

Bibliography
A Compilation of Some Possible Human Sources
Used By the Revelators in their Formation of the Urantia Papers

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."

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. On 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, no one has yet located 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*:

UP, p. 3: "When we attempt to conceive of perfection in all phases and forms of relativity, we encounter seven conceivable types:"

Ref. #39: **Hartshorne**: "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).

UP, p. 15: The Foreword, Section XII, "The Trinities."

Ref. #10: **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."

UP, p. 23.6: "the noblest work of man."

Ref. #44: **Ingersoll**: "An honest God is the noblest work of man." (p. 1).

Ref. #18: **Butler**: "An honest God's the noblest work of man." (p. 312).

Ref. #16: **Burns**: "Princes and lords are but the breath of kings, `an honest man's the noblest work of God.'" (Quoting from Pope.)

Ref. #68: **Pope**: "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).

UP, p. 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:

Ref. #5: "He is the Creator, He the Disposer." *Atharva Veda*: 13.4.3,12,20.

Ref. #13: "The last source of every soul." *Brihad-Aranyaka Upanishad*: 3.9.1, 10.

Ref. #8: "Verily, there is one Supreme Soul." *Bhagarata Purana*: 11.18.32.

Ref. #9: "The Primal Lord of Heaven." *Bhagavada Gita*: 10.12,13,15,16.

Ref. #83: "He is the cause of the creation." *Vishnu Purana*: 1.1.35.

UP, p. 34.2: "The great Controller makes no mistakes. He is resplendent in majesty and glory."

Ref. #76: "Great Heaven makes no mistakes." *Shi King*: 3.3.3.12. 8-10.

Ref. #50: **Koran**: "But the face of the Lord shall abide, resplendent with majesty and glory." (57:3).

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

Ref. #47: **Jopji**: "There is but one God, whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great, and bountiful." (Preamble).

UP, p. 34.2: "How pure and beautiful, how deep and unfathomable is the supernal Ancestor of all things!"

Ref. #52: **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).

UP, p. 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."

Ref. #52: **Lao-Tse**: "It is only the Supreme that excels in imparting himself to men, and enabling them to achieve merit." (41, 3).

Ref. #85: **Yasna**: "As the beginning and the end, the Father of good purpose." (31.8).

UP, p. 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.")

Ref. #83: **Vishnu Purana**: "This universe has sprung from the Lord. In him it is established. He is the cause of creation." (1.1.35).

UP, p. 41.1: "He is man's all-powerful benefactor."

Ref. #37: **Gauri and Sorath**: "He is omnipotent, our own Lord, and our benefactor." (38).

UP p. 45, ¶3 references to a group of quotations from Sikhism:

(UP, p. 45.3: "We know we dwell in him because he lives in us; he has given us his spirit." also references to the *Bible*, 1 John 4:13: "We know we dwell...")

Ref. #43: **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).

Ref. #43: **Guru Nanak**: "God is concealed in every heart. His light is in every heart." Rag Sorath. (1.330).

Ref. #42: **Guru Arjan**: "Many millions search for God, and find him in their hearts." (10.6), (3.264).

Ref. #77: **Shaikh Farid**: "I go searching for the friend; but the friend is with me." (121),(6.413).

Ref. #48: **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).

UP, p. 67.7: "Know yourself."

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

UP, p. 449.3: and 1675.1: "vale of tears."

Ref. #25: **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*," 1.48).

Ref. #25: **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*," 1.881).

Ref. #25: **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*," 1.26).

Ref. #25: **Cowper**: "While struggling in the vale of tears below, That never fail'd, nor shall it fail me now..." ("*Truth*," 1.585).

Ref. #49: **Keats**: "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).

Ref. #79: **Sudermann**: "There is so much to much to laugh at in this vale of tears." (Iii).

Ref. #86: **Montgomery**: "Beyond this vale of tears There is a life above, Unmeasured by the flight of years; And all that life is love."

UP, p. 455: Paper 41, "*Physical Aspects of the Local Universe*."

Ref. #80: **Swann**: Many of 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 (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.")

