He bestrewed the earth with countless men and women.

82:11 When the sky is rent asunder; when the stars scatter and the oceans roll together; when the graves are hurled about; each soul shall know what it has done and what it has failed to do.

O man! What evil has enticed you from your gracious Lord, who created and proportioned you, and molded your body to His will?

Yes. you deny the Last Judgment. vet there are guardians catching over you, noble recorders who know of all your actions.

The righteous shall surely dwell in bliss. But the wicked shall burn in Hell-fire upon the Judgment Day: they shall not escape.

Would that you knew what the Day of Judgment is! Oh, would that you knew what the Day of Judgment is! It is the day when every soul will stand alone and Allah will reign supreme.

78:13 Fixed is the Day of Judgment. On that day the Trumpet shall be sounded and you shall come in multitudes. The gates of heaven shall swing open and the mountains shall pass away and become like vapor.

77:8 When the stars are blotted out; when the sky is rent asunder and the mountains crumble into dust; when Allah's apostles are brought together on the appointed day - when will all this be? Upon the Day of

Judgment!

50:31 Listen on the day when the Crier will call from near; the day when men will hear the fateful cry. On that day they will rise up from their graves.

25:26 On that day the sky with all its clouds shall be rent asunder- and the angels sent down in their ranks. On that day the Merciful will truly reign supreme. A day of woe it shall be to the unbelievers.

39:68 The Trumpet shall be sounded and all who are in heaven and earth shall fall down fainting, except those that shall be spared by Allah. Then the Trumpet will sound again and they shall rise and gaze around them. The earth will shine with the light of her Lord, and the Book will be laid open. The prophets and witnesses shall be brought in and all shall be judged with fairness: none shall be wronged. Every soul shall be paid back according to its deeds, for Allah knows of all their actions.

39:71 You shall see the angels circling round the Throne, giving glory to their Lord. Mankind shall be judged with fairness, and all shall say: "Praise be to Allah, Lord of the Creation!"

40:12 Exalted and throned on high, He lets the Spirit descend at His behest on those of His servants whom He chooses, that he may warn them of the day when they shall meet Him; the day when they shall rise up from their graves with nothing hidden from Allah. And who shall reign supreme on that day? Allah, the One, the Mighty.

22:46 They bid you hasten the punishment of Allah. He will not fail his promise. Each day of His is like a thousand years in your reckoning.

16:75 To Allah belong the secrets of the heavens and the earth. The business of the Final Hour shall be accomplished in the twinkling of an eye, or even less. Allah has power over all things.

3:184 Every soul shall taste death. You shall receive your rewards only on the My of Resurrection. Whoever is spared the fire of Hell and is admitted to Paradise shall surely gain his end; for the life of this world is nothing but a fleeting vanity.

3:142 No one dies unless Allah permits. The term of every life is fixed. He that desires the reward of this world shall have it; and he that desires the reward of the life to come shall have it also. We will surely reward the thankful.

17:8 The fate of each man We have bound about his neck. On the Bay of Resurrection We shall confront him with a book spread wide open, saying: "Here is your book: read it. Enough for you this day that your own soul should call you to account."

18:48 Their book shall be set down before them, and you shall see the sinners dismayed at that which is inscribed in it. They shall say: "Woe to us! What can this book mean? It omits nothing small or great: all are noted down!" and they shall find their deeds recorded there. Your Lord will wrong none.

50:12 When the two Keepers receive him, the one seated on his right, the other on his left, each word he utters shall be noted down by a vigilant guardian.

50:21 Each soul shall come attended by one who will testify against it and another who will drive it on. One of them will say: "Of this you have been heedless. But now We have removed your veil. Today your sight is keen." And his comrade will say: "My testimony is ready."

Then a voice will cry: "Cast into Hell every hardened unbeliever, every

opponent of good works, and every doubting transgressor who has set up another god besides Allah. Hurl him into the fierce, tormenting flames!"

50:31 And not far thence Paradise shall be brought close to the righteous. We shall say to them: "Here is all that you were promised. It is for every penitent and faithful man, who fears the Merciful, though he is unseen, and comes before Him with a contrite heart. Enter in peace. This is the day of immortality."

