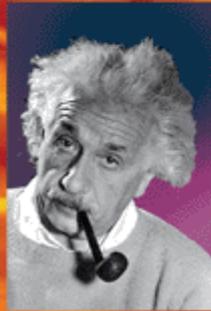


50 NOBEL LAUREATES AND OTHER GREAT SCIENTISTS WHO BELIEVE IN GOD

Albert EINSTEIN
Isaac NEWTON
Louis PASTEUR
Max PLANCK
Galileo GALILEI
Nicolaus COPERNICUS
Erwin SCHRÖDINGER
Werner HEISENBERG
James Clerk MAXWELL
Michael FARADAY
Johannes KEPLER
René DESCARTES
Lord KELVIN
Blaise PASCAL
Immanuel KANT
Robert MILLIKAN
Charles TOWNES
Jean-Paul SARTRE
Charles DARWIN



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**This book is an anthology of well-documented quotations.
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INTRODUCTION

The book ***50 NOBEL LAUREATES AND OTHER GREAT SCIENTISTS WHO BELIEVE IN GOD*** comprises well-documented quotations from some of the most influential scientists and writers in the world.

In the course of my 11-year search I have studied hundreds of books, articles and letters – primarily those found in the archives of the National Library of Bulgaria (Sofia), Biblioteca Comunale di Milano and the Austrian National Library (Vienna). I have also corresponded with many contemporary Nobel Prize-winning scientists who have shared their personal beliefs about God.

I believe that this book will inspire believers, that it will give hope to seekers and that it will challenge those who think that religion and contemporary science are in an insurmountable conflict.

Tihomir Dimitrov – compiler



“The book ***50 NOBEL LAUREATES AND OTHER GREAT SCIENTISTS WHO BELIEVE IN GOD*** is a surprisingly pertinent and interesting collection of comments by important scientists!”

CHARLES TOWNES,
Nobel Laureate in Physics,
inventor of the laser



PART I. NOBEL SCIENTISTS (20th - 21st Century)

1. ALBERT EINSTEIN – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Albert Einstein (1879–1955) was awarded the 1921 Nobel Prize in Physics for his contributions to Quantum Theory and for his discovery of the law of the photoelectric effect. Einstein is one of the founders of modern physics; he is the author of the Theory of Relativity. According to the world media (*Reuters*, December 2000) Einstein is “the personality of the second millennium.”

Nationality: German; later Swiss and American citizen

Education: Ph.D. in physics, University of Zurich, Switzerland, 1905

Occupation: Patent Examiner in the Swiss Patent Office, Bern, 1902-1908; Professor of Physics at the Universities of Zurich, Prague, Bern, and Princeton, NJ.



1. “I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know His thoughts, the rest are details.” (Einstein, as cited in Ronald Clark, *Einstein: The Life and Times*, London, Hodder and Stoughton Ltd., 1973, 33).

2. “We are in the position of a little child entering a huge library filled with books in many different languages. The child knows someone must have written those books. It does not know how. It does not understand the languages in which they are written. The child dimly suspects a mysterious order in the arrangement of the books, but doesn’t know what it is.

That, it seems to me, is the attitude of even the most intelligent human being toward God. We see a Universe marvellously arranged and obeying certain laws, but only dimly understand these laws. Our limited minds cannot grasp the mysterious force that moves the constellations.” (Einstein, as cited in Denis Brian, *Einstein: A Life*, New York, John Wiley and Sons, 1996, 186).

3. “If one purges the Judaism of the Prophets and Christianity as Jesus Christ taught it of all subsequent additions, especially those of the priests, one is left with a teaching which is capable of curing all the social ills of humanity. It is the duty of every man of good will to strive

steadfastly in his own little world to make this teaching of pure humanity a living force, so far as he can.” (Albert Einstein, *Ideas and Opinions*, New York, Bonanza Books, 1954, 184-185).

4. “After all, haven’t the differences between Jew and Christian been overexaggerated by fanatics on both sides? We both are living under God’s approval, and nurture almost identical spiritual capacities. Jew or Gentile, bond or free, all are God’s own.” (Einstein, as cited in H.G. Garbedian, *Albert Einstein: Maker of Universes*, New York, Funk and Wagnalls Co., 1939, 267).

5. “Every one who is seriously involved in the pursuit of science becomes convinced that a Spirit is manifest in the laws of the universe – a Spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble. In this way the pursuit of science leads to a religious feeling of a special sort, which is indeed quite different from the religiosity of someone more naive.” (Einstein 1936, as cited in Dukas and Hoffmann, *Albert Einstein: The Human Side*, Princeton University Press, 1979, 33).

6. “The deeper one penetrates into nature’s secrets, the greater becomes one’s respect for God.” (Einstein, as cited in Brian 1996, 119).

7. “The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer stand rapt in awe, is as good as dead. That deeply emotional conviction of the presence of a superior Reasoning Power, which is revealed in the incomprehensible Universe, forms my idea of God.” (Einstein, as cited in Libby Anfinsen 1995).

8. “My religiosity consists in a humble admiration of the infinitely superior Spirit that reveals itself in the little that we, with our weak and transitory understanding, can comprehend of reality.” (Einstein 1936, as cited in Dukas and Hoffmann 1979, 66).

9. “The more I study science the more I believe in God.” (Einstein, as cited in Holt 1997).

10. Max Jammer (Professor Emeritus of Physics and author of the biographical book *Einstein and Religion*, 2002) claims that Einstein’s well-known dictum,

“Science without religion is lame, religion without science is blind”

can serve as an epitome and quintessence of Einstein’s religious philosophy. (Jammer 2002; Einstein 1967, 30).

11. “The highest principles for our aspirations and judgments are given to us in the Jewish-Christian religious tradition. It is a very high goal which, with our weak powers, we can reach only very inadequately, but which gives a sure foundation to our aspirations and valuations.” (Albert Einstein, *Out of My Later Years*, New Jersey, Littlefield, Adams and Co., 1967, 27).

12. “In view of such harmony in the cosmos which I, with my limited human mind, am able to recognize, there are yet people who say there is no God. But what really makes me angry is that they quote me for the support of such views.” (Einstein, as cited in Clark 1973, 400; and Jammer 2002, 97).

