

ⁱ. Source for this? Cf. *The Ego and His Own*, Max Stirner, "My concern is neither the Godly nor the Human, is not the True, the Good, the Right, the Free, etc., but simply my own self, and it is not general, it is individual. For me there is nothing above myself." Quoted in *The Great Quotations*, comp. by Georges Seldes, Pocket Books, 1967, p. 859.

ⁱ. Armstrong, Herbert W., *The Early Writings of Herbert W. Armstrong*, Richard C. Nickels, ed., Giving and Sharing, Neck City, Missouri, 1996, p. 140, quoting from *The United States in Prophecy, 1945*: "Whether skeptic, atheist, church member or Spirit-filled Christian, you will find here an amazing truth, long hidden. It is startling revelation. While condensed and brief, it is plain and simple, understandable, and a truth that stands PROVED. No story of fiction was so strange, so absorbing, so packed with suspense, as this gripping story of the Bible." P. 163: "This disclosure is so amazing, so different from the common conception, you probably did not really grasp it all the first reading. Much in the early pages will take on a different light when reread.... It will become twice as interesting, twice and REAL!"

ⁱ. Ibid., p. 179, quoting from *The Plain Truth* 1934 editorial: "The real TRUTH is simple and plain, not hard and difficult."

ⁱ. Mark 16:2,9; Luke 24:1; John 20:1.

ⁱ. Armstrong, *Early Writings*, "Which Day is the Sabbath of the New Testament?" p. 49.

ⁱ. Not an exact quote, but a paraphrase of the whole theme of Congar's book.

ⁱ. OW #52, Sept.-Oct. 1973, p. 205. Review of *European and Moscovite: Ivan Kireyevsky and the Origin of Slavophilism*, by Abbott Gleason, Harvard Univ. Press, Cambridge, Mass., 1972. "The mature Orthodox philosophy of Kireyevsky is contained chiefly in his three major essays: "In Reply to A.S. Khomiakov" (1838), "On the Character of the Enlightenment of Europe and Its Relation to the Enlightenment of Russia" (1852), and "On the Necessity and Possibility of New Principles for Philosophy" (1856)."

ⁱ. Source for this?

ⁱ. Kireyevsky, I.V., "On the Character of European Civilization," in *Complete Works of I.V. Kireyevsky*, Moscow, 1911, in Russian, vol. 1, pp. 188-189; quoted in *The Orthodox Word*, No. 79, Mar.-Apr. 1978, p. 69.

ⁱ. Source for this?

ⁱ. Source for this?

ⁱ. Source for this?

ⁱ. Source for this?

ⁱ. Source for this?

ⁱ. Source for this? Part of this appears with no footnote on p. 205 OW #52]

ⁱ. Congar, Yves, *After Nine Hundred Years*, Fordham University

Press, 1959, p. 39. Here Congar is quoting Dom Wilmart.

ⁱ. Ibid., p. 39.

ⁱ. Ibid.

ⁱ. Ibid., p. 40.

ⁱ. Ibid., p. 41.

ⁱ. Ibid.

ⁱ. Aquinas, Thomas, *Summa Theologica of St. Thomas Aquinas*, Christian Classics, Westminster, Maryland, 1981, Vol. II, p. 498.

ⁱ. Ibid., p. 498.

ⁱ. Ibid.

ⁱ. Ibid.

ⁱ. Ibid.

ⁱ. Ibid.

ⁱ. Ibid.

ⁱ. *Summa*, Vol. II, p. 55.

ⁱ. Ibid.

ⁱ. Ibid.

ⁱ. Ibid.

ⁱ. Cf. St. Anselm's *Proslogion* II-IV, transl. M. J. Charlesworth, Clarendon Press, 1965, Oxford, p. 119-121.

ⁱ. Ibid.

ⁱ. Descartes, Rene, *Discourse on Method*: "Cogito, ergo sum."

ⁱ. Paschal Robinson, "St. Francis of Assisi," *The Catholic Encyclopedia*, Vol. VI, Charles G. Herbermann et al, eds., Robert Appleton Co., New York, 1909, p. 227: "Francis was ever thoroughly in touch with the spirit of the age."

ⁱ. Ibid., p. 228.

ⁱ. Cf. *The Catholic Encyclopedia*, Vol. VI, p. 228: "Dearly beloved,' he once began a sermon following a severe illness, 'I have to confess to God and you that during this Lent I have eaten cakes made with lard.'"

ⁱ. Cf. Armstrong, April Oursler, *St. Francis of Assisi*, American R.D.M. Corporation, 1966, p. 54: "By chance, Francis was about to eat meat for dinner. Stephen showed him the new constitution that forbade Friars Minor to eat meat this particular day. Francis, laughing, asked Peter (the jurist)'s legal advice. Peter reminded him that he alone had the right to command the friars. 'Then,' shrugged Francis, 'let's eat meat, as befits the freedom the gospel allows us.'"

ⁱ. Source for this?

ⁱ. Source for this? *The Prologue*, Vol. 3, p. 28, for July 6th says: "When St. Sisoies lay on his deathbed, his face was suffused with light. The monks, his disciples, stood around him. Suddenly the saint's gaze became intent, and he said: 'See, the prophets are coming!' His countenance became yet more radiant, and he said: 'See, the apostles are coming!' Then he said: 'See, the angels are coming to take my soul!' Finally, his face shone like the sun and all were in great fear, then the elder said: 'See, the Lord is coming; look, all of you! Listen! He's saying: "Bring Me the

chosen vessel from out the wilderness."!' After this the saint gave up his soul." [How is this different from Francis?]

ⁱ. Source for this?

ⁱ. Robinson, op. cit., p. 226: Francis' last words: "I have done my part; may Christ teach you to do yours."

ⁱ. Cf. Armstrong, op. cit., p. 62: "Lord, I ask two graces before I die: To experience myself, as far as possible, the sufferings of your cruel Passion, and to have for you the love which caused you to sacrifice yourself for me."

ⁱ. Brianchaninov, Bishop Ignatius, *The Arena: An Offering to Contemporary Monasticism*, Holy Trinity Monastery, 1982, p. 40: "When Francis was caught up to heaven,' says a writer of his life,* 'God the Father, on seeing him, was for a moment in doubt to as to whom to give the preference, to His Son by nature or to His son by grace -- Francis.' What can be more frightful or madder than this blasphemy, what can be sadder than this delusion!"

^{**} *Life of Francis of Assisi*. The greatest saint is only a brand snatched from the fire. Apart from Christ, God sees nothing good in him (I Cor. 1:30)."

ⁱ. Editorial correction: Joachim of Flores lived *before* Francis; their lives are contemporary for a few years. Fr. Seraphim corrects himself below.

ⁱ. Lowith, Karl, *Meaning in History*, University of Chicago Press, 1949, Chicago, p. 146-7.

ⁱ. Lowith, p. 147.

ⁱ. Lowith, p. 148.

ⁱ. Ibid.

ⁱ. Lowith, pp. 148-150. Fr. Seraphim's notes do not include the next page, but it is included to complete the subject.

ⁱ. Lowith, p. 151.

ⁱ. Lowith, pp. 151-152.

ⁱ. See below Lecture 8.

ⁱ. Proclaimed by his disciples among the Franciscan spirituals, see Lowith, p. 152 above.

ⁱ. *The Catholic Encyclopedia*, Vol. VI, Charles G. Herbermann et al., eds., Robert Appleton Co., New York, 1909, p. 565.

ⁱ. Source for this?

ⁱ. Source for this? Boniface VIII, quoted in A.P. d'Entreves, *Dante as a Politic Thinker*, Oxford, 1952 p. 47?: "Let not the French rise in their pride and proclaim that they do not recognize a superior authority. They lie, since by right -- *de jure* -- they are and must be under the rule of the Romans and Emperor."

ⁱ. Read during monastic meal the day of this lecture.

ⁱ. Quoted in Randall, John Herman, *The Making of the Modern Man*, Houghton Mifflin Co., 1926, Boston, p. 134]

ⁱ. Burckhardt, Jacob, *The Civilization of the Renaissance in Italy*, Vol. I, Harper Torchbooks, New York, 1958, p. 151.

ⁱ. Ibid.

ⁱ. Ibid., p. 152.

ⁱ. Ibid., p. 162.

ⁱ. Ibid.

ⁱ. Ibid., p. 162.

ⁱ. See note Lecture 2.

ⁱ. Burckhardt, *Vol II*, p. 484.

ⁱ. Ibid.

ⁱ. Ibid., p. 485.

ⁱ. Ibid., p. 486.

ⁱ. Randall, John Hermann, *The Making of the Modern Mind*, The Riverside Press, Houghton Mifflin Co., Cambridge, Massachusetts, 1926, p. 243.