UP, p. 479: Paper 42, "*Energy -- Mind and Matter*." Section 9, "Natural Philosophy."

Ref. #80: **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."

UP, p. 481: Paper 42, *"Energy -- Mind and Matter."* Section 11, "Universe Mechanisms."

Ref. #63: **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."

UP, p. 483, last: "The material eyes are truly the windows of the spirit-born soul."

Ref. #26: **da Vinci**: "The eyes are the windows of the soul."

Ref. #30: **Du Bartas**: "These lovely lamps, these windows of the soul." (I, vi).

UP, p. 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."

Ref. #16: **Burns**: "to see ourselves as others see us."

UP, p. 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."

Ref. #74: **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).

UP, p. 556-557: Statements of Human Philosophy used by a Morontia Instructor:

UP, p. 556, #3. Ref. #28: **Deland**: "A pint can't hold a quart -- if it holds a pint it is doing all that can be expected of it."

UP, p. 556, #4. Ref. #84: **Walpole**: "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."

UP, p. 556, #7. Ref. **#55: Longfellow**: "Nothing with God can be accidental."

UP, p. 556, #8. Ref. **#29: Disraeli**: "Action may not always bring happiness; but there is no happiness without action."

UP, p. 556, #9. Ref. **#70: Richter**: "Only action gives to life its strength as only moderation gives to life its charm."

UP, p. 556, #11. Ref. **#35: Francis**: "Actions are ours, their consequences belong to heaven." and Ref. **#61: H. More**: "Life though a short, is a working day."

UP, p. 556, #12. Ref. **#75: Seneca**: "Wisdom is seldom gained without suffering. We become wiser by adversity." Ref. **#32: Edwards**: "No man is more unhappy than the one who is never in adversity; the greatest affliction of life is never to be afflicted."

UP, p. 556, #13. Ref. **#78: Spurgeon**: "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."

UP, p. 556, #14. Ref. **#2: Amiel**: "Before giving advice we must have secured its acceptance, or rather, have made it desired."

UP, p. 557, #15. Ref. **#53: Lavater**: "All affectation is the vain and ridiculous attempt of poverty to appear rich."

UP, p. 557, #16. Ref. **#59: Mill**: "There are many truths of which the full meaning cannot be realized

until personal experience has brought it home." Ref. #82: **Taylor**: "Many secrets of religion are not perceived till they be felt, and are not felt but in the day of a great calamity."

UP, p. 557, #18. Ref. #32: "Anger is as to a stone cast into a wasp's nest." Malabar Proverb, quoted in Tyron Edwards' *The New Dictionary of Thoughts*.

UP, p. 557, #19. Ref. #56: **Lowell**: "Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come."

UP, p. 557, #21. Ref. #38: **Goethe**: "The highest problem of any art is to cause by appearance the illusion of a higher reality."

UP, p. 557, #22. Ref. #14: **Browning**: "Tis not what man does which exalts him, but what man would do!"

UP, p. 557, #24. Ref. #53: **Lavater**: "Act well at the moment, and you have performed a good action to all eternity." and Ref. #21: **Chapin**: "Every action of our lives touches on some chord that will vibrate in eternity."

UP, p. 557, #25. Ref. #7: **Beecher**: "Greatness lies, not in being strong, but in the right using of strength."

UP, p. 557, #26. Ref. #33: **Emerson**: "Knowledge exists to be imparted."

UP, p. 584: Paper 51 on Planetary Adams, section 4.

Ref. #24: **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.

UP, p. 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).

Ref. #88: **Vries**: 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."

UP, p. 671.6: Ref. #19: **Byron**: "The dust we tread upon was once alive." (*Sardanapalus*, Act iv, Scene 1, line 66).

UP, p. 719: Paper 64, "*The Evolutionary Races of Color*," sections 2, 4.

Ref. #64: **Osborn**'s book seems to be a source for the Urantia Papers's 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*.

UP, p. 731: Paper 65, "*The Overcontrol of Evolution*," section 2.

Ref. #24: **Cowdry**. (See discussion at UP p. 584.)