13. Concerning the fanatical atheists Einstein pointed out:

“Then there are the fanatical atheists whose intolerance is of the same kind as the intolerance of the religious fanatics and comes from the same source. They are like slaves who are still feeling the weight of their chains which they have thrown off after hard struggle. They are creatures who – in their grudge against the traditional ‘opium for the people’ – cannot bear the music of the spheres. The Wonder of nature does not become smaller because one cannot measure it by the standards of human moral and human aims.” (Einstein, as cited in Max Jammer, *Einstein and Religion: Physics and Theology*, Princeton University Press, 2002, 97).

14. “True religion is real living – living with all one’s soul, with all one’s goodness and righteousness” (Einstein, as cited in Garbedian 1939, 267).

15. “Certain it is that a conviction, akin to religious feeling, of the rationality or intelligibility of the world lies behind all scientific work of a higher order.

... This firm belief, a belief bound up with deep feeling, in a superior Mind that reveals itself in the world of experience, represents my conception of God.” (Einstein 1973, 255).

16. “Strenuous intellectual work and the study of God’s Nature are the angels that will lead me through all the troubles of this life with consolation, strength, and uncompromising rigor.” (Einstein, as cited in Calaprice 2000, ch. 1).

17. Einstein’s attitude towards Jesus Christ was expressed in an interview, which the great scientist gave to the American magazine *The Saturday Evening Post* (26 October 1929):

“- *To what extent are you influenced by Christianity?*

- As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene.

- *Have you read Emil Ludwig’s book on Jesus?*

- Emil Ludwig’s Jesus is shallow. Jesus is too colossal for the pen of phrasemongers, however artful. No man can dispose of Christianity with a bon mot.

- *You accept the historical Jesus?*

- Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life.” (Einstein, as cited in Viereck 1929; see also Einstein, as cited in the German magazine *Geisteskampf der Gegenwart*, Guetersloh, 1930, S. 235).



2. MAX PLANCK – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Max Planck (1858–1947) won the 1918 Nobel Prize in Physics “for his work on the establishment and development of the theory of elementary quanta.” Max Planck is universally recognized as the father of modern physics; he formulated one of the most important physical theories of the 20th century – Quantum Theory. He also contributed to the progress of the Theory of Relativity and the study of electromagnetic radiation. Planck is a founder of quantum mechanics.

Nationality: German

Education: Ph.D. in physics, University of Munich, Germany, 1879 (at the age of 21)

Occupation: Professor of Physics at the Universities of Munich, Kiel, and Berlin



1. In his famous lecture *Religion and Science* (May 1937) Planck wrote: “Both religion and science need for their activities the belief in God, and moreover God stands for the former in the beginning, and for the latter at the end of the whole thinking. For the former, God represents the basis, for the latter – the crown of any reasoning concerning the world-view.” (Max Planck, *Religion und Naturwissenschaft*, Leipzig: Johann Ambrosius Barth Verlag, 1958, 27).

2. “Religion represents a bond of man to God. It consists in reverent awe before a supernatural Might [Macht], to which human life is subordinated and which has in its power our welfare and misery. To remain in permanent contact with this Might and keep it all the time inclined to oneself, is the unending effort and the highest goal of the believing man. Because

only in such a way can one feel himself safe before expected and unexpected dangers, which threaten one in his life, and can take part in the highest happiness – inner psychical peace – which can be attained only by means of strong bond to God and unconditional trust to His omnipotence and willingness to help.” (Max Planck 1958, 9).

3. Planck concluded his lecture *Religion and Science* (May 1937) with the words: “It is the steady, ongoing, never-slackening fight against scepticism and dogmatism, against unbelief and superstition, which religion and science wage together. The directing watchword in this struggle runs from the remotest past to the distant future: ‘On to God!’ ” (Planck, as cited in Heilbron 1986, 185; see also Planck 1958, 30).

4. “Under these conditions it is no wonder, that the movement of atheists, which declares religion to be just a deliberate illusion, invented by power-seeking priests, and which has for the pious belief in a higher Power nothing but words of mockery, eagerly makes use of progressive scientific knowledge and in a presumed unity with it, expands in an ever faster pace its disintegrating action on all nations of the earth and on all social levels. I do not need to explain in any more detail that after its victory not only all the most precious treasures of our culture would vanish, but – which is even worse – also any prospects at a better future.” (Planck 1958, 7).

5. “But the value of religion exceeds the individual. Not only every man has his own religion but the religion requires its validity for larger community, for nation, race, and the whole mankind. Since God reigns equally over all countries of the world, the whole world with all its treasures and horrors is subdued to Him.” (Planck 1958, 9).

6. Unfortunately, during World War II, in February 1945, Planck’s son Erwin was executed by the Nazis for participation in an unsuccessful attempt to assassinate Adolf Hitler. On 14 March 1945 Planck wrote in a letter to his friend Anton Kippenberg:

“If there is consolation anywhere it is in the Eternal, and I consider it a grace of Heaven that belief in the Eternal has been rooted deeply in me since childhood.

God protect and strengthen you for everything that still may come before this insanity in which we are forced to live reaches its end.” (Planck, as cited in Heilbron 1986, 195-196).

7. “That God existed before there were human beings on Earth, that He holds the entire world, believers and non-believers, in His omnipotent hand for eternity, and that He will remain enthroned on a level inaccessible to human comprehension long after the Earth and everything that is on it has gone to ruins; those who profess this faith and who, inspired by it, in veneration and complete confidence, feel secure from the dangers of life under protection of the Almighty, only those may number themselves among the truly religious.” (Planck, as cited in Staguhn 1992, 152).

8. In his major book *Where Is Science Going?* (1932) Planck pointed out:

“There can never be any real opposition between religion and science; for the one is the complement of the other. Every serious and reflective person realizes, I think, that the religious element in his nature must be recognized and cultivated if all the powers of the human soul are to act together in perfect balance and harmony. And indeed it was not by accident that the greatest thinkers of all ages were deeply religious souls.” (Planck 1977, 168).