ⁱ. Cohn, Norman, *The Pursuit of the Millenium*, Harper Torchbooks, 1961, New York, p. 22.

ⁱ. Ibid. p. 24.

ⁱ. Ibid.

ⁱ. *Catherine of Siena: The Dialogue*, transl. & intr. by Suzanne Noffke, O.P., Paulist Press, 1980, pp. 25-26. Catherine dictated *The Dialogue* during a 5-day ecstatic experience, referring to herself in the third person or as "the soul": "A soul rises up...she seeks to pursue truth and clothe herself in it. But there is no way she can so savor and be enlightened by this truth as in continual humble prayer, grounded in the knowledge of herself and of God. For by such prayer the soul is united with God, following in the footsteps of Christ crucified, and through desire and affection and the union of love he makes of her another himself. So Christ seems to have meant when he said, 'If you will love me and keep my word, I will show myself to you, and you will be one thing with me and I with you.' (John 14:21-23) And we find similar words in other places from which we can see it is the truth that by love's affection the soul becomes another himself. To make this clearer still, I remember having heard from a certain servant of God [Catherine referring to herself] that, when she was at prayer, lifted high in spirit, God would not hide from her mind's eye his love for his servants. No, he would reveal it, saying among other things, 'Open your mind's eye and look within me, and you will see the dignity and beauty of my reasoning creature [the human person]. But beyond the beauty I have given the soul by creating her in my image and likeness, look at those who are clothed in the wedding garment of charity, adorned with many true virtues: They are united with me through love. So I say, if you should ask me who they are, I would answer,' said the gentle loving Word, 'that they are another me; for they have lost and drowned their own will and have clothed themselves and united themselves and conformed themselves with mine.' It is true, then, that the soul is united to God through love's affection." p. 57: "The fire within that soul blazed higher and she was beside herself as if drunk, at once gloriously happy and grief-stricken. She was happy in her union with God, wholly submerged in his mercy and savoring his

vast goodness.... For her union with God was more intimate than was the union between her soul and her body." p. 85: "You will all be made like him in joy and gladness;... your whole bodies will be made like the body of the Word my Son. You will live in him as you live in me, for he is one with me." Also p. 295 [God speaking to her]: "That soul was so perfectly united with me that her body was lifted up from the earth, because in this unitive state I am telling you about, the union of the soul with me through the impulse of love is more perfect than her union with her body."

- ⁱ. Cohn, p. 287.
- ⁱ. Ibid., p. 288.
- ⁱ. Ibid., p. 289.
- ⁱ. Ibid., p. 290.
- ⁱ. Ibid., p. 292.
- ⁱ. Ibid., p. 293.
- ⁱ. Ibid., p. 294.
- ⁱ. Ibid., p. 295.
- ⁱ. Ibid., p. 295.
- ⁱ. Ibid., p. 297.
- ⁱ. Ibid., p. 297.
- ⁱ. Ibid., p. 298.
- ⁱ. Ibid., p. 300.
- ⁱ. Ibid., p. 302.
- ⁱ. Ibid., p. 304.
- ⁱ. Ibid., p. 305.
- ⁱ. Ibid., p. 306.
- ⁱ. Ibid., p. 309.
- ⁱ. Ibid., p. 309.
- ⁱ. Hazard, Paul, *The European Mind, 1680-1715*, Meridian Books, New York, 1963, p. xviii].
- ⁱ. Ibid., p. 3.
- ⁱ. Fr. Seraphim reading from his unpublished article on Enlightenment, p. 1-2.
- ⁱ. Ibid.
- ⁱ. Randall, John Herman, *The Making of the Modern Mind*, Houghton Mifflin Co., 1926, Boston, pp. 257-258.
- ⁱ. Ibid., p. 265.
- ⁱ. Ibid., p. 274.
- ⁱ. Ibid., p. 274-5.
- ⁱ. Hazard, p. 275.
- ⁱ. Randall, op. cit., p. 278-79.
- ⁱ. Ibid., p. 279.
- ⁱ. Ibid., p. 279.
- ⁱ. Ibid.
- ⁱ. Ibid., p. 275, quoting Alexander Pope's *Essay on Man* in *Works*.
- ⁱ. Ibid, p. 272.
- ⁱ. Ibid., p. 287.
- ⁱ. Randall, p. 297.
- ⁱ. Ibid., p. 377-78.

- ⁱ. Randall, p. 381.
- ⁱ. Ibid., p. 382.
- ⁱ. Condorcet quoted in Ibid., p. 383.
- ⁱ. Ibid., p. 383.
- ⁱ. Ibid., quoting Condorcet, p. 383.
- ⁱ. Ibid., quoting Buhle, p. 384.
- ⁱ. Ibid., p. 384.
- ⁱ. Ibid., quoting Diderot, p. 283.
- ⁱ. Toland, John, *Christianity Not Mysterious: or, A treatise showing, that there is nothing in the Gospel contrary to reason, nor above it: and that no Christian doctrine can be properly called a mystery*, [complete title] London, 1696.
- ⁱ. Randall, op. cit., p. 287-88.
- ⁱ. Ibid., quoting Locke, p. 288.
- ⁱ. Randall, op. cit., p. 286: Fr. Seraphim marked this passage in his book: "Malebranche particularly attempted to prove by reason the truth of the religious ideas upon the firm Cartesian foundation of the method of reason.... Pascal, who almost alone of first-rate French thinkers felt the insufficiency of the purely rational proof of religion in general cannot be a proof of any particular religious revelation, and that Malebranche's attempt might just as easily have established Mohammedanism or Judaism; -- might have done so, in fact, since they contained fewer 'mysteries' than orthodox[sic] Christianity."
- ⁱ. Randall, quoting Diderot, p. 292.
- ⁱ. Barruel, Abbé, *Memoirs to Serve for a History of Jacobinism*, Vol. I, Lyons, 1818, French edition, p. 37.
- ⁱ. Randall, quoting Voltaire, p. 292.
- ⁱ. Randall, p. 293-4.
- ⁱ. Ibid., quoting Hume, p. 293.
- ⁱ. Ibid., quoting Voltaire, p. 296.
- ⁱ. Ibid.
- ⁱ. Ibid.
- ⁱ. Ibid., p. 297.
- ⁱ. Source for this? See note SC10N, p. 287, see also note SC9, p. 28.
- ⁱ. *Religion and Philosophy in Germany: A Fragment* by Heinrich Heine, transl. John Snodgrass, Beacon Press, 1959, Boston, p. 106.
- ⁱ. Ibid., p. 160.
- ⁱ. Barruel, Abbé, *Memoirs to Serve for a History of Jacobinism*, Vol. I, Lyons, 1818, French edition, p. 40: "*Il ne fallut rein moins que cet intervalle aux philosophes corrupteurs pour préparer les voies aux philosophes maccacreurs.*"
- ⁱ. Merezhkovsky, Dmitri, trans. Zvegintzov, Catherine, *Napoleon the Man*, E.P. Dutton & Co., New York, 1928, quoting Holland, p. 39: "Without him [Rousseau] there would have been no French Revolution.... It is also true that I, too, would not have existed.... Perhaps that would have been better for the happiness of

Europe.”

i. Barruel, p. v-vi.

i. Ibid., p. viii-xii.

i. Ibid., p. ix.

i. Ibid., p. ix.

i. Ibid., p. xi.

i. Ibid., p. xii.

i. Ibid., p. xv.

i. Ibid., p. xvi.

i. Ibid., p. xvii.

i. Barruel, p. xx.

i. Ibid., p. 37.

i. See footnote 4, p. 4 above.

i. Rousseau, Jean Jacques, “A Discourse on the Origin of Equality,” 1754, quoted in Seldes, George, *The Great Quotations*, Pocket Books, New York, 1967, p. 299: “The first man, who, having enclosed a piece of ground, bethought himself of saying *This is Mine*, and found people simple enough to believe him, was the real founder of civil society. From how many crimes, wars and murders, from how many horrors and misfortunes might not anyone have saved mankind, by pulling up the stakes, or filling up the ditch, and crying to his fellows, ‘Beware of listening to this impostor; you are undone if you once forget that the fruits of the earth belong to us all, and the earth itself to nobody.’”

i. Letter of Francois Marie Arouet de Voltaire to Jean Jacques Rousseau, “In Defense of Civilization,” August 30, 1755, *The Portable Age of Reason Reader* ed. Crane Brinton, The Viking Press, New York, 1956, p. 600: “[T]o read your book makes one long to go on all fours. Since, however, it is now some sixty years since I gave up the practice, I feel that it is unfortunately impossible for me to resume it....”