UP, p. 791.4: "sowing wild oats."

Ref. #67: **Plautus**: "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).

UP, p. 803.6: "That state is best which co-ordinates most while governing least.

Ref. #45: **Jefferson**: "That state is best which governs least."

UP, p. 808: Paper 72, "*Government on a Neighboring Planet.*"

Ref. #69: **Reves**: Paper 72 contains a summary of Emery Reves' *A Democratic Manifesto*.

UP, 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-worshipping 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."

Ref. #64: **Osborn**'s Ch. 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."

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

Ref. #6: **Bacon**: [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*).

Ref. #6: **Bacon**: "Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect." ("Summery," Part ii, paragraph 3. *Novum Organum*).

Ref. #19: **Byron**: "They say that 'knowledge is power.' I used to think so." *Letter to Prothero*.

Ref. #33: **Emerson**: "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).

Ref. #31: **Eddy**: "If materialistic knowledge is power, it is not wisdom. It is but a blind force." (p. 196).

Ref. #57: **Mann**: "Every addition to true knowledge is an addition to human power." (Number 1).

Ref. #40: **Hobbes**: "Knowledge is power." (Ch. 9).

UP, p. 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."

Ref. #1: **Aesop**: "Familiarity breeds contempt."

Ref. #81: **Syrus**: "Too much familiarity breeds contempt. [Nimia familiaritas parit contemptum.]" ("Maxim No 640).

Ref. #51: **Laertius**: ". . . Lest familiarity should breed contempt." (ix., p. 6).

Ref. #27: **de Insulis**: ". . . Familiarity breeds contempt." (ii., p. 454). [This is earliest use in English, c. 1160].

Ref. #22: **Chaucer**: "Men seyn that over -- greet homlinesse [familiarity] engendreth dispteysinge."

Ref. #20: **Caius**: "Contempt born of familiarity." (iii, 10,1).

UP, p. 919.7: Paper 82, "*The Evolution of Marriage*." Section 6, "Racial Mixtures."

Ref. #24: **Cowdry**: (See discussion at UP p. 584.)

UP, p. 944: The whole of Paper 85, "*The Origin 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."

Ref. #41: **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 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," uses consecutively the first eight chapters of Hopkins' book. Each section in the paper corresponds to a chapter in the book.

UP, p. 981.4: "dust to dust."

UP, p. 2023, last.

Ref. #11: "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.

UP, p. 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."

Ref. #74: **Sadler:** "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." ("Prayer the Master Mind Cure," p. 476).

UP, p. 1003: Paper 92, "*The Later Evolution of Religion.*"

Ref. #41: **Hopkins**: Paper 92 incorporates some of Hopkins' comments and ethnologic observation.

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

Ref. #52: **Lao-Tse**: 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."

UP, p. 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."

Ref. #52: **Lao-Tse**: "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 [CHI] renders them harmonious." (p. 119.3, Ch. 42).

UP, p. 1033.6: "Goodness begets goodness, but to the one who is truly good, evil also begets goodness."

Ref. #52: **Lao-Tse**: "The good I meet with goodness; the bad I also meet with goodness." (p. 121.1, Ch. 49).

UP, p. 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."

Ref. #52: **Lao-Tse**: "The Heavenly Reason strives not, but it is sure to conquer...It summons not, but it comes of itself." (p. 134.4, Ch. 73).

UP, p. 1043: Paper 95, "*The Melchizedek Teachings in the Levant,*" sections 2-5.

Ref. #12: **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.

UP, p. 1046: Read all of Section 4, "The Teachings of Amenemope," and then read the following reference from Breasted:

Ref. #12: **Breasted:** (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 Amenemope, 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 Proverbs . . .

"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.'"

UP, p. 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."

Ref. #15: **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).

UP, p. 1118.1: "To the unbelieving materialist, man is simply an evolutionary accident.

Ref. #72: **Russell**: "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 in 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).

UP, p. 1143: The preamble and section 1 of Paper 104, "*Growth of the Trinity Concept*."

Ref. #41: **Hopkins**: This is similiar to Hopkins' chapters on "The Triad," "The Hindu Trinity," "The Buddhistic Trinity," and "The Christian Trinity."