9. “As a physicist, that is, a man who had devoted his whole life to a wholly prosaic science, the exploration of matter, no one would surely suspect me of being a fantast. And so, having studied the atom, I am telling you that there is no matter as such! All matter arises and persists only due to a force that causes the atomic particles to vibrate, holding them together in the tiniest of solar systems, the atom.

Yet in the whole of the universe there is no force that is either intelligent or eternal, and we must therefore assume that behind this force there is a conscious, intelligent Mind or Spirit. This is the very origin of all matter.” (Planck, as cited in Eggenstein 1984, Part I; see “Materialistic Science on the Wrong Track”).

10. To the question of *The Observer*, “Do you think that consciousness can be explained in terms of matter?” Max Planck replied:

“No, I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.” (Planck, as cited in de Purucker 1940, ch. 13).

11. Planck believed in life after death, he believed in the existence of “another world, exalted above ours, where we can and will take refuge at any time.” (Planck, as cited in Heilbron 1986, 197).

“Farsighted theologians are now working to mine the eternal metal from the teachings of Jesus and to forge it for all time.” (Planck, as cited in Heilbron 1986, 67).

12. Writing on the complementary relations between science and religion, Max Planck observed: “The one does not exclude the other; rather they are complementary and mutually interacting. Man needs science as a tool of perception; he needs religion as a guide to action.” (Planck, as cited in Schaefer 1983, 84).



3. ERWIN SCHROEDINGER – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Erwin Schroedinger (1887–1961) was granted the 1933 Nobel Prize in Physics “for the discovery of new productive forms of atomic theory.” Schroedinger also contributed to the wave theory of matter and to other fundamentals of quantum mechanics. He is the founder of wave mechanics.

Nationality: Austrian

Education: Ph.D. in physics, University of Vienna, Austria, 1910

Occupation: Professor of Physics at the Universities of Stuttgart, Jena, Berlin, Zurich, Oxford, and Vienna



1. Schroedinger claims that science is a creative game with rules, which are designed by God himself:

“Science is a game – but a game with reality, a game with sharpened knives.

If a man cuts a picture carefully into 1000 pieces, you solve the puzzle when you reassemble the pieces into a picture; in the success or failure, both your intelligences compete.

In the presentation of a scientific problem, the other player is the good Lord. He has not only set the problem but also has devised the rules of the game – but they are not completely known, half of them are left for you to discover or to deduce.

The uncertainty is how many of the rules God himself has permanently ordained, and how many apparently are caused by your own mental inertia, while the solution generally becomes possible only through freedom from its limitations. This is perhaps the most exciting thing in the game.” (Schroedinger, as cited in Moore 1990, 348).

2. “I am very astonished that the scientific picture of the real world around me is very deficient. It gives a lot of factual information, puts all our experience in a magnificently

consistent order, but it is ghastly silent about all and sundry that is really near to our heart, that really matters to us. It cannot tell us a word about red and blue, bitter and sweet, physical pain and physical delight; it knows nothing of beautiful and ugly, good or bad, God and eternity.

Science sometimes pretends to answer questions in these domains, but the answers are very often so silly that we are not inclined to take them seriously.” (Schroedinger 1954, 93).

3. Schroedinger emphatically denies the claim of some theists that the essence of science is atheistic:

“I shall quite briefly mention here the notorious atheism of science. The theists reproach it for this again and again. Unjustly. A personal God can not be encountered in a world picture that becomes accessible only at the price that everything personal is excluded from it.

We know that whenever God is experienced, it is an experience exactly as real as a direct sense impression, as real as one’s own personality. As such He must be missing from the space-time picture. ‘I do not meet with God in space and time’, so says the honest scientific thinker, and for that reason he is reproached by those in whose catechism it is nevertheless stated: ‘God is Spirit’.” (Schroedinger, as cited in Moore 1990, 379; see also Schroedinger’s *Mind and Matter*, Cambridge University Press, 1958, p. 68).

4. Schroedinger maintains that the human technical inventions have caused a deterioration in Nature:

“The grave error in a technically directed cultural drive is that it sees its highest goal in the possibility of achieving an alteration of Nature. It hopes to set itself in the place of God, so that it may force upon the divine will some petty conventions of its dust-born mind.” (Schroedinger, as cited in Moore 1990, 349).

5. In his book *Nature and the Greeks* Schroedinger states:

“Whence came I, whither go I?

Science cannot tell us a word about why music delights us, of why and how an old song can move us to tears.

Science is reticent too when it is a question of the great Unity – the One of Parmenides – of which we all somehow form part, to which we belong. The most popular name for it in our time is God – with a capital ‘G’.

Whence come I and whither go I? That is the great unfathomable question, the same for every one of us. Science has no answer to it.” (Schroedinger 1954, 95-96).

6. Walter Moore (Professor Emeritus of Physical Chemistry at the University of Sydney, Australia) writes that Schroedinger’s best loved quotation from the Vedas is this:

“Who sees the Lord dwelling alike in all beings
Perishing not as they perish
He sees indeed. For, when he sees the Lord
Dwelling in everything, he harms not self by self.
This is the highest way.”

(Walter Moore, *Schroedinger: Life and Thought*, Cambridge University Press, 1990, 349).

Regarding this verse Schroedinger says: “These beautiful words need no commentary. Here mercy and goodness towards all living things (not merely fellow human beings) are glorified as the highest attainable goal – almost in the sense of Albert Schweitzer’s reverence for life.” (Schroedinger, as cited in Moore 1990, 349 and 477).

7. Schroedinger denies Materialism (i.e. the theory that matter is the only reality). Schroedinger affirms that human consciousness is absolutely different from the material bodily processes: “Consciousness cannot be accounted for in physical terms. For consciousness is

absolutely fundamental. It cannot be accounted for in terms of anything else.” (Schroedinger 1984, 334).

8. “Now I shall not keep free of metaphysics, nor even of mysticism; they play a role in all that follows.

We living beings all belong to one another, we are all actually members or aspects of a single Being, which we may in western terminology call God, while in the Upanishads it is called Brahman.” (Schroedinger, as cited in Moore 1990, 477).