i. Rousseau, *The Social Contract*, 1762.

i. Quoted in Webster, Nesta, *World Revolution*, Small, Maynard & Co., 1921, Boston, p. 8.

i. Webster footnote: *Nachtrag...Originalschriften (des Illuminaten Ordens)*, *Zweite Adtheilung*, p. 65.

i. Webster footnote: A German sect of this name professing Satanism, with which Weishaupt's Order may have been connected, existed in the fifteenth century.

i. Ibid., pp. 11-12.

i. Ibid., p. 12.

i. Ibid., pp. 12-13.

i. Ibid., p. 13-14.

i. Ibid., p. 15-16.

i. Ibid., pp. 16-17.

i. Barruel, *Memoirs to Serve for the History of Jacobinism*, Vol. IV, p. 9.

i. Webster footnote: “The Martinistes, whose tendencies were purely scientific, passed frequently for madmen and despised

politics’ (Papus, President of the Supreme Council of the Martiniste Order (1895), *Martines de Pasqually*, p. 55).”

i. Webster, p. 8.

i. Webster, p. 18-19.

i. Section from Webster, pp. 21-24 added by FSRF.

i. Footnote in Webster: Robison's *Proofs of a Conspiracy*, pp. 106, 107.

i. Webster footnote: Robison, p. 375.

i. Webster, pp. 21-23.

i. Webster footnote: *Nachtrag...Originalschriften*, i. 6.

i. Webster, pp. 24-25.

i. Wordsworth, Source for this?

i. Barruel, IV, p. 1-2.

i. Ibid., p. 337.

i. Source for this?

i. Webster, p. 32-33.

i. Barruel, IV, p. 334-5.

i. Ibid., p. 335.

i. Webster, p. 42.

i. Webster footnote: Fleury, op. cit., p. 71.

i. Webster footnote: “This word was first coined by Thouret, a member of the National Assembly, in a debate on the goods of the clergy in 1790.”

i. Webster footnote: Fleury, Edouard, *Babeuf et le socialisme en 1976*, p. 111.

i. Webster footnote: Ibid., p. 173.

i. Ibid., p. 56.

i. Webster footnote: Buonarotti, i. 114, 115.

i. Webster footnote: Buonarotti, i. 114, 115.

i. Webster footnote: Buonarotti, Ph. *Conspiration pour l'egalité dite de Babeuf*, ii, 130-134.

i. Webster footnote: Fleury, Edouard, *Babeuf et le socialisme en 1796*.

i. Webster footnote: Buonarotti, op. cit, i. 87.

i. Webster footnote: Buonarotti, *Analyse de la doctrine de Babeuf*, op. cit., ii. 146.

i. Webster footnote: Ibid., ii. 145.

i. Webster footnote: Ibid., i. 213.

i. Webster, p. 57-60. Webster footnote: Buonarotti, op. cit., 1. 238, 271, ii, 318.

i. Webster footnote: Buonarotti, op. cit. i. 97: “It was impossible to inspire the people with energy without talking to them of their interests and their rights.”

i. Webster footnote: Buonarotti, op. cit., ii, 252.

i. Webster, pp. 62-3.

i. Webster footnote: *Pieces saisies chez Babeuf*, ii. 52.

i. Webster footnote: Ibid., ii. 21.

i. Webster, pp. 64-35.

i. Webster footnote: Fleury, op. cit., p. 244.

- i. Webster, p. 65
- i. Webster footnote: Buonarrotti, op cit., i. 194.
- i. Webster footnote: Ibid., i. 196
- i. Webster footnote: Ibid.
- i. Webster footnote: Ibid., 1. 197.
- i. Webster footnote: Ibid., i. 197.
- i. Webster footnote: Ibid., i. Ibid., i. 200.
- i. Webster footnote: Ibid., i. 134.
- i. Webster, pp. 67-68.
- i. Webster footnote: Fleury, op. cit., pp. 193-195.
- i. Webster footnote: Ibid., p. 196.
- i. Webster footnote: Fleury, op. cit., p. 216.
- i. Webster, pp. 70-71.
- i. Barruel, IV, pp. 338-9.
- i. Webster footnote: Madelin, M., *La Révolution*, pp. 443, 444.
- i. Webster footnote: [Yorke, Redhead], *France in 1802*, p. 28.
- i. Webster footnote: *France in 1802*, p. 33.
- i. Webster, pp. 49-50.
- i. *The French Revolution from 1793 to 1799*, Georges Lefebvre, Vol. 2, Columbia University Press, 1964, New York, pp. 77-8. [Fr. Seraphim is paraphrasing parts of this.]
- i. Dawson quote. Source for this?
- i. *Napoleon the Man* by Dmitri Merezhkovsky, trans. Catherine Zvegintzov, E.P. Dutton & Co., Inc., 1928, p. 6.
- i. Bloy, Leon, quoted in Merezhkovsky, op. cit. p. 15-16.
- i. Napoleon quoted in Merezhkovsky, p. 20-21.
- i. Hugo, Victor, quoted in Merezhkovsky, p. 25.
- i. Merezhkovsky, p. 29.
- i. Quoted in Merezhkovsky, p. 30.
- i. Napoleon quoted in Merezhkovsky, p. 30.
- i. Ibid., p. 31.
- i. Merezhkovsky, p. 32.
- i. Ibid., p. 33.
- i. Ibid., p. 35.
- i. Ibid., p. 36.
- i. Ibid., p. 39.
- i. Ibid., pp. 40-41.
- i. Ibid., pp. 42-43.
- i. Dostoyevsky quoted in Merezhkovsky, p. 51.
- i. Napoleon quoted in Merezhkovsky, p. 53.
- i. Ibid., p. 61.
- i. Merezhkovsky, p. 61.
- i. Napoleon quoted in Merezhkovsky, p. 62.
- i. Ibid., pp. 64-5.
- i. Ibid., p. 65.
- i. Ibid., pp. 67-68.
- i. Ibid., p. 68.
- i. Ibid., p. 70.
- i. Ibid., p. 72.

- i. Source for this?
- i. Metropolitan Anastassy, Source for this?
- ii. See footnote Lecture 6.
- iii. Schenk, Hans George Viktor, *The Aftermath of the Napoleonic Wars*, Howard Fertig, 1967, New York, pp. 13-15.
- iv. Schenk, p. 14-15. Fr. Seraphim marked these sections in his book for reading during the lecture.
- v. *The Doctrine of Saint-Simon: An Exposition*, transl. Georg G. Iggers, Beacon Press, 1958, Boston, p. xix. Fr. Seraphim marked all the following passages in his own copy of the book for reading during the lecture.
- vi. Ibid., p. xx.
- vii. Ibid., p. xxi-xxii.
- viii. Ibid., p. xxii.
- ix. Ibid., p. xxiii.
- x. Ibid., p. xxiv.
- xi. Ibid., p. xxiv-xxv.
- xii. From *The Influence of Darwin on Philosophy* by John Dewey, Henry Holt & Co., quoted in Randall, op. cit., p. 477.
- xiii. *The Doctrine of Saint-Simon*, p. 4.
- xiv. Ibid., p. 11.
- xv. Ibid., p. 18.
- xvi. Ibid., pp. 22, 23, 24.
- xvii. Ibid., pp. 24-25.
- xviii. Ibid., p. 40.
- xix. Ibid., p. 50.
- xx. Ibid., pp. 56-7.
- xxi. Ibid., p. 58.
- xxii. Ibid., p. 60.
- xxiii. Ibid., p. 71.
- xxiv. Ibid., pp. 202-203.
- xxv. Ibid., p. 206.
- xxvi. Ibid., p. 266.
- xxvii. Ibid., pp. 208-209.
- xxviii. Ibid., p. 211.
- xxix. Ibid., p. 213.
- xxx. Ibid., p. 265.^{xxx} See below, p. 25; here Fr. S. is paraphrasing the letter to Emperor Franz-Joseph, January 4/16, 1854, quoted in Talberg, p. 188: "Are you allowing yourself, an apostolic emperor, to make interests of the Turks your own? Will your conscience permit this? If this happens, Russia will proceed alone under the protection of the holy Cross to its holy purpose."

xxxii. Saunders, J.J., *The Age of Revolution: A Survey of European History Since 1815*, Hutchinson & Co., Ltd., no date, p. 19.

xxxiii. *Ibid.*, p. 20.

xxxiv. Source for this?

xxxv. Quoted in Randall, *op. cit.*, p. 433.