35:33 They shall enter the garden of Eden, where they shall be decked with pearls and bracelets of gold, and arrayed in robes of silk. They shall say: "Praise be to Allah who has taken away all our sorrows iron us. Our Lord is forgiving and bountiful in His rewards. Through his grace He has admitted us to the Eternal mansion, where we shall know no toil, no weariness."

41:30 As for those who say: "Our God is Allah," and take the right path to Him, the angels will descend to them, saying: "let nothing alarm or grieve you. Rejoice in the Paradise you have been promised. We are your guardians in this world and in the next. You shall find there all that your souls desire and all that you can ask for: a rich provision from a benignant and merciful God."

10:46 An apostle is sent to every nation. When their apostle comes, justice is done among them; they are not wronged.

22:73 He chooses His messengers from the angels and from men. He hears all and observes all. He knows what is before them and behind them. To Him all things return.

17:91 Nothing prevents men from having faith when guidance is revealed to them but the excuse: "Could Allah have sent a human being as an apostle?"

Say: "Had the earth been a safe place for angels to dwell in, We would have sent forth an angel from heaven as an apostle."

2:86 To Moses We gave the Scriptures and after him we sent other apostles. We gave Jesus the son of Mary veritable signs and strengthened him with the Holy Spirit. Will you then scorn each apostle whose message does not suit your fancies, charging some with imposture and slaying others?

6:104 They solemnly swear by Allah that if a sign be given them they would believe in it. Say: "Signs are vouchsafed by Allah." And how can you tell that ii a sign be given them they will indeed believe in it?

We will turn away their hearts and eyes from the truth since they refused to believe in it at first. We will leave them to blunder about in their wrongdoing.

If We sent down the angels and caused the dead to speak with them, and ranged all things before them, they would still not believe, Unless Allah willed it. But most of them are ignorant men.

4:153 The People of the Book ask you to bring down for them a book from heaven. Of Moses they demanded a harder thing than that. They said to him: "Show us Allah distinctly." And for their wickedness a thunderbolt smote them. They worshipped the calf after We revealed to them Our signs; yet We forgave them that, and bestowed on Moses clear authority.

32:21 We gave the Scriptures to Moses (never doubt that you will meet him) and made it a guide for Israelites. And when they grew steadfast and firmly believed in Our revelations, We appointed leaders from

among them who gave guidance at Our bidding. On the Day of Resurrection your Lord will resolve for them their differences.

19:12 And you shall recount in the Book the story of Mary: how she left her people and betook herself to a solitary place to the east.

We sent to her Our spirit in the semblance of a full-grown man. And when she saw him she said: May the "Merciful defend me from you! If you fear the Lord, leave me and go your way."

"I am the messenger of your Lord," he replied, "and have come to give you a holy son."

"How shall I bear a child," she answered, "when I am a virgin, untouched by man?"

"Such is the will of your Lord," he replied. "That is no difficult thing for Him. He shall be a sign to mankind,". says the Lord, "and a blessing from Ourself. This is Our decree.."

3:40 And remember the angel's words to Mary. He said: "Allah has chosen you. He has made you pure and exalted you above all women. Diary, be obedient to your Lord; bow down and worship with the worshippers."

This is an account of what is hidden. We reveal it to you. You were not present when they cast lots to see which of them should have charge of Mary; nor were you present when they argued about her.

The angels said to Mary: "Allah bide you rejoice in a Word from Him. His name is the Messiah, Jesus the son of Mary. He shall be noble in this world and in the next, and shall be favored by Allah. He shall preach to men in his cradle and in the prime of manhood, and shall lead a righteous life."

"Lord," she said, "how can I bear a child when no man has touched me?"

He replied: "Such is the will of Allah. He creates whom He will. When He decrees a thing He need only say: "Be," and it is. He will instruct him in the Scriptures and in wisdom, in the Torch and in the Gospel, and send him forth as an apostle to the Israelites. He will say: "I bring you a sign from your Lord. From clay I will make for you the likeness of a bird. I shall breathe into it and, by Allah's leave, it shall become a living bird. By Allah's leave I shall give sight to the blind man, heal the leper, and raise the dead to life. I shall tell you what to eat and what to store up in your houses. Surely that will be a sign for you, if you are true believers. I come to confirm the Torah that has already been revealed and to make lawful to you some of the things you are forbidden. I bring you a sign from your Lord: therefore fear Him and obey Me. Allah is my God and your God: therefore serve him. That is the straight path."