In his book *Mind and Matter* Schroedinger writes: “One thing can be claimed in favour of the mystical teaching of the ‘identity’ of all minds with each other and with the Supreme Mind – as against the fearful monadology of Leibniz. The doctrine of identity can claim that it is clinched by the empirical fact that consciousness is never experienced in the plural, only in the singular. Not only has none of us experienced more than one consciousness, but there is also no trace of circumstantial evidence of this ever happening anywhere in the world. If I say that there cannot be more than one consciousness in the same mind, this seems to be blunt tautology – we are quite unable to imagine the contrary.” (Schroedinger 1958).

9. The science writer Ken Wilber states: “My book *Quantum Questions* centered on the remarkable fact that virtually every one of the great pioneers of modern physics - men like Einstein, Schroedinger and Heisenberg - were spiritual *mystics* of one sort or another, an altogether extraordinary situation. The hardest of the sciences, physics, had run smack into the tenderest of religions, mysticism. Why? And what exactly was mysticism, anyway?

So I collected the writings of Einstein, Heisenberg, Schroedinger, Louis de Broglie, Max Planck, Niels Bohr, Wolfgang Pauli, Sir Arthur Eddington, and Sir James Jeans. The scientific genius of these men is beyond dispute (all but two were Nobel laureates); what is so amazing, as I said, is that they all shared a profoundly spiritual or mystical worldview, which is perhaps the last thing one would expect from pioneering scientists.” (Wilber 1998, 16).

See Schroedinger’s books:

- *My View of the World*. Cambridge University Press, 1964.
- *Mind and Matter*. Cambridge University Press, 1958.
- *What Is Life?* New York: Doubleday, 1956.



4. WERNER HEISENBERG – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Werner Heisenberg (1901–1976) was awarded the 1932 Nobel Prize in Physics “for the creation of quantum mechanics, the application of which has, inter alia, led to the discovery of the allotropic forms of hydrogen.” In 1927 Heisenberg published the famous *principle of uncertainty (indeterminacy)* that bears his name.

Nationality: German.

Education: Ph.D. in physics, University of Munich, Germany, 1923; Dr. Phil. Habil., University of Goettingen, Germany, 1924.

Occupation: Professor of Physics at the Universities of Copenhagen (Denmark), Leipzig, Berlin, Goettingen, and Munich.



1. "The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you." ["Der erste Trunk aus dem Becher der Naturwissenschaft macht atheistisch, aber auf dem Grund des Bechers wartet Gott."] (Heisenberg, as cited in Hildebrand 1988, 10).

2. In his autobiographical article in the journal *Truth*, Henry Margenau (Professor Emeritus of Physics and Natural Philosophy at Yale University) pointed out: "I have said nothing about the years between 1936 and 1950. There were, however, a few experiences I cannot forget. One was my first meeting with Heisenberg, who came to America soon after the end of the Second World War. Our conversation was intimate and he impressed me by his deep religious conviction. He was a true Christian in every sense of that word." (Margenau 1985, Vol. 1).

3. In his article *Scientific and Religious Truth* (1973) Heisenberg affirmed:

"In the history of science, ever since the famous trial of Galileo, it has repeatedly been claimed that scientific truth cannot be reconciled with the religious interpretation of the world. Although I am now convinced that scientific truth is unassailable in its own field, I have never found it possible to dismiss the content of religious thinking as simply part of an outmoded phase in the consciousness of mankind, a part we shall have to give up from now on. Thus in the course of my life I have repeatedly been compelled to ponder on the relationship of these two regions of thought, for I have never been able to doubt the reality of that to which they point." (Heisenberg 1974, 213).

4. "Where no guiding ideals are left to point the way, the scale of values disappears and with it the meaning of our deeds and sufferings, and at the end can lie only negation and despair.

Religion is therefore the foundation of ethics, and ethics the presupposition of life." (Heisenberg 1974, 219).

5. Einstein believed in strict causality till the end of his life. In his last surviving letter to Einstein, Heisenberg writes that while in the new quantum mechanics Einstein's beloved causality principle is baseless, "We can console ourselves that the good Lord God would know the position of the particles, and thus He could let the causality principle continue to have validity." (Heisenberg, as cited in Holton 2000, vol. 53).

See also Heisenberg's articles:

- Heisenberg, Werner. 1970. "Erste Gespraechе ueber das Verhaeltnis von Naturwissenschaft und Religion (1927)." Werner Trutwin, ed. *Religion-Wissenschaft-Weltbild*. Duesseldorf: Patmos-Verlag, pp. 23-31. (Theologisches Forum. Texte fuer den Religionsunterricht 4.)

- Heisenberg, Werner. 1973. "Naturwissenschaftliche und religioese Wahrheit." *Frankfurter Allgemeine Zeitung*, 24 Maerz, pp. 7-8. (Speech before the Catholic Academy of Bavaria, on acceptance of the Guardini Prize, 23 March 1973).

- Heisenberg, Werner. 1968. "Religion und Naturwissenschaft." Bayer, Leverkusen. *Sofort-Kongress-Dienst* 24, 1-2.

- Heisenberg, Werner. 1969. "Kein Chaos, aus dem nicht wieder Ordnung wuerde. Drei Atomphysiker diskutieren ueber Positivismus, Metaphysik und Religion." *Die Zeit* 24, No. 34, 29-30.



5. ROBERT MILLIKAN – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Robert Andrews Millikan (1868–1953) won the 1923 Nobel Prize in Physics “for his work on the elementary charge of electricity and on the photoelectric effect.” Millikan determined the charge of the electron and verified *Einstein’s photoelectric equation*.

Nationality: American

Education: Ph.D. in physics, Columbia University, NY, 1895

Occupation: Professor of Physics at the University of Chicago and California Institute of Technology



1. In his *Autobiography* (Chapter 21 “The Two Supreme Elements in Human Progress”) Robert Millikan wrote: “Human well-being and all human progress rest at bottom upon two pillars, the collapse of either one of which will bring down the whole structure. These two pillars are the cultivation and the dissemination throughout mankind of 1) the spirit of religion, and 2) the spirit of science (or knowledge).” (Millikan 1950, 279).