xxxvi. Fr. Seraphim's notes for "Order" chapter of Anarchism book includes quote from *Ensayo Sobre el Catholicismo, el Liberalismo y el Socialismo, Essays on Catholicism, Liberalism, and Socialism*, J.F. Wagner, New York, 1925, Book I, Chapter 1, p. 13: "He who...speaks explicitly of anything,...speaks implicitly of God, or...speaks explicitly of any science,...speaks implicitly of theology." "Theology, considered in its most general acceptance, is the perpetual subject of all sciences, as God is the perpetual subject of all human speculations. Every word which comes from the mouth of man, is an affirmation of the Divinity, even that by which he blasphemes or denies Him."

xxxvii. Cortes, Don Juan Donoso, *An Essay on Catholicism, Authority and Order*, Joseph F. Wagner, Inc., New York, 1925, reprinted by Hyperion Press, Inc. Westport, Connecticut, 1979, Book I, Ch. 1, p. 1: "Proudhon, in his *Confessions of a Revolutionist*, has written these remarkable words: 'It is surprising to observe how constantly we find that all our political questions involve theological ones.' There is nothing in this to cause surprise, except it be the surprise of Proudhon. Theology, being the science of God, is the ocean which contains and embraces all the sciences, as God is the ocean in which all things are contained."

xxxviii. Donoso, Source for this?

xxxix. *Ibid.*, Bk. II, p. 165.

xli. *Ibid.*, Bk. II, pp. 166-168.

xlii. *Ibid.*, p. 197.

xliii. DeMaistre. Joseph, *The Works of Joseph DeMaistre*, transl. by Jack Lively, MacMillan Co., N.Y., 1965, pp. 191-2: "To come now to detail, let us start with human justice. Wishing men to be governed by men at least in their external actions, God has given sovereigns the supreme prerogative of punishing crimes, in which above all they are his representatives....

"This formidable prerogative of which I have just spoken results in the necessary existence of a man destined to inflict on criminals the punishments awarded by human justice; and this man is in fact found elsewhere, without there being any means of

explaining how; for reason cannot discern in human nature any motive which could lead men to this calling. I am sure, gentlemen, that you are too accustomed to reflection not to have pondered often on the executioner. Who is then this inexplicable being who has preferred to all the pleasant, lucrative, honest, and even honorable jobs that present themselves in hundreds to human power and dexterity that of torturing and putting to death his fellow creatures? Are this head and this heart made like ours? Do they not hold something peculiar and foreign to our nature? For my own part, I do not doubt this. He is made like us externally; he is born like us but he is an extraordinary being, and for him to exist in the human family a particular decree, a FIAT of the creative power is necessary. He is a species to himself. Look at the place he holds in public opinion! Scarcely have the authorities fixed his dwelling-place, scarcely has he taken possession of it, than the other houses seem to shrink back until they no longer overlook his. In the midst of this solitude and this kind of vacuum that forms around him, he lives alone with his woman and his offspring who make the human voice known to him, for without them he would know only groans. A dismal signal is given; a minor judicial official comes to his house to warn him that he is needed; he leaves; he arrives at some public place packed with a dense and throbbing crowd. A poisoner, a parricide, or a blasphemer is thrown to him; he seizes him, he stretches him on the ground, he ties him to a horizontal cross, he raises it up: then a dreadful silence falls, and nothing can be heard except the crack of bones breaking under the crossbar and the howls of the victim. He unfastens him; he carries him to a wheel: the shattered limbs interweave with the spokes; the head falls, the hair stands on end, and the mouth, open like a furnace, gives out spasmodically only a few blood-spattered words calling for death to come. He is finished: his heart flutters, but it is with joy; he congratulates himself, he says sincerely, *No one can break men on the wheel better than I*. He steps down; he stretches out his bloodstained hand, and justice throw into it from a distance a few pieces of gold which he carries through a double row of men drawing back with horror. He sits down to a meal and eats; then to bed, where he sleeps. And the next day, on waking, he thinks of anything other than what he did the day before. Is this a man? Yes: God receives him in his temples and permits him to pray. He is not a criminal, yet it is impossible to say, for example, that he is *virtuous, that he is an honest man, that he is estimable*, and so

on. No moral praise can be appropriate for him, since this assumes relationships with men, and he has none.

“And yet all grandeur, all power, all subordination rests on the executioner: he is the horror and the bond of human association. Remove this incomprehensible agent from the world, and at that very moment order gives way to chaos, thrones topple, and society disappears. God, who is the author of sovereignty, is the author also of chastisement: he has built our world on these two poles; for Jehovah is the master of the two poles, and on these he makes the world turn. (I Samuel 2:8)”

xliv. Demaistre, p. 147.

xlv. DeMaistre, op. cit., “The Generative Principle of Political Institutions, XXVIII, p. 161.

xlvi. De Maistre, Joseph, *The Pope*, Howard Fertig, Inc., 1975, p. xxiv.

xlvii. Ibid., p. xxxiii: “Christianity is wholly based upon the Sovereign Pontiff.” [emphasis in original]

xlviii. Talberg, Nicholas Dimitrievitch, *Otechestvennaya Byl*, Holy Trinity Monastery, Jordanville, NY, 1960, p. 151.

xliv. Ibid., p. 161.

l. Ibid., p. 162.

li. Ibid., p. 162.

lii. Ibid., p. 165.

liii. Ibid.

liv. Ibid.

lv. Ibid.

lvi. Ibid., p. 166.

lvii. Ibid., pp. 167-169.

lviii. Ibid., p. 172.

lix. Ibid.

lx. Ibid., p. 180.

lxi. Ibid., p. 180.

lxii. Ibid., p. 180-1.

lxiii. Ibid., p. 181.

lxiv. Ibid., p. 188.

lxv. Ibid., p. 188.

lxvi. Fr. Seraphim is paraphrasing the letter to Emperor Franz-Joseph, January 4/16, 1854; quoted in Talberg, p. 188: “Are you allowing yourself, an apostolic emperor, to make interests of the Turks your own? Will your conscience permit this? If this happens, Russia will proceed alone under the protection of the holy Cross to its holy purpose. If you will support the cause of the

Turks and go against me under the sign of the crescent, then this will lead to a patricidal war.”

lxvii. Talberg, pp. 188-9.

lxviii. Ibid., p. 195.

lxix. Ibid., p. 197.

lxx. Ibid.

lxxi. Ibid., p. 198.

lxxii. Ibid., p. 200.

lxxiii. Ibid., p. 201.

lxxiv. Ibid., p. 202.

lxxv. Ibid., p. 203.

lxxvi. Gogol, Nicholas, quoted in *Essays on the History of Russian Literature of the 19th Century*, I. M. Andreyev, p. 135.

lxxvii. Andreyev, p. 136.

lxxviii. Ibid., p. 137.

lxxix. Talberg, p. 229.

lxxx. Talberg, pp. 230-231.

lxxxii. Ibid., pp. 232-3.

lxxxiii. Ibid., pp. 245-8.

lxxxiv. Source for this?

lxxxv. Dostoyevsky, Fyodor, *The Possessed*, transl. Constance Garnett, The Modern Library, Inc., Random House, Inc., 1963, pp. 397-400.

lxxxvi. *The Possessed*, pp. 409-413.

lxxxvii. Ibid., p. 415.

lxxxviii. Ibid., pp. 424-425.

lxxxix. Ibid., p. 628-30. Fr. S’s Anarchism notes have these quotes from Kirillov: “If there is no God, then I am God.... If God exists, all is His will and from His will I cannot escape. If not, itÆs all my will and I am bound to show self-will.... the attribute of my godhead is self-will!ö

xc. Dostoyevsky, Fyodor, *The Brothers Karamazov*, transl. by Constance Garnett, Modern Library, Random House, Inc., New York, no date, pp. 245-248.

xcii. Ibid., pp. 253-257.

xciii. Ibid., pp. 258-261.

xciv. Ibid., pp. 262-264. Dostoyevsky, Fyodor, *The Brothers Karamazov*, The Modern Library, New York, no date, pp. 673-689, “The Devil, Ivan’s Nightmare”; Cf. p. 247: “I think if the devil doesn’t exist, but man has created him, he has created him in his own image and likeness.” -- Ivan; also cf. Ivan speaking to Smerdykov, p. 638: “You’ve been there at night, when he came....

Do you know that he visits me?”

xcv. Webster, op. cit., pp.136-9.

xcvi. Ibid., pp. 141-2.

xcvii. Ibid., pp. 149-52.

xcviii. Ibid., pp. 153-4.

xcix. Cf. Palmer, R.R. and Colton, Joel, *A History of the Modern World*, Alfred A. Knopf, Inc., 1965, p. 476: “When millions were suddenly, for the first time in their lives, asked to vote for president in 1848, the name of Bonaparte was the only one they had ever heard of, ‘How should I not vote for this gentleman,’ said an old peasant, ‘I whose nose was frozen at Moscow?’”