4.154 They denied the truth and uttered a monstrous falsehood against Mary. They declared: "We have put to death the Messiah Jesus the son of ivory, the apostle of Allah." They did not kill him, nor did they crucify him, but they thought they did.

Those that disagreed about him were in doubt concerning his death, for what they knew about it was sheer conjecture; they were not sure that they had slain him. Allah lifted him up to his presence; He is mighty and wise. There is none among the People of the Book but will believe in him before his death; and on the Day of Resurrection he will be a witness against them.

43:54 Jesus was no more than a mortal whom We favored and made an

example to the Israelites. Had It been Our will We could have replaced you with angels to succeed you on the earth. He is a portent of the Hour of Doom. Have no doubt about its coming and follow Me. This is the right path: let Satan not mislead you, for he is your sworn enemy.

3:55 They plotted, and Allah plotted. Allah is the supreme Plotter. He said: "Jesus, I am about to cause you to die and lift you up to Me. I shall take you away from the unbelievers and exalt your followers above them till the Day of Resurrection. Then to Me you shall all return and I shall judge your disputes. The unbelievers shall be sternly punished in this world and in the world to come: there shall be none to help them. As for those that have faith and do good works, they shall be given their reward in full. Allah does not love the evil-doers."

19:29 Whereupon he spoke and said: "I am the servant of Allah. He has given me the Gospel and ordained me a prophet. His blessing is upon me wherever I go, and He has commanded me to be steadfast in prayer and to give alms to the poor as long as I shall live. He has exerted me to honor my mother and has purged me of vanity and wickedness. I was blessed on the day I was born, and blessed I shall be on the day of my death; and may peace be upon me on the day when I shall be raised to life."

Such was Jesus, the son of Mary. That is the whole truth, which they are unwilling to accept. Allah forbid that He Himself should beget a son! When he decrees a thing He need only say: "be," and it is.

Allah is my Lord and your Lord: therefore serve him. That is the right path.

Yet the Sects are divided concerning Jesus But when the fateful day arrives, woe to the unbelievers! Their sight and hearing shell be sharpened on the day when they appear before us. Truly, the unbelievers are in the grossest error.

5:75 The Messiah, the son of Chary, was no more then an apostle: other apostles passed away before him. His mother was a saintly women. They both ate earthly food.

4:171 People of the Book, do not transgress the bounds of your religion. Speak nothing but the truth about Allah. The Messiah, Jesus the son of Mary, was no more than Allah's apostle and His Word which he cast to Mary: a spirit from Him. So believe in Allah and His apostles and do not say: "Three;" Forbear, and it shall be better for you. Allah is but one God. Allah forbid that He should have a son! His is all that the heavens and the earth contain. Allah is the all-sufficient Protector. The Messiah does not disdain to be a servant of Allah, nor do the angels who are nearer to him. Those who through arrogance disdain His service shall all be brought before Him.

73:1 You that are wrapped up in your mantle, keep vigil all night, save for a few hours; half the night, or even less: or a little more - and with measured tone recite the Koran, for We are about to address to you words of surpassing gravity. It is in the watches of the night that impressions are strongest and words most eloquent; in the day-time you are hard-pressed with work.

(You need not move your tongue too fast to learn this revelation. We Ourself shall see to its collection and recital. When We read it, follow its words attentively; We shall Ourself explain its meaning.)

20:114 Do not be quick to recite the Koran before its revelation is completed, but rather say: "Lord, increase my knowledge."

42:48 Thus We have inspired you with a spirit of Our will when you knew nothing of faith or scripture, and made it a light whereby we guide

those of Our servants whom We please. You shall surely guide them to the right path: the path of Allah, to whom belongs all that the heavens and the earth contain. All things in the end return to him.

25:27 The unbelievers ask: "Why was the Koran not revealed to him entire in a single revelation?"

We have revealed it thus so that We may strengthen your faith. We have imparted it to you by gradual revelation. No sooner will they come to you with an argument than We shall reveal to you the truth and properly explain it. Those who will be dragged headlong into Hell shall have an evil place to-dwell in, for they have strayed far from the right path.