UP, p. 1170: Paper 106, "*Universe Levels of Reality*," Section 8, "The Trinity of Trinities."

Ref. #10: **Bishop**: (See note for p. 15 of the *Urantia Papers*).

UP, p. 1215: Paper 111, "*The Adjuster and the Soul*," preamble.

Ref. #12: **Breasted**: (See note for p. 1043 of the *Urantia Papers*).

UP, p. 1276: Paper 116, "*The Almighty Supreme*," section 7, "The Living Organism of the Grand Universe."

Ref. #63: **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."

UP, p. 1286.4: "The act is ours, the consequences God's."

Ref. #35: **Francis**: "Actions are ours, their consequences belong to heaven."

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

Ref. #6: **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).

Ref. #52: **Lao-Tse**: "For we are your offspring." (line 4).

Ref. #3: **Aratus**: "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].

Ref. #3: **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).

Ref. #52: **Lao-Tse**: "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).

UP, p. 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."

Ref. #18: **Butler**: "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.).

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

Ref. #36: **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.

UP, p. 1451: Paper 131, "*The World's Religions*," section 7, "Shinto."

Ref. #4: **Aston**: Sentences from Aston's translation of the 'Wa Rongo' collection of Shinto oracles, rewritten or paraphrased, constitute the selection of Ganid's abstract of Shinto." [The Wa Rongo collection starts on p. 368 of Aston's book].

UP, p. 1451: Paper 131, "*The World's Religions*," section 8, "Taoism."

Ref. #52: **Lao-Tse**: 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."

UP, p. 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."

Ref. #52: **Lao-Tse**: "Reason is empty, but its use is inexhaustible. In its profundity, verily, it resembles the arch-father of the ten thousand things." (p. 99.1, Ch. 4).

UP, p. 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.

Ref. #52: **Lao-Tse**: 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).

UP, p. 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."

Ref. #52: **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).

Ref. #52: **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).

UP, p. 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."

Ref. #52: **Lao-Tse**: "If I have ever so little knowledge, I shall walk in the great Reason." (p. 123, Ch. 53).

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

Ref. #52: **Lao-Tse**: "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).

UP, p. 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."

Ref. #52: **Lao-Tse**: "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).

UP, p. 1452.2: "He guides and directs, but without self-assertion."

Ref. #52: **Lao-Tse**: "Reason always practices non-assertion, and there is nothing that remains undone." (p. 115.5, Ch. 37).

UP, p. 1452.3: "The wise man universalizes his heart."

Ref. #52: **Lao-Tse**: "[The holy man] universalizes his heart." (p. 122.1, Ch. 49).

UP, p. 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."

Ref. #68: **Pope**: "A little learning is a dangerous thing." (*Essay on Criticism*. Part II, line 215).

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

Ref. #52: **Lao-Tse**: "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).

UP, p. 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."

Ref. #52: **Lao-Tse**: "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).

UP, p. 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."

Ref. #52: **Lao-Tse**: "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).

UP, p. 1452.4: "The Supreme is the secure refuge of all creation."

Ref. #52: **Lao-Tse**: "It is Reason that is the ten thousand creatures' refuge." (p. 128.4, Ch. 62).

UP, p. 1488.4: "--the government of all mankind, by all mankind, and for all mankind."

Ref. #54: Lincoln: ". . .of the people, by the people, and for the people. . ."

UP, p. 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 UP, p. 449.3, above).

Ref. #49: **Keats**: "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."

UP, p. 1707: Paper 153, "*The Crisis at Capernaum.*"

Ref. #17: **Burton**: 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."

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

Ref. #73: **Sabatier**: 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.

UP, p.s 1792 and 1796: Paper 162, "*At the Feast of Tabernacles*," section 3, "The Woman Taken in Adultery." and section 6, "The Discourse on Spiritual Freedom."

Ref. #17: **Burton**: (See reference to p. 1707 of the *Urantia Papers*).

UP, p. 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."