C. Marx, Karl and Engels, Frederick, *The Communist Manifesto* New York Labor News Co., New York, 1954, p. 48.

ci. Webster, p. 174.

cii. Quoted in Webster, p. 174.

ciii. Ibid.

civ. Quoted in Webster, p. 175.

cv. Webster, p. 176.

cvi. Quoted in Webster, p. 190.

cvii. Quoted in Webster, p. 191.

cviii. Quoted in Rose, Eugene (Fr. Seraphim), *Nihilism: The Root of the Revolution of the Modern Age*, Fr. Seraphim Rose Foundation, 1994, Forestville, CA, p. 56.

cxix. Ibid., p. 56.

cx. Quoted in *Nihilism*, p. 56n: Quoted in E.H. Carr, *Michael Bakunin*, p. 440.

cx. Quoted in Webster, p. 215 from *Documents et souvenirs de L’Internationale*, James Guillaume, ii, p. 253. Cf. *God and the State*, p. 2, quoted in Fr. S’s Anarchism notes: Bakunin and Satan:... “The proletariat of Paris is ‘the modern Satan, the great rebel, vanquished, but not pacified.’”

cxii. Quoted in Webster, p. 211.

cxiii. Quoted in *Nihilism*, p. 56.

cxiv. *Alliance de la Démocratie Socialiste, etc., publiée par ordre du Congrès Internationale de la Haye* (1873), p. 21, quoted in Webster, p. 205.

cxv. Source for this? Webster, p. 212-213: “The ‘bloody week’ of street fighting followed. By the third day the Versailles troops had reached the approaches to the Tuileries, and it was then that the generals of the Commune, Brunel and Bergeret, set fire to the palace and the Rue Royale. ...eight months before that terrible night of May 23, a cartoon had appeared in the shop windows of

German towns depicting Paris in flames,... and, beneath, the words: ‘Gefallen, gefallen ist Babylon die Stolze’ (Babylon the mighty is fallen, is fallen!) ...The Palace of the Tuileries was reduced to ashes....”

cxvi. Bakunin, Mikhail A., *God and the State*, 1882: “The old order must be destroyed and replaced by a new one.”

cxvii. Source for this? Webster, p. 215: “Marx...now published a panegyric of the Commune entitled *The Civil War in France*, in which he referred to the State as ‘that parasite which exploits and hinders the free movements of society.’...But the measure of Marx’s sincerity in writing his panegyric of the Commune was revealed when his correspondence with his friend Sorge was published in 1906.” Webster’s footnote: “Guillaume, *Documents*, ii, 192.”

cxviii. Proudhon, *Principle of Right*, quoted in *The Pocket Book of Quotations*, Henry Davidoff, ed., Pocket Books, New York, 1952, p. 302; also *What is Property?*, quoted in *The Worldly Philosophers*, Robert L. Heilbroner, Simon and Schuster, A Clarion Book, New York, 1967, p. 139; Webster, p. 257, says this is “Brissot’s axiom.”

cxix. Fr. Seraphim’s Anarchism notes cites Proudhon, *De la Justice poursuivie par L’Eglise*, iii, p. 179.

cxx. Proudhon, *Systeme des contadictions economique ou philosophie de la misere* (1846). Prologue, ch. viii, quoted in Lowith, *Meaning in History*, p. 63: “Proudhon says that ‘the first duty of a free and intelligent man is to chase the idea of God out of his mind and conscience incessantly’; for, if he exists, he is essentially hostile to our nature. ‘We attain to science in spite of him, to well-being in spite of him, to society in spite of him: every progress is a victory in which we crush the deity.’”

cxxi. Ibid., p. 64: “God, if he exists, is man’s enemy.”

cxvii. Bakunin, *God and the State*, London, 1910, p. 16.

cxviii. Quoted in *Nihilism*, 72n.: *God and the State*, Michael Bakunin, London, 1910, p. 2.

cxviii. Quoted in *Nihilism*, p. 72.

cxv. Fr. Seraphim’s Anarchism notes cite: *Idee general de la revolution*; also *Justice*, III, pp. 433-434 (de Lubac, *The Drama of Atheist Humanism*, Sheed & Ward, 1950, p.173).

cxv. Source for this?

cxvii. Webster, p. 298.

cxviii. Webster, p. 298ff.

cxviii. Webster, p. 300.

cxxx. Ibid., p. 300.

cxxxⁱ. Ibid., p. 303.

cxxxⁱⁱ. *World Conquest Through World Government. The Protocols of the Learned Elders of Zion*, transl. from the Russian of Sergei Nilus by Victor E. Marsden, downloaded and reformatted from <http://www.jurai.net/~gaijin/ill.elderzion.html>

cxxxⁱⁱⁱ. Protocol No. 17.

cxxx^{iv}. Protocol No. 5.

cxxx^v. Protocol No. 15.

cxxx^{vi}. Hitler quoted in Rauschning, *Hitler Speaks*, Thornton Butterworth Ltd., London, 1939, pp. 235-6: "I have read 'The Protocols of the Elders of Zion' -- it simply appalled me. The stealthiness of the enemy, and his ubiquity! I saw at once that we must copy it -- in our own way, of course." ... "We must beat the Jew with his own weapon.... I saw that the moment I had read the book."

"So you derived inspiration for your struggle from the 'Protocols'? I [Rauschning] asked.

"Yes, certainly, down to the veriest detail.... I found these Protocols enormously instructive. I have always learnt a great deal from my opponents."

p. 238: Rauschning: "...And what...have you taken over from the 'Protocols of Elders of Zion'?"

Hitler: "Political intrigue, the technique of conspiracy, organization. Is that not enough?"

See also Rauschning, *Revolution of Nihilism*, p. 53: "It would be a great mistake to suppose that so cunning an individual as the German Minister of Propaganda is not perfectly well aware that the atrocity propaganda against the Jews, including the 'Protocols of the Elders of Zion,' is preposterous nonsense, that he does not see through the racial swindle just as clearly as those compatriots of his whom it has driven out of their country. ...The bases of the 'philosophy'...have been deliberately concocted for their demographic effectiveness and for the furtherance of the party's political aims."

cxxx^{vii}. Cf. *The Great Quotations*, comp. by George Seldes, Pocket Books, New York, 1967, p. 285: "The revolutionary dictatorship of the proletariat is power won and maintained by the violence of the proletariat against the bourgeoisie, power that is unrestricted by any laws." V.I. Lenin quoted in *The Proletarian Revolution and the Renegade Kautsky*, International Publishers, New York, 1934; also "The dictatorship of the

proletariat is nothing else than power based upon force and limited by nothing -- by no law and by absolutely no law." Seldes quoting V. I. Lenin, *Complete Works*, (French edition) Vol. XVIII, p. 361.

cxxx^{viii}. *The German Ideology*, Part I, Marx and Engels, International Publishers, New York, 1947, p. 84.

cxxx^{ix}. Marx And Engels, *The German Ideology*, Part I, International Publishers, New York, 1947, p. 69.

cx^l. Ibid., p. 204n.

cx^{li}. Kahler, Erich, *The Tower and the Abyss*, George Braziller, Inc., New York, 1957, pp. 225-6.

cx^{lii}. Quoted in *Nihilism*, p. 77n.

cx^{liii}. Rauschning, *Hitler Speaks*, p. 238: "'But we have been speaking,' said Hitler, 'of the Jew only as the ruler of the economic world empire. We have been speaking of him as our political opponent. Where does he stand in the deeper struggle for the new world era?'

"I confessed that I had no notion.

"'There cannot be two Chosen People. We are God's People. Does that not fully answer the question?'

"'That is to be understood symbolically?'

"Again he banged the table.