4:159 We have revealed Our will to you as We revealed it to Noah and to the prophets who came after him; as We revealed it to Abraham, Ishmael, Isaac, Jacob, and David, to whom We gave the Psalms. Of some apostles We have already told you (how Allah spoke directly to Moses); but there are others of whom We have not yet spoken: apostles who brought good news to mankind and admonished them, so that they might have no plea against Allah after their coming. Allah is mighty and wise.

40:78 We have sent forth other apostles before you, of some you have already heard, of others We have told you nothing. Yet none of these could work a miracle except by Allah's leave. And when Allah's will is done, justice will prevail and those who have denied His signs will come to grief.

16:40 The apostles We sent before you were no more than mortals whom We inspired with revelations and with writings. Ask the People of the Book, ii you doubt this. To you We have revealed the Koran, so that you may proclaim to men what has been revealed to them, and that they may give thought.

13:38 We have sent forth other apostles before you and given them wives and children. Yet none of them could work miracles except by the will of Allah. Every age has its scripture. Allah confirms or abrogates what He pleases. His is the Eternal Book.

33:49 Prophet, We have made lawful to you the wives to whom you have granted dowries and the slave-girls whom Allah has given you as booty; the daughters of your paternal and maternal uncles and of your and of your paternal and maternal aunts who fled with you; and the other woman who gave themselves to you and whom you wished to take in marriage. This privilege is yours alone, being granted to no other believer.

We well know the duties We have imposed on the faithful concerning their wives and slave-girls. We grant you this privilege so that none may blame you. Allah is forgiving and merciful.

You may put off any of your wives you please and take to your bed any of them you please. Nor is it unlawful for you to receive any of those whom you have temporarily set aside. That is more proper, so that they may be contented and not vexed, and may all be pleased with what you give them.

22:46 Never have We sent a single prophet or apostle before you with whose wishes Satan did not tamper. But Allah abrogates the interjections of Satan and confirms His own revelations. Allah is wise and all-knowing. He makes Satan's interjections a temptation for those whose hearts are diseased or hardened - this is why the wrongdoers are in open schism - so that those to whom knowledge has been given may realize that this is the truth from your Lord and thus believe in it and humble their hearts towards him. Allah will surely guide the faithful to a straight path.

36:68 We have taught Mohammed no poetry, nor does it become him to be a poet. This is but a warning: an eloquent Koran to admonish the living and No pass judgment on the unbelievers.

29:48 Never have you read a book before this, nor have you ever transcribed one with your right hand. Had you done either of these, - the unbelievers might have justly doubted. But to those who are endowed with knowledge it is an undoubted sign. Only the wrongdoers deny Our signs.

68:1 By the pen, and what they write, you are not mad: thanks to the favor of your Lord! A lasting recompense awaits you, for yours is a sublime nature. You shall before long see - as they will see - which of you is mad.

53:1 By the declining star, your compatriot is not in error, nor is he deceived!

He does not speak out of his own fancy. This is an inspired revelation. He is fought by one who is powerful and eighty.

8:25 Remember how the unbelievers plotted against you. They sought to take you captive or have you killed or banished. They plotted - but Allah plotted also. Allah is most profound in His machinations.

43:77 If they are resolved to ruin you, We are resolved to ruin them. Do they think We cannot hear their secret talk and private converse? Yes! Cur angels, who are at their side, record it all.

17:84 They put questions to you about the Spirit. Say: "The Spirit is at my Lord's command. Little indeed is the knowledge vouchsafed to you."

72:21 Say: "I cannot tell whether the scourge with which you are threatened is imminent, or whether my Lord has set for it a far-off day. He alone has knowledge of what is hidden: His secrets He reveals to none, except to the apostles whom He elects. He sends down guardians who walk before them and behind them, that He may know if they have indeed delivered his messages. He has knowledge of all their actions and takes count of all things."

3:120 You said to the believers: "Is it not enough that your Lord should send down three thousand angels to help you?"

Yes! If you have patience and guard yourselves against evil, Allah win send to your aid five thousands angels splendidly accoutered, if they suddenly attack you.

26:185 Your Lord is the Mighty One, the Merciful. This Book is revealed by the Lord of the Creation. The faithful Spirit brought it down into your heart, that you might warn mankind in plain Arabic speech. It was foretold in the scriptures of the ancients.