2. “The practical preaching of modern science - and it is the most insistent and effective preacher in the world today - is extraordinarily like the preaching of Jesus. Its keynote is service, the subordination of the individual to the good of the whole. Jesus preached it as a duty - for the sake of world-salvation. Science preaches it as a duty – for the sake of world-progress.

Jesus also preached the joy and the satisfaction of service. ‘He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.’ ” (Millikan, as cited in Kargon 1982, 147).

3. In an interview, entitled “A Scientist’s God” (*Collier’s*; October 24, 1925) Millikan stated:

“This much I can say with definiteness - namely, that there is no scientific basis for the denial of religion - nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of ignorance.

The first important quarrel of this sort arose over the advancing by Copernicus of his theory that the earth, instead of being a flat plane and the center of the universe, was actually only one of a number of little planets, rotating once a day upon its axis and circling once a year about the sun. Copernicus was a priest - the canon of a cathedral - and he was primarily a religious rather than a scientific man. He knew that the foundations of real religion are not laid where scientific discoveries of any kind can disturb them. He was persecuted, not because he went against the teachings of religion but because under his theory man was not the center of the universe and this was most displeasing news to a number of egoists.” (Millikan 1925).

4. “To me it is unthinkable that a real atheist could be a scientist.” (Millikan, as cited in Grounds 1945, 22).

“I have never known a thinking man who did not believe in God.” (Millikan 1925).

5. In his *Autobiography* Millikan wrote:

“But I wish to go a step farther, for someone asks, ‘Where does the idea of God come in? Isn’t it a part of religion?’.

Yes, I think it is, and I should like to reply in three different ways to the question here raised.

My first answer is taken directly from Holy Writ and reads: ‘No man hath seen God at any time. If a man says I love God and hateth his brother he is a liar: for he that loveth not his

brother whom he hath seen, how can he love God whom he hath not seen?' In other words, one's attitude toward God is revealed by and reflected in his attitude toward his brother men.

My second answer is taken from Dean Shailer Mathews, head of the Baptist Divinity School of the University of Chicago. To the inquiry, 'Do you believe in God?' he replied, '**That, my friend, is a question which requires an education rather than an answer.**'

My third form of reply is my own and reads: Thousands of years ago Job saw the futility of finite man's attempting to *define* God when he cried, 'Can man with searching find out God?'. Similarly, wise men ever since have always looked in amazement at the wonderful orderliness of nature and then recognized their own ignorance and finiteness and have been content to stand in silence and in reverence before the Being who is *immanent in Nature*, repeating with the psalmist, 'The fool hath said in his heart, there is no God.' " (Millikan 1950, 286-287).

6. "Religion and science, then, in my analysis are the two great sister forces which have pulled, and are still pulling, mankind onward and upward" (Millikan 1950, 286).

7. "The impossibility of real science and real religion ever conflicting becomes evident when one examines the purpose of science and the purpose of religion. The purpose of science is to develop – without prejudice or preconception of any kind – a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind." (Millikan 1925).

8. "It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers." (Millikan, as cited in Kargon 1982, 146).

9. "Just how we fit into the plans of the Great Architect and how much he has assigned us to do we do not know.

Fit in we certainly do somehow, *else we would not have a sense of our own responsibility*. A purely materialistic philosophy is to me the height of unintelligence.

It is our sense of responsibility for playing our part to the best of our ability that makes us Godlike." (Millikan 1950, 277-278).

10. "Our scientific knowledge compared with what we knew a hundred years ago is very great, but compared with what there is to be known it is trivial. The map of the earth used to have on it many great, blank spaces marked 'unexplored.' Now there are very few of them.

The map of science is still a great blank sheet with only here and there a dot to show what has been charted; and the more we investigate the more we see how far we are from any real comprehension of it all, and the clearer we see that in the very admission of our ignorance and finiteness, we recognize the existence of a Something, a Power, a Being in whom and because of whom we live and move and have our being – a Creator by whatever name we may call Him." (Millikan 1925).

11. "Many of our great scientists have actually been men of profound religious convictions and life: Sir Isaac Newton, Michael Faraday, James Clerk Maxwell, Louis Pasteur. All these men were not only religious men, but they were also faithful members of their communions. For the most important thing in the world is a belief in moral and spiritual values – a belief that there is a significance and a meaning to existence – a belief that we are going somewhere! These men could scarcely have been so great had they been lacking in this belief." (Millikan 1925).

12. "I have, in effect, fingerprinted God in the heavens. I found a Creator continually on the Job. I bear witness that the teachings of science are extraordinarily like the preaching of Jesus in that nature is at bottom benevolent and good." (Millikan, as cited in Neff 1952, 20).

13. In *Science and Religion* (Yale University Press, 1930) Millikan stated: “Science began to show us a universe of orderliness and of the beauty that goes with order, a universe that knows no caprice, a universe that behaves in a knowable and predictable way, a universe that can be counted upon; in a word, a God who works through law.” (Millikan 1930a, 79).

14. Millikan claims that the essence of the Christian religion can be found “in the life and the teachings of Jesus – in the attitude of *altruistic idealism* (the psychologist may want to call it extrovertness, the common man simply *unselfishness*) which was the sum and substance of His message. He states it in the Golden Rule, ‘Whatsoever ye would that men should do to you, do ye even so to them.’ ” (Millikan 1950, 280).

15. “Science dominated by the spirit of religion is the key to progress and the hope of mankind.” (Millikan, as cited in Kargon 1982, 147).



6. CHARLES TOWNES – NOBEL LAUREATE IN PHYSICS

Nobel Prize: The inventor of the laser, Charles Hard Townes (born 1915) received the 1964 Nobel Prize in Physics “for his fundamental work in the field of quantum electronics, which has led to the construction of oscillators and amplifiers based on the maser-laser principle.” Charles Townes is the founder of laser science.