"'Symbolically? No! It's the sheer simple undiluted truth. Two worlds face one another -- the men of God and the men of Satan! The Jew is the anti-man, the creature of another god. He must have come from another root of the human race. I set the Aryan and the Jew over against each other; and if I call one of them a human being I must call the other something else....'"

cx^{liv}. Source for these?

cx^{lv}. *Hitler's Secret Conversations*, p. 117: "The war will be over one day. I shall then consider that my life's final task will be to solve the religious problem. Only then will the life of the German native be guaranteed once and for all."

cx^{lvi}. Quoted in *Nihilism*, p. 77n: Quoted in H.R. Trevor-Roper, *The Last Days of Hitler*, New York, The Macmillan Co., 1947, p. 82.

cx^{lvii}. Quoted in Rauschning, Hermann, *The Voice of Destruction*, G. P. Putnam's Sons, New York, 1940, p. 5.

cx^{lviii}. Quoted in *Nihilism*, p. 76n: Goebbels quoted in H.R. Trevor-Roper, *The Last Days of Hitler*, New York, The Macmillan Co., 1947, pp. 50-51.

cxlix. Quoted in *Nihilism*, p. 91n: *The Will to Power*, p. 92.

cl. Quoted in *Nihilism*, p. 91n; *The Will to Power*, p. 2.

cli. Quoted in *Nihilism*, p. 91n: *State and Revolution*, Vladimir Lenin, International Publishers, New York, 1935, p. 84.

clii. Quoted in *Nihilism*, p. 89n: *A Vision*, William Butler Yeats, 1937, pp. 52-53. ^{cliii}. Hume quoted in Randall, p. 300.

cliv. Randall, p. 301.

clv. Holbach quoted in Randall, p. 302.

clvi. David Hume, *An Enquiry Concerning Human Understanding*, quoted in Edwin A. Burt (ed.), *The English Philosophers from Bacon to Mill*. New York. Random House, Inc., 1939. pp. 593-4.

clvii. *Ibid.*, p. 598.

clviii. *Ibid.*, p. 610.

clix. *Ibid.*, p. 682.

clx. *Ibid.*, p. 685.

clxi. Rose, Eugene, "Hume: Philosopher of Common Sense," Term Paper I, History 117b, Dr. Crane Brinton, Instructor, Pomona College, November 10, 1954, pp. 2-6. This paper was graded by Dr. Brinton: "A good essay, well-written. A."

clxii. Becker, Carl L., *The Heavenly City of the Eighteenth Century Philosophers*, Yale University Press, New Haven, 1970, p. 68.

clxiii. Heine, Heinrich, *Religion and Philosophy in Germany*, transl. John Snodgrass, Beacon Paperback, 1959, p. 107-109.

clxiv. *Ibid.*, p. 108.

clxv. *Ibid.*, p. 113.

clxvi. *Ibid.*, p. 114.

clxvii. *Ibid.*, p. 115.

clxviii. *Ibid.*, p. 119.

clxix. *Ibid.*, p. 124.

clxx. *Ibid.*, pp. 125-6.

clxxi. Cf. Foucart, Bruno, *Courbet*, Crown Publishers, Inc., New York, 1977, p. 74: Of four animal pictures submitted to the Salon of 1861, Courbet comments: "The three pictures...have no equals, either in traditional art or in modern art."

clxxii. DeMaistre, Josef, *On God and Society (Essay on the Generative Principle of Political Constitutions and other Human Institutions)*, Henry Regnery Company (Gateway Edition), Chicago, 1959, pp. 84-85: "Although impious men have always existed, there never was before the eighteenth century, and in the heart of Christendom, an insurrection against God." Also

DeMaistre quoting Louis IX, p. 85: "They have waged war against God with His own gifts."

clxxiii. Heine, p. 103.

clxxiv. Rose, Eugene, *Nihilism: The Root of the Revolution of the Modern Age* by Eugene Rose, Fr. Seraphim Rose Foundation, 1994, Forestville, CA, pp. 72-73.

clxxv. Rauschnig, *Hitler Speaks*, pp. 241-243: "Creation is not yet at an end...at all events not so far as the creature Man is concerned.... The old type of man will have but a stunted existence. All creative energy will be concentrated in the new one. The two types will rapidly diverge from one another. One will sink to a sub-human race and the other rise far above the man of today. I might call the two varieties the god-man and the mass-animal.... Man has to be passed and surpassed. Nietzsche did, it is true, realise something of this, in his way. He went so far as to recognize the superman as a new biological variety. But he was not too sure of it. Man is God in the making.... Don't you agree that the process of selection can be accelerated by political means?... The new man is among us! He is here!' exclaimed Hitler triumphantly. 'Now are you satisfied? I will tell you a secret. I have seen the vision of the new man -- fearless and formidable. I shrank from him!'"

clxxvi. Source for this?

clxxvii. See footnote No. 20 above.

clxxviii. Nietzsche, Friedrich, *The Will to Power*, Vol. I, in *The Complete Works of Friedrich Nietzsche*, New York, The Macmillan Co., 1909, Vol. 14, p. 6.

clxxix. Nietzsche, *The Joyful Wisdom*, #125.

clxxx. Cf. Nietzsche, *The Will to Power*, p. 377: "Of all that was formerly held to be true, not one word is to be credited. Everything which was formerly disdained as unholy, forbidden, contemptible, and fatal -- all those flowers now bloom on the most charming paths of truth."

clxxxii. Nietzsche, *The Will to Power*, Vol. I, in *The Complete Works of Friedrich Nietzsche*, New York, The Macmillan Co., 1909, Vol. 14, p. 6.

clxxxiii. Quoted in Rose, *Nihilism*, p. 68n: *The Will to Power*, p. 8.

clxxxiiii. *Nihilism* quoting Nietzsche, *The Joyful Wisdom* #343.

clxxxiv. Nietzsche, *The Joyful Wisdom* #343.

clxxxv. Source for this? Nietzsche quoted in *The Redemption of Democracy*, or *The Beast from the Abyss*, Hermann Rauschnig, 1941, p. 10: "Our whole European civilization, in an agony of

tension that grows from decade to decade, has long been moving toward a catastrophe. What I am telling is the history of the next two centuries. I am describing what will come, what cannot now but come: ‘the rise of Nihilism.’”

clxxxvi. Source for this?

clxxxvii. Nietzsche quoted in *Nihilism*, p. 72n: *The Joyful Wisdom*, #125.

clxxxviii. Source for this?

clxxxix. Dostoyevsky, *The Brothers Karamazov*, transl. Constance Garnett, Modern Library, no date, Random House, New York, p. 69: Miusov paraphrasing Ivan: “...men believed in immortality.... The whole natural law lies in that faith, and if you were to destroy in mankind the belief in immortality, not only love but every living force maintaining the life of the world would at once be dried up. Moreover, nothing then would be immoral, everything would be lawful, even cannibalism.... for every individual, like ourselves, who does not believe in God or immortality, the moral law of nature must immediately be changed into the exact contrary of the former religious law, and that egoism, even to crime, must become, not only lawful but even recognized as the inevitable, most rational, even honorable outcome of his position.” “...there is no virtue if there is no immortality.”

cxc. Quoted in *Nihilism*, p. 92n: Quoted in Henri de Lubac, *The Drama of Atheist Humanism*, p. 24.

cxcī. *The Possessed*, Part I, Ch. 3, quoted in *Nihilism*, p. 92.

cxcii. Quoted in *Nihilism*, p. 93n: *The Joyful Wisdom*, #125.

cxciii. Quoted in *Nihilism*, p. 92n: *Thus Spake Zarathustra*.

cxciv. Quoted in *Nihilism*, p. 93n: *The Possessed*, Part III, Ch. 6.

cxcv. Quoted in Randall, pp. 585-6.

cxcvi. Kahler, Erich, *The Tower and the Abyss*, New York, George Braziller, Inc., 1957, pp. 225-226. cxcvii. Cf. St. Basil,

Hexaameron, 1:2, pp. 6-7: “For, if he had already accepted from God what he should say concerning the liberation of the people, how much more should you accept what He should say concerning heaven? Therefore, “not in the persuasive words of wisdom,” not in philosophical fallacies, “but in the demonstration of the Spirit and power” (I Cor. 2:4), he has ventured to say as if he were a witness of the Divine work: “In the beginning God created heaven and earth.”

Also cf. St. Basil, *Six Days*, V, 9, p. 166: “What pure and untarnished generations follow without intermingling one after another, so that a thymallus produces a thymallus; a sea-wolf, a

sea-wolf. The sea-scorpion, too, preserves unstained its marriage bed.... Fish know nothing of union with alien species. They do not have unnatural betrothals such as are designedly brought about between animals of two species as, for instance, the donkey and the mare, or again, the female donkey and the horse, both being you mingle diverse seeds.”