Is it not sufficient proof for them that the doctors of the Israelites recognize it? If We had revealed it to a foreign man, and he had recited it to them, they still would not have believed. We thus put unbelief in the hearts of the evil-doers: they shall not believe in it until they see the woeful scourge which in their heedlessness will suddenly smite them. And then they will say: "Shall we never be reprieved?"

12:111 This is no invented tale, but a confirmation of previous scriptures, an explanation of all things, a guide and a blessing to true believers.

81:29 This is an admonition to all men: to those among you that have the will to be upright. Yet you cannot will, except by the will of Allah,

Lord of Creation.

43:1 We have revealed the Koran in the Arabic tongue that you may grasp its meaning. It is a transcript of Our eternal book, sublime, and full of wisdom.

26:202 It was not the devils who brought down this Koran: it is neither in their interest nor in their power. Indeed, they are too far away to overhear it.

17:84 Say: "If men and jinn combined to write the like of this Koran, they would surely fail to compose one like it, though they helped one another."

17:103 We have divided the Koran into sections so that you may recite it to the people with deliberation. We have imparted it by gradual revelation.

59:18 Had We brought down this Koran upon a mountain, you would have seen it humble itself and break asunder for fear of Allah.

39:22 Allah has now revealed the best of scriptures, a book uniform in style proclaiming promises and warnings. Those who fear their Lord are filled with awe as they listen to its revelations, so that their hearts soften at the remembrance of Allah. Such is Allah's guidance: He bestows it on whom He will. But he whom Allah misleads shall have none to guide him.

39:25 We have given mankind in this Koran all manner of arguments, so that they may take heed. We have revealed it in the Arabic tongue, a Koran free from all faults, that they may guard themselves against evil.

5:45 In the Torah We decreed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and a wound for a wound. But if a man charitably forbears from retaliation, his remission shall atone for him. Transgressors are those that do not judge in accordance with Allah's revelations.

After those prophets We sent forth Jesus, the son of Mary, confirming the Torah already revealed, and gave him the Gospel, in which there is guidance and light, corroborating that which was revealed before it in the Torah, a guide and an admonition to the righteous. Therefore let the followers of the Gospel judge in accordance with what Allah has revealed therein. Evil-doers are those that do not base their judgments on Allah's revelations.

And to you We have revealed the Book with the truth. It confirms the Scriptures which came before it and stands as a guardian over them. Therefore give judgment among men in accordance with Allah's revelations and co not yield to their fancies or swerve from the truth that has been made known to you.

2:112 The Jews say the Christians are misguided, and the Christians say it is the Jews who are misguided. Yet they both read the Scriptures. And the pagans say the same of both. Allah will judge their disputes on the Day of Resurrection.

2:135 They say: "Accept the Jewish or the Christian faith and you shall be rightly guided."

Say: "By no means! We believe in the faith of Abraham, the upright one. He was no idolater."

Say: "We believe in Allah and that which is revealed to us; we believe in what was revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes; to Moses and Jesus and the other prophets. We make no distinction

between any of them, and to Allah we have surrendered ourselves."

4:171 People of the Book, do not transgress the bounds of your religion. Speak nothing but the truth about Allah. The Messiah, Jesus the son of Mary, was no more than Allah's apostle and His lord which He cast to Mary: a spirit from Him. So believe in Allah and His apostles and do not say: "Three." Forbear, and it shall be better for you. Allah is but one God. Allah forbid that He should have a son! His is all that the heavens and the earth contain. Allah is the all-sufficient Protector. The Messiah does not disdain to be a servant of Allah, nor do the angels who are nearest to him. Those who through arrogance disdain His service shall all be brought before Him.

42:8 Had it been Allah's will, He could have made them all of one religion. But allah brings whom He will into His mercy; the wrongdoers have none to befriend or help them.

5:14 People of the Book! Our apostle has come to reveal to you much of what you have hidden of the Scriptures, and to forgive you much. A light has come to you from Allah and a glorious Book, with which He will guide to the paths of peace those that seek to please Him; He will lead them by His will from darkness to the light; He will guide them to a straight path.