Ref. #62: **Nash**: "Christianity had not failed, simply because Christianity had not yet been tried." (p. 63).

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

Ref. #34: **Fosdick**: "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*."

UP, p. 1954.4: "hope which springs eternal in the human breast."

Ref. #68: **Pope**: "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).

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

Ref. #65: **Palmer**: "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).

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

Ref. #15: **Bundy**: "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).

UP, p. 2063.3: "If religion is an opiate to the people, it is not the religion of Jesus."

Ref. #58: **Marx**: "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).

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

Ref. #15: **Bundy**: "Christianity from the moment of its birth was a religion about Jesus rather than the religion of Jesus." (p. 277).

UP, p. 2075: Paper 195, "*After Pentecost*," sections 5-10.

Ref. #46: **Jones**: Every chapter of Jones' book is 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," are drawn consecutively from the last half of Jones' book.

UP, p. 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."

Ref. #46: Jones: "It has been well said that, `what gravitation is to the solar system that is morality to the social life.'" (p. 35).

UP, p. 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."

Ref. #46: Jones: "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).

UP, p. 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."

Ref. #46: Jones: "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).

UP, p. 2076.8: "A little knowledge is truly disconcerting."

Ref. #68: Pope: "A little learning is a dangerous thing." (*Essay on Criticism*. Part II, line 215).

UP, p. 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."

Ref. #46: Jones: "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).

UP, p. 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."

Ref. #46: Jones: "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." (p. 53).

UP, p. 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."

Ref. #46: Jones: "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).

UP, p. 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."

Ref. #46: Jones: "Why is it 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 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).

UP, p. 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."

Ref. #46: **Jones**: "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." p. 55.

UP, p. 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."

Ref. #46: **Jones**: "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).

UP, p. 2078.6: "True science can have no lasting quarrel with true religion."

Ref. #60: **Millikan**: "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).

UP, p. 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."

Ref. #46: Jones: "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).

UP, p. 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 dabbings 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 . . ."

Ref. #46: Jones: "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).

UP, p. 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."

Ref. #46: Jones: "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).

UP, p. 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."

Ref. #46: Jones: "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).

UP, p. 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."

Ref. #62: Nash: "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).

UP, p. 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."

Ref. #46: Jones: "III. First-hand Religion. What the hour demands is a vital return to religion as it is in its first intention." (p. 80).

UP, p. 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."

Ref. #46: Jones: "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." (p. 36).

UP, p. 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."

Ref. #46: **Jones**: "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).

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

Ref. #15: **Bundy**: "What we should seek is not conformity but unity in the midst of greatest natural variety." (p. 306.1).

UP, p. 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."

Ref. #46: **Jones**: "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).

UP, p. 2087: Paper 196, "*The Faith of Jesus*," preamble, sections 1-2; etc.

Ref. #15: **Bundy**: 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.

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

Ref. #15: **Bundy**: "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).

UP, p. 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;..."

Ref. #15: **Bundy**: "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." (p. 84, top).

UP, p. 2088.4: "this Galilean, God's Galilean . . ."

Ref. #15: **Bundy**: "Jesus was God's Galilean." (p. IX.1. – the first line of the Preface).

UP, p. 2089.1: "To him prayer was . . ."

Ref. #15: **Bundy**: "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).

UP, p. 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."

Ref. #15: **Bundy**: "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).

UP, p. 2089, last: "Jesus does not require his disciples to believe in him but rather to believe with him . . ."

Ref. #15: **Bundy**: "Jesus did not demand that his followers believe *in* or *on* him, but that they believe *with* him." (p. 264.1).

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

Ref. #15: **Bundy**: "Jesus not only challenged his followers to believe *what* he believed but to believe *as* he believed." (p. 265).

UP, p. 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."

Ref. #15: **Bundy**: "Jesus was a layman, a lay prophet and preacher of the kingdom of God." (p. 10).

UP, p. 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."

Ref. #15: **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).

UP, p. 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."

Ref. #15: **Bundy**: "The common idea is that Jesus founded a religion -- Christianity. But it is better history to say: *Jesus became a religion.*" (p. 277).