Cf. also St. Basil *On Belief in the Resurrection*, II, 63, 70, pp. 184-5: “Nature in all its produce remains consistent with itself.... Seeds on one kind cannot be changed into another kind of plant, nor bring forth produce differing from its own seeds, so that men should spring from serpents and flesh from teeth; how much more, indeed, is it to be believed that whatever had been sown rises again in its own nature, and that crops do not differ from their seed, that soft things do not spring from hard, nor hard from soft, nor is poison changed into blood; but that flesh is restored from flesh, bone from bone, blood from blood, the humors of the body from humors. Can ye then, ye heathen, who are able to assert a change, deny a restoration of the nature?” cxcviii. Storer, Tracy I., *General Zoology*, McGraw-Hill Book Company, Inc., 1951, p. 216.

cxcix. *General Zoology*, p. 220.

cc. Darwin, Charles, *The Origin of the Species...and the Descent of Man*, Modern Library, Random House, New York, p. 234: “Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely-graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory. The explanation lies, as I believe, in the extreme imperfection of the geological record.”

cci. Randall, p. 475.

ccii. Fr. S. repeats quote from beginning of lecture: Randall, p. 475.

cciii. Randall, p. 475-6.

cciv. Randall, p. 478.

ccv. *Orthodox Observer*, August 8, 1973.

ccvi. Cf. St. Gregory the Theologian, Homily 44, *On New Week, Spring, and Commemoration of the Martyr Mamas*: “If man appeared in the world last, honored by the handiwork and image of God, this is not in the least surprising, since for him as for a king, the royal dwelling had to be prepared and only then was the king to be led in, accompanied by all creatures.”

ccvii. *On the Soul and the Resurrection*, p. 454.

ccviii. St. Basil, *Hexaemeron*, V, 10, p. 82.

ccix. St. Basil, *Hexaemeron*, V, 5-6, p. 74.

ccx. *Hexaemeron*, IX, 2, p. 137.

ccxi. Cf. *Orthodox Faith*, II, p. 235.

ccxii. St. Gregory of Nyssa, *On the Making of Man*, chs. 28, 29, pp. 419-421.

ccxiii. Ibid.

ccxiv. Cf. St. Athanasius the Great, *The Nicene and Post-Nicene Fathers, Second Series, Vol. IV: Athanasius*, "Four Discourses Against the Arians, Discourse II," Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1980, p. 375: "For though Adam only was formed out of earth, yet in him was involved the succession of the whole race."

ccxv. St. Gregory the Theologian, *Second Oration on Easter*, VIII, p. 425.

ccxvi. Paraphrase of passage from *Defense of the Holy Hesychasts*, OW article #1 on Genesis, p. 292.

ccxvii. du Nouy, Lecomte, *Human Destiny*, Longmans, Green & Co., New York, 1947, p. 167.

ccxviii. Ibid., p. 177.

ccxix. Ibid., p. 104.

ccxx. Ibid., p. 112.

ccxxi. St. Isaac the Syrian, *Ascetical Homilies*, Homily 21, in Russian, Second Edition, Sergiev Posad, 1893, New English edition: Boston, Massachusetts: Holy Transfiguration Monastery, 1984. Quoted in "The Patristic Understanding of Genesis," *The Orthodox Word*, #154, Vol. 26:5, p. 296.

ccxxii. du Nouy, p. 113.

ccxxiii. Ibid., p. 197.

ccxxiv. Ibid., p. 133.

ccxxv. Ibid., p. 244.

ccxxvi. Ibid., p. 175.

ccxxvii. Ibid., p. 180.

ccxxviii. *The Orthodox Observer*, Feb. 6, 1974.

ccxxix. *The Orthodox Observer*, Feb. 20, 1974.

ccxxx. Summarized in *Theology Digest*, "Original Sin, Polygenism, and Freedom," Spring, 1973.

ccxxxi. Ibid.

ccxxxii. Ibid.

ccxxxiii. Ibid.

ccxxxiv. Trooster, Stephanus, *Evolution and the Doctrine of Original Sin*, pp. 2,3.

ccxxxv. Fr. Seraphim is quoting from an unpublished manuscript, "Christian Evolutionism."

ccxxxvi. Trooster, p. 18.

ccxxxvii. Trooster, p. 44.

ccxxxviii. Trooster, p. 54-55.

ccxxxix. Trooster, p. 132.

ccxl. *Concern*, "Evolution: God's Method of Creation," Spring, 1973.

ccxli. *Concern*, Spring, 1973.

ccxlii. *St. Vladimir's Theological Quarterly*, Vol. 17, 1973, p. 100.

ccxliii. Source for this? Quote from unpublished manuscript (possibly Br. Gleb's paper?), no author, date of title, blue back, clear cover, p. 2: "In Chardin's words: 'I had the good fortune, unusual in a scientific career, of happening to be on the spot when...cardinal finds in the history of fossil men had come to light!' 'I am sometimes disturbed when I think of the uninterrupted succession of such strokes of luck that run through my life.'"

ccxliv. Howell, F. Clark (author of *Early Man*), *New Scientist*, March 25, 1965, p. 798: "One of the prime difficulties is that really significant human fossil skulls are exceptionally rare: everything which has been found to date could be tucked away in a large coffin. All the rest must be referred to something else."

ccxlv. Cf. Bruno quoted in Randall, p. 243: "God must be the single life and soul of this infinite universe; 'Nature is God in things.' The power, the life that animates the whole must be that which lives in each of the parts. And so Bruno passed from Platonism to a mystic pantheism, feeling the pulse of God in every natural force, seeing and adoring his glory in the vast profusion of that universe that can be but his body."

ccxlvi. Emerson, Ralph Waldo, *The Selected Writings of Ralph Waldo Emerson*, Atkinson, Brooks, ed., The Modern Library, New York, Random House, 1968, 1992, p. 38.

ccxlvii. *St. Vladimir's Theologican Quarterly*, Vol. 17, 1973, p. 100.

ccxlviii. *Concern*, Spring, 1973.

ccxlix. Rose, Fr. Seraphim and Young, Fr. Alexey, "Christian Evolutionism," 1975, unpublished MS., p. 13A.

cccl. de Chardin, Teilhard, *How I Believe*, p. 11; also *Christianity and Evolution*, Harcourt Brace Jovanovich, Inc., New York, A Harvest Book, 1969, p. 99.

cccli. de Chardin, *The Divine Milieu*, Harper & Row, Publishers,

New York, 1960, pp. 154-155.

ccli. Leroy, Pierre S.J., *Teilhard de Chardin: The Man*, p. 22; Cf. de Chardin, *The Divine Milieu*, Harper & Row, Publishers, New York, 1960, pp. 60-61: "Every man, in the course of his life...must build... a work, an *opus*, into which something enters from all the elements of the earth. He makes his own soul, throughout all his earthly day; and at the same time he collaborates in another work, in another *opus*, which infinitely transcends... the perspective of his individual achievement: the completing of the world. For in presenting the Christian doctrine of salvation, it must not be forgotten that the world, taken as a whole, that is to say in so far as it consists in a hierarchy of souls -- which appear only successively, develop only collectively and will be completed only in union -- the world, too, undergoes a sort of vast 'ontogenesis'...in which the development of each soul...is but a diminished harmonic."

ccliii. Quoted in Speaight, Robert, *Teilhard de Chardin: A Biography*, Collins, London, 1967, p. 27.

ccliv. de Chardin, Teilhard, *Human Energy*, Collins, London, 1969, p. 110.

cclv. *Masterpieces of Catholic Literature*, Frank Magill, ed., 1964, p. 1054.

cclvi. "Christian Evolutionism," p. 14.

cclvii. de Chardin, *The Mystical Milieu*, Writings in Time of War, p. 138-9; also *Hymn of the Universe*, Harper & Row, New York, 1965, p. 115.

cclviii. de Chardin, *The Divine Milieu*, Wm. Collins Sons & Co., London, and Harper & Row, New York, 1960, p. 36.

cclix. de Chardin, *Human Energy*, p. 110.

cclx. Quoted in de Lubac, Henri, *Teilhard Explained*, Paulist Press, New York, 1968, p. 61.

cclxi. de Chardin, Teilhard, *The Phenomenon of Man*, Harper & Row, Publishers, New York, 1959, p. 297.

cclxii. de Chardin, *The Divine Milieu*, Harper & Row, New York, 1965, p. 155.

cclxiii. de Chardin, *Hymn of the Universe*, Harper & Row, New York, 1961, p. 34.

cclxiv. de Chardin, *The Divine Milieu*, Harper & Row, Publishers, New York, 1960, pp. 125-126.

cclxv. de Chardin, *Christianity and Evolution*, Harcourt Brace Jovanovich, Inc., New York, A Harvest Book, 1969, p. 130.

cclxvi. *Masterpieces of Catholic Literature*, p. 1021; Cf. *The*

Divine Milieu, p. 15: "Christianity is nothing more than a 'phylum of love' within nature." Also Cf. de Chardin, *Let Me Explain*, Harper & Row, Publishers, San Francisco, 1966, p. 104.

cclxvii. Corbishley, Thomas, *The Spirituality of Teilhard de Chardin*, Paulist Press, New York, 1971, p. 100; Cf. de Chardin, Teilhard, *Christianity and Evolution*, Harcourt Brace Jovanovich, Inc., A Harvest Book, New York, 1969, p. 168: "Everything goes to show that if Christianity is in truth destined to be, as it professes, and as it is conscious of being, the religion of tomorrow, it is only through the living, organic axis of its Roman Catholicism that it can hope to measure up to the great modern humanist currents and become one with them."