Unbelievers are those who declare: "Allah is the Messiah, the son of Mary." Say: "Who would prevent Allah from destroying the Messiah, the son of Mary, together with his mother and all the people of the earth? His is the kingdom of the heavens and the earth and all that lies between them. He creates what He will and has power over all things."

The Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins? Surely you are mortals of His own creation. He forgives whom He will and punishes whom He pleases. His is the kingdom of the heavens and the earth and all that lies between them. All shall return to Him."

People of the Book! Our apostle has come to reveal to you Our will after an interval during which there were no apostles, lest you should say: "No one has come to give us good news or to warn us." Now a prophet has come to give you good news and to warn you. Allah has power over all things.

5:62 If the People of the Book accept the true faith and keep from evil, We will pardon them their sins and admit them to the gardens of delight. If they observe the Torah and the Gospel and what is revealed to them from Allah, they shall be given abundance from above and from beneath.

Some of them are righteous men; but many of them do nothing but evil.

5:67 Believers, Jews, Sabaeans, or Christians - whoever believes in Allah and the Last Day and does what is right - shall have - nothing to fear or to regret.

4:65 He that obeys Allah and the Apostle shall dwell with the prophet and saints, the martyrs and righteous men whom Allah has favored. He shall have gracious companions.

5:3 This day I have perfected your religion for you and completed My favor to you. I have chosen Islam to be your faith.

30:29 Turn to Allah and fear Him. Be steadfast in prayer and serve no other god besides Him. Do not split up your religion into sects, each exulting in its own beliefs.

2:216 Fighting is obligatory for you, much as you dislike it. But you

may hate a thing although it is good for you, and love a thing although it is bad for you. Allah knows, but you do not.

6:149 Say: "Come, I will tell you what your Lord has made binding on you: that you shall serve no other gods besides Him; that you shall show kindness to your parents; that you shall not kill your children because you cannot support them (We provide for you and for them); that you shall not commit foul sins, whether openly or in secret; and that you shall not kill - for that is forbidden by Allah - except for a just cause. Thus Allah exhorts you, that you may grow in wisdom."

31:13 (We enjoined man to show kindness to his parents, for with much pain his mother bears him and he is not weaned before he is two years of age. We said: "Give thanks to Me and to your parents. To ice shall all things return. But if they press you to serve, besides Me, what you know nothing of do not obey them. Be kind to thee in this world, and turn to Me with all devotion. To Me you shall all return, and I will declare to you all that you have done.")

16:57 They give daughters to Allah (glory be to Him!), but they themselves would have what they desire. When the birth of a girl is announced to one of them, his face grows dark and he is filled with inward gloom. Because of the bad news he hides himself from men: should he keep her with disgrace or bury her under the dust? How ill they judge!

5:32 That was why We laid it down for the Israelites that who- ever killed a human being, except as a punishment for murder or other wicked crimes, should be looked upon as though he had killed all mankind; and that whoever saved a human life should be regarded as though he had saved all mankind.

2:222 They ask you about menstruation. Say: "It is an indisposition. Keep aloof from women during their menstrual periods and do not touch them until they are clean again. Then have intercourse with them as Allah enjoined you. Allah loves those that turn to Him in repentance and strive to keep themselves clean." Women are your fields: go, then, into your fields as you please. Do good works and fear Allah. Bear in mind that you shall meet Him. Give good news to the believers.

2:228 Women shall with Justice have rights similar to those exercised against them, although men have a status above women. Allah is mighty and wise.

4:34 Men have authority over women because Allah has made the one superior to the others, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because Allah has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey, take no further action against them. Allah is high, supreme.

22:30 He that reveres the offerings made to Allah shows the piety of his heart. Your cattle are useful to you in many ways until the time of their slaughter. Then they are offered for sacrifice at the Ancient House.

22:35 Their flesh and blood does not reach Allah; it is your piety that reaches Him. Thus He has subjected them to your service, so that you may give glory to Him for guiding you.

THE EXORDIUM

IN THE NAME OF ALLAH THE COMPASSIONATE THE MERCIFUL

Praise be to Allah, Lord of Creation, The Compassionate, the Merciful,

King of Judgment-day! You alone we worship, and to You alone we pray for help.

Guide us to the straight path The path of those whom You have favoured, Not of those who have incurred Your wrath, Nor of those who have gone astray.