Nationality: American

Education: Ph.D. in physics, California Institute of Technology, 1939

Occupation: Researcher at Bell Telephone Laboratories, NJ; Professor of Physics at Columbia University, MIT, and University of California



1. To the inquiry, “What do you think about the existence of God?” Charles Townes gave the following answer: “I strongly believe in the existence of God, based on intuition, observations, logic, and also scientific knowledge.” (Townes 2002a).

2. “Science, with its experiments and logic, tries to understand the order or structure of the universe. Religion, with its theological inspiration and reflection, tries to understand the purpose or meaning of the universe. These two are cross-related. Purpose implies structure, and structure ought somehow to be interpretable in terms of purpose.

At least this is the way I see it. I am a physicist. I also consider myself a Christian. As I try to understand the nature of our universe in these two modes of thinking, I see many commonalties and crossovers between science and religion. It seems logical that in the long run the two will even converge.” (Townes 2001, 296).

3. In his autobiographical book *Making Waves* (New York: American Institute of Physics Press, 1995) Charles Townes wrote:

“You may well ask: Just where does God come into this?

Perhaps my account may give you some answers, but to me it is almost a pointless question. If you believe in God at all, there is no particular ‘where’, He is always there, everywhere, He is in all of these things. To me, God is personal yet omnipresent. A great source of strength, He has made an enormous difference to me.” (Townes 1995).

4. “There is a tremendous emotional experience in scientific discovery which I think is similar to what some people would normally describe as religious experience, a revelation.

In fact, it seems to me, a revelation can be viewed as a sudden discovery of understanding of man and man’s relation to his universe, to God, and his relation to other men.” (Townes 1963, p. 37).

5. “I think all of science, in a sense, comes from belief in order in the universe. That’s part of scientific faith, that there is order and reliability, and so on, and that’s part of the Judeo-Christian tradition, that there is one God.” (Townes, as cited in Palmer 1997, vol. 17).

6. Concerning the problem of the origin of life, Prof. Townes pointed out: “Life may be very improbable, but it did happen and it happened in accordance with physical laws, and physical laws are laws that God made.” (Townes, as cited in Palmer 1997, vol. 17).

7. In his lecture *The Convergence of Science and Religion*, delivered at the conference “Science and the Spiritual Quest” (19 April 2002, Paris), Charles Townes said:

“Science and Religion are often viewed as separate aspects of our beliefs and understanding. But religion is an attempt to understand the purpose of our universe and science – an attempt to understand its nature and characteristics, so the two are necessarily related.

I will try to discuss the parallelism and increasingly strong interaction of science and religion which I visualize, along with the possibility of their ultimately merging into a more unified understanding of both the purpose and the nature of our universe.” (Townes 2002b).

8. With regard to the question of the origin of life, Charles Townes says: “In my view, the question of origin seems to be left unanswered if we explore from a scientific view alone. Thus, I believe there is a need for some religious or metaphysical explanation. I believe in the concept of God and in His existence.” (Townes 1995).

9. In her famous cover article “Science finds God” (*Newsweek*, 27 July 1998) Sharon Begley cited the words of Charles Townes:

“As a religious person, I strongly sense the presence and actions of a creative Being far beyond myself and yet always personal and close by.” (Townes, as quoted in Begley 1998, 47).

Begley wrote, “Townes believes that recent discoveries in cosmology reveal ‘a universe that fits religious views’ – specifically, that ‘somehow intelligence must have been involved in the laws of the universe’.” (Begley 1998, 47).

10. “Religion, with its theological reflection, builds on faith. Science too builds on faith. How? For successful science of the type we know, we must have faith that the universe is governed by reliable laws and, further, that these laws can be discovered by human inquiry. The logic of human inquiry is trustworthy only if nature is itself logical. Science operates with the faith that human logic can in the long run understand nature’s laws and that they are dependable. This is the faith of reason.

We scientists work on the basis of a fundamental assumption regarding reason in nature and reason in the human mind, an assumption that is held as a cardinal principle of faith. Yet this faith is so automatically and generally accepted that we hardly recognize it as an essential basis for science.” (Townes 2001, 300).

11. “Science wants to know the mechanism of the universe, religion – the meaning. The two cannot be separated.” (Townes, as cited in Easterbrook 1997, 891).



7. ARTHUR SCHAWLOW – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Arthur Schawlow (1921–1999) co-inventor of the laser, won the 1981 Nobel Prize in Physics for his contribution to the development of laser spectroscopy and for his revolutionary work in the spectroscopic analysis of the interaction of electromagnetic radiation with matter. Schawlow and Charles Townes hold the original patent for the laser; they are the founders of laser science.

Nationality: American

Education: Ph.D. in physics, University of Toronto, Canada, 1949

Occupation: Researcher at Columbia University and Bell Telephone Laboratories, NJ; Professor of Physics at Stanford University



1. Arthur Schawlow described the relationship between religion and science in the following way:

“Religion is founded on faith. It seems to me that when confronted with the marvels of life and the universe, one must ask why and not just how. The only possible answers are religious. For me that means Protestant Christianity, to which I was introduced as a child and which has withstood the tests of a lifetime.

But the context of religion is a great background for doing science. In the words of Psalm 19, ‘The heavens declare the glory of God and the firmament showeth his handiwork’. Thus scientific research is a worshipful act, in that it reveals more of the wonders of God’s creation.” (Schawlow, as cited in Margenau and Varghese, 1997, 105-106; and in Templeton 1994).

2. “We are fortunate to have the Bible, and especially the New Testament, which tells us so much about God in widely accessible human terms.” (Schawlow, as cited in Margenau and Varghese, 1997, 107).

“I find a need for God in the universe and in my own life.” (Schawlow, as cited in Margenau and Varghese, 1997, 107).

3. “There are enormously different cults and religious sects, and I think it’s not unreasonable, because I think God – if He’s as wonderful as we believe – is also very complex, and that different people have to see Him differently.

You can’t expect a peasant and a philosopher to have the same picture of God. I think God is big enough to cover them all, even for science writers – they can have their picture of God.” (Schawlow 1998, Chapter I, Part 5).

4. “The imitation of Jesus is the way to save your life, I think. Beyond that I don’t know.” (Schawlow, as cited in Brian 1995, 242).

5. “The world is just so wonderful that I can’t imagine it was just having come by pure chance.” (Schawlow 1998, Chapter I, Part 5).



8. WILLIAM PHILLIPS – NOBEL LAUREATE IN PHYSICS

Nobel Prize: William D. Phillips (born 1948) was granted the 1997 Nobel Prize in Physics “for development of methods to cool and trap atoms with laser light” and the 1998 Arthur Schawlow Prize in Laser Science.

Nationality: American

Education: Ph.D. in physics, MIT, 1976

Occupation: Group Leader of the Laser Cooling and Trapping Group in the Physics Laboratory of the National Institute of Standards and Technology (1998-present); Distinguished Professor of Physics at the University of Maryland (2001-present)



1. “I believe in God. In fact, I believe in a personal God who acts in and interacts with the creation. I believe that the observations about the orderliness of the physical universe, and the apparently exceptional fine-tuning of the conditions of the universe for the development of life suggest that an intelligent Creator is responsible.

I believe in God because of a personal faith, a faith that is consistent with what I know about science.” (Phillips 2002b).

2. In his lecture *Ordinary Faith, Ordinary Science*, delivered at the conference “Science and the Spiritual Quest” (20 April 2002, Paris), Dr. Phillips said:

“Many scientists are also people with quite conventional religious faith. I, a physicist, am one example. I believe in God as both creator and friend. That is, I believe that God is personal and interacts with us.” (Phillips 2002a).

3. To the question, “What do you think should be the relationship between science and religion? Why do you think so?” Prof. Phillips replied:

“This is a complex question about which others, more wise than I, have written entire books. For the most part, I believe that science and religion deal with different kinds of questions using different (but not completely different) methods. Science addresses questions about how things work, the history of development of the universe, and the like. Religion addresses questions about ultimate meaning, about what ought to be the relationship among people, and between people and God.

I do not mean to say that there is no relationship between science and religion. There are areas where religious/moral decisions need to be informed by scientific facts. I also believe that God is revealed in part through the observations we make on the creation.” (Phillips 2002b).

4. On March 6, 1998, William Phillips and Stephen Hawking took part in the Millennium Lecture Series in the White House. To the question, “Dr. Phillips, why does the universe obey any laws at all?” William Phillips replied:

“Well, that’s a really good question. It’s the kind of question that has intrigued and vexed scientists and, I suppose, philosophers and theologians for a long time. It’s really quite remarkable.

All of the wonderful things Professor Hawking talked about can actually be described in a very small number of relatively simple equations and then a lot of complicated mathematics. Why is it that the universe is so simple? Why is it that it follows mathematical laws?

Well, people have speculated about this, and one possible answer is that if the universe had been any different from what it is, we wouldn’t be here. That is, if the laws of the universe hadn’t been what they are or if there were no laws at all, it would have been impossible for life to have evolved. It would have been impossible for us to have evolved to the point that we could ask that question. So that’s sometimes called the ‘anthropic principle.’ Not perhaps to put too much emphasis on people, but it probably applies to amoebas as well, that they wouldn’t have been able to evolve either.

On the other hand, there is another answer, which isn't actually that far from that answer, and if you're a person with religious faith, as I am, you could answer that the reason we have a universe that follows laws is because God decided to make the universe in that way, because God wanted us to develop the way we have and to evolve in the way that we have; and that this is, of course, a philosophical and theological answer and it has more to do with one's faith than one's scientific conclusions, but it's an answer that I like very much and that I don't find very different from the first one." (Phillips 1998a).

5. "I'm strongly of the conviction that God is personal, and this is the foundation of my faith." (Phillips, as cited in Witham 2001).

"Being an ordinary scientist and an ordinary Christian seems perfectly natural to me. It is also perfectly natural for the many scientists I know who are also people of deep religious faith." (Phillips, as cited in Christie 2002).

6. "Religion tells us how to relate to each other and science shows us how God constructed the universe." (Phillips 1999).

"Some things about science give you the impossibility of ruling out divine intervention." (Phillips, as cited in Witham 2001).

William Phillips delivered two lectures at the American Scientific Affiliation 54th Annual Meeting (August 1999, John Brown University, Arkansas): *Testifying to God's Goodness through Science and Technology* and *Almost Absolute Zero: The Story of Laser Cooling and Trapping* (Phillips 1999).

7. "There are probably more Nobel Laureates who are people of faith than is generally believed. Most people in most professions don't make a special point to make their religious views known, since these are very personal." (Phillips 2002c).

8. Dr. Phillips thinks that science can only show our way to God but cannot explicate God's essence, the way the latter is explicated in the Bible: "It's difficult to see how science will point to a Creator who wants a personal relationship with us, who loves us, who wants us to love each other, who has expectations for us that come to us by the wisdom of Scriptures." (Phillips, as cited in Witham 2001).



9. SIR WILLIAM H. BRAGG – NOBEL LAUREATE IN PHYSICS

Nobel Prize: William Henry Bragg (1862–1942) was awarded the 1915 Nobel Prize in Physics for his contribution to the analysis of crystal structures by means of X-rays.

Nationality: British

Education: M.A., Cambridge University, 1884

Occupation: Professor of Physics at the Universities of Adelaide, Leeds, and London; President of the Royal Society of London (1935-1940)



1. "Christ's rule and example showed God as our Father and us as His children, a society in which love governs all.

Then if we seek a rule of conduct we should think of what we should like children to be like and what we should wish them to do. We like them to be hardworking, eager, cheerful, sympathetic. We like them to enjoy themselves thoroughly.

We must be sad and in pain sometimes, but let us be happy as much and whenever we can, and whilst we are well and happy let us help all who are not. The more we strive to enjoy ourselves the more happiness we shall be able to communicate to others. For we trust that this life is a preparation: not a final probation.” (Bragg, as cited in Caroe 1979, 164).

2. “From religion comes a man’s purpose; from science, his power to achieve it. Sometimes people ask if religion and science are not opposed to one another. They are: in the sense that the thumb and fingers of my hand are opposed to one another. It is an opposition by means of which anything can be grasped.” (Bragg, as cited in Caroe 1979, 161).

3. In his lecture *Science and Faith* (1941) Bragg said:

“Science is experimental, moving forward step-by-step, making trial and learning through success and failure. Is not this also the way of religion, and especially of the Christian religion? The writings of those who preach the religion have from the very beginning insisted that it is to be proved by experience. If a man is drawn towards honour and courage and endurance, justice, mercy, and charity, let him follow the way of Christ and find out for himself. No findings in science hinder him in that way.” (Bragg, as cited in Lindberg and Numbers 1986, 437).

4. “Conviction of the truth of any faith, so far as a man can measure the truth, is to be gained by practice, and it is here that the scientist finds an illustration in his own work.

Every man, in the circle in which he finds himself, it may be a small circle, his means may be small also, can try the Christian way, and discover for himself and acquire his own convictions. He tests his faith.

As to the actual mode of the experiment, I will say nothing. We all know it well already: it has been enshrined in a thousand testimonies; it has been displayed in countless lives; it is all included in the lovely words of St. Paul, simple though they are: ‘And the greatest of these is charity’.” (Bragg, as cited in Caroe 1979, 170).

5. Bragg’s daughter Gwendolen Mary Caroe wrote about her father’s faith:

“Religious faith to W. H. Bragg was the willingness to stake his all on the hypothesis that Christ was right, and test it by a lifetime’s experiment in charity.” (Caroe 1979, 161-163).

6. In 1940 Bragg identified ‘two sad mistakes’ current in science-religion debates: “The one is to suppose that science, that is to say, the study of Nature, leads to materialism. The other that the worship of God can be carried on without the equipment which science provides.” (Bragg, as cited in Lindberg and Numbers 1986, 436).



10. GUGLIELMO MARCONI – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Guglielmo Marconi (1874–1937) received the 1909 Nobel Prize in Physics for his invention of the first successful system of wireless telegraphy. Marconi is the inventor of the radio; his revolutionary work made possible the electronic communications of the modern world.

Nationality: Italian

Education: Privately educated physicist at Bologna, Florence, and Leghorn (Italy)

Occupation: Inventor and entrepreneur, Italy



1. “The more I work with the powers of Nature, the more I feel God’s benevolence to man; the closer I am to the great truth that everything is dependent on the Eternal Creator and Sustainer; the more I feel that the so-called science, I am occupied with, is nothing but an expression of the Supreme Will, which aims at bringing people closer to each other in order to help them better understand and improve themselves.” (Marconi, as cited in Maria Cristina Marconi 1995, 244).

2. In his letter to his wife Maria Cristina (London, 17 March 1927) Marconi wrote:

“I know how much you love and cherish the beautiful Nature – the expression of God’s Will – where one can find the ideal eternal values: the Truth, the Beauty and the Good (and you possess the three of them).

The harmonious unity of causes and laws forms the Truth; the harmonious unity of lines, colors, sounds, and ideas forms the Beauty; while the harmony of emotions and the will forms the Good, which in being the ultimate expression of the Eternal and Supreme Creator brings man to completion and drives us to seek absolute perfection.” (Marconi, as cited in Maria Cristina Marconi 1995, 260).

3. “Every step, science makes, brings us ever new surprises and achievements. And yet science is like a faint light of a lantern flickering in a deep and thick forest, through which humanity struggles to find its way to God. It is only faith that can lead it to light and serve as a bridge between man and the Absolute.

I am proud to be a Christian. I believe not only as a Christian, but as a scientist as well. A wireless device can deliver a message through the wilderness. In prayer the human spirit can send invisible waves to eternity, waves that achieve their goal in front of God.” (Marconi, as cited in Popov 1992, 298).

4. In a letter to his wife Maria Cristina (Paris, 1 April 1927) Marconi said: “Do not think that I am ungrateful to God for His goodness and benevolence, to which I owe so much, everything. But God has given me this eternal and almighty love and I feel that He has done it for my own good and, I dare believe, for yours too.” (Marconi, as cited in Maria Cristina Marconi 1995, 248).

5. “I believe it would be a great tragedy if men were to lose their faith in prayer. Without the help of prayer I might perhaps have failed where I have succeeded. In allowing me to attain what I have done, God has made of me merely an instrument of His own will, for the revelation of His own Divine power.” (Marconi 1942, 20-21).

6. Concerning the problem of the origin of life and the failure of science to solve it, Marconi said:

“The mystery of life is certainly the most persistent problem ever placed before the mind of man. There is no doubt that from the time humanity began to think, it has occupied itself with the problem of its origin and its future – which is undoubtedly the problem of life. The inability of science to solve it is absolute. This would be truly frightening, if it were not for faith.” (Marconi 1934).

“Science alone is unable to explain many things, and most of all, the greatest of mysteries – the mystery of our existence. I believe, not only as a Catholic, but also as a scientist.” (Marconi, as cited in Morrow 1949, 14a).



11. ARTHUR COMPTON – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Arthur Holly Compton (1892–1962) was granted the 1927 Nobel Prize in Physics for his discovery of *the Compton effect*, i.e. the change in the wavelength of X-rays when they collide with electrons. This effect is caused by the transfer of energy from the photon to the electron. Its discovery in 1922 confirmed the dual nature of electromagnetic radiation as both a wave and a particle.

Nationality: American

Education: Ph.D. in physics, Princeton University, NJ, 1916

Occupation: Professor of Physics at the Universities of Minnesota, Washington, and Chicago; researcher at Cambridge University



1. In his article “Science and the Supernatural” (1946) Compton said:

“From earliest childhood I have learned to see in Jesus the supreme example of one who loves his neighbors and expresses that love in actions that count, who knows that people can find their souls by losing themselves in something of great value, who will die rather than deny the truth in favor of the popular view held by his most respected contemporaries. That Jesus’ spirit lives so vitally in men today makes me hope that by following in his footsteps in my small way I also may live forever.” (Compton, as cited in Johnston 1967, 372).

2. “The Christian’s God is the God of love. ‘God is love; and he who ever continues in love keeps in union with God, and God with him.’ Perhaps one