cclxviii. de Chardin, Teilhard, *Science and Christ*, p. 164.

cclxix. Speaight, p. 266.

cclxx. de Chardin, *The Divine Milieu*, Harper & Row, Publishers, New York, 1960, pp. 150-151.

cclxxi. Speaight, p. 337.

cclxxii. *The Divine Milieu*, p. 151.

cclxxiii. *Science and Christ*, p. 169.

cclxxiv. *La Vie Cosmique*, quoted by the ed. on p. 304 of *The Future of Man*.

cclxxv. de Chardin, *The Phenomenon of Man*, Harper & Row, Publishers, 1955, p. 297.

cclxxvi. de Chardin, Teilhard, *Building the Earth*, Dimension Books, Inc, Wilkes-Barre, PA, 1965, pp. 119-120.

cclxxvii. *Ibid.*, pp. 124-125.

cclxxviii. *Ibid.*, p. 27.

cclxxix. *Ibid.*, p. 28.

cclxxx. *Ibid.*, pp. 34-35.

cclxxxi. *Ibid.*, p. 38.

cclxxxii. *Ibid.*, pp. 43-45.

cclxxxiii. *Ibid.*, p. 52.

cclxxxiv. *Ibid.*, p. 54.

cclxxxv. *Ibid.*, p. 59.

cclxxxvi. *Ibid.*, p. 60.

cclxxxvii. *Ibid.*, p. 67.

cclxxxviii. *Ibid.*, p. 111.

cclxxxix. *Ibid.*, p. 97.

ccxc. *Ibid.*, pp. 98-99.

ccxci. *Messenger of the Russian Student Christian Movement*, Paris, no. 95-96, 1970, p. 32.

ccxcii. *Messenger of the Russian Student Christian Movement*,

Paris, no. 106, 1972, pp. 110-111.

ccxciii. *Ibid.*

ccxciv. *Messenger*, #106, 1972, pp. 111-132.

ccxcv. *Messenger*, #106, p. 128.

ccxcvi. *Messenger*, #106, pp. 124-5. ccxcvii. Sedlmayr, Hans, *Art in Crisis*, Henry Regnery Co., 1958, Chicago, p. 111.

ccxcviii. *Ibid.*, p.117.

ccxcix. *Ibid.*, p.118.

ccc. *Ibid.*, p.120.

ccci. *Ibid.*, p.123.

cccii. *Ibid.*, pp.124-5.

ccciii. *Ibid.*, p.126.

ccciv. *Ibid.*, p.127.

cccv. *Ibid.*, p.134.

cccv. *Ibid.*, p.134.

cccv. *Ibid.*, p.134.

cccvii. *Ibid.*, pp. 135-6.

cccviii. *Ibid.*, pp. 136-7.

cccix. *Ibid.*, p.139.

cccix. *Ibid.*, p.141.

cccxi. *Ibid.*, p.142.

cccxi. *Ibid.*, p.142.

cccxi. *Ibid.*, p.144.

cccxi. *Ibid.*, p.144.

cccxi. *Ibid.*, p.157.

cccxi. *Ibid.*, p.159.

cccxi. *Ibid.*, p.171.

cccxi. *Ibid.*, p. 173.

cccxi. *Ibid.*, p. 176.

cccxi. *Ibid.*, p. 177.

cccxi. *Ibid.*, p. 178.

cccxi. *Ibid.*, p. 178.

cccxi. *Ibid.*, p.179.

cccxi. *Ibid.*, pp.184-5.

cccxi. *Ibid.*, p.186.

cccxi. *Ibid.*, p.188.

cccxi. *Ibid.*, p.192.

cccxi. *Ibid.*, p.194.

cccxi. *Ibid.*, p. 207.

cccxi. Source for this? Possibly *Since Debussy: A view of Contemporary Music*.

cccxi. Source for this?

cccxi. See Dostoyevsky, *The Brothers Karamazov*, "The Devil, Ivan's Nightmare" pp. 673-689.

cccxi. Source for this?

cccxi. Source for this?

cccxi. Available in reprint as *Spiritual Counterfeits Journal*, Vol. 5, No. 1, Winter 1981-82: "Empowering the Self: A Look at the Human Potential Movement." Spiritual Counterfeits Project, P. O. Box 4308, Berkeley, California 94704.

cccxi. *SCP Journal*, Vol. 5, No. 1, p. 9.

cccxi. *Ibid.*, p. 14.

cccxi. *Ibid.*, quoting Alvin Toffler, p. 14. cccxi. Picard, Max, *Hitler in Ourselves*, Henry Regnery Co., Chicago, 1947, pp. 27-32.

cccxi. See footnote Lecture 12.

cccxi. Fr. Seraphim is possibly holding up the magazine of Hari Krishnas from the first part of the lecture.

cccxi. Possibly Eric Gill.

cccxi. Source for this?

cccxi. From Fr. S.'s notes for *Kingdom of Man*, unpublished book: Miller, Henry, *Remember to Remember*, Grey Walls Press, London, 1952, p. 32: "At the dawn of every age there is distinguishable a radiant figure in whom the new time spirit is embodied. He comes at the darkest hour, rises like a sun, and dispels the gloom and stagnation in which the world was gripped. Somewhere in the black folds which now enshroud us I am certain that another being is gestating, that he is but waiting for the zero hour to announce himself... If the caterpillar through sleep can metamorphose into a butterfly, surely man during his long night of travail must discover the knowledge and the power to redeem himself." Also from *Remember to Remember*: "Frankly, I don't believe that the human race can regress in this manner. I believe that when the crucial moment arrives, a leader greater than any we have known in the past will arise to lead us out of the present impasse." But in order for such a figure to come into being humanity will have to reach a point of such profound despair that we will be willing at long last to assume the full responsibility of manhood. That means to live for one another in the absolute religious meaning of the phrase; we will have to become planetary citizens of the earth, connected with one another not by country, race, class, religion, profession or ideology, but by a common, instinctive rhythm of the heart." Also cf. Miller, Henry, *Wisdom of the Heart*, "The Absolute Collective," New Directions Publishing Corporation, New York, 1941, pp. 85-86: "We stand at the threshold of a new way of life, one in which MAN is about to be realized. The disturbances which characterize this age of transition indicate clearly the beginnings of a new

climate, a spiritual climate in which the body will no longer be denied, in which, on the contrary, the body of man will find its proper place in the body of the world. Man's domination over nature is only now beginning to be understood as something more than a mere technical triumph; behind the brutal assertion of power and will there lies a smoldering sense of the awesomeness, the majesty, the grandeur of his responsibility. Is he perhaps just faintly beginning to realize that 'all the ways of the earth lead to heaven'?

“Thus, the complete destruction of our cultural world, which seems more than ever assured now by the impending smashup, is really a blessing in disguise. The old grooves of race, religion and nationality are destined to go, and in their place we shall see, for the first time in the history of man, a community of interest based not on the animal in him but on the human being which he has so long denied.... The ideal man must perish, and the ideal man will certainly perish, for the last props of the world are now giving way. Man must open up, prepared to live the life of the world in all its worldliness, if he is to survive.”

cccxlⁱⁱⁱ. From Fr. Seraphim's notes for Anarchism book taken from *The Diary of a Writer*, Dostoyevsky quotes from *A Raw Youth*, the dream of an idealist of the forties, concerning the future of mankind. Fr. Seraphim is paraphrasing the quote which follows.

cccxl^{iv}. Dostoyevsky, Fyodor, *The Diary of a Writer*, Pt. III, Ch. 7, trans. Brasol, Boris, George Braziller, New York, 1954, pp. 265-267.

cccxl^v. “Nicholas Berdyaev, Prophet of a New Age,” *Orthodox Life*, by J. Gregerson, Jordanville, N.Y., 1962, No. 6, quoted in *Orthodoxy and the Religion of the Future*, Fr. Seraphim Rose, St. Herman of Alaska Brotherhood, Platina, California, 1983, p. 22.

cccxl^{vi}. Berdyaev, Nicolas, *The Realm of Spirit and the Realm of Caesar*, trans. Donald A. Lowrie, Harper & Brother, Publ., New York, 1952, pp. 181-182.

cccxl^{vii}. *Ibid.*, p. 178.

cccxl^{viii}. Solovyov, Vladimir S., *A Solovyov Anthology*, arr. by Frank, S.L., Greenwood Press, Publ., Westport, Connecticut, 1950, pp. 229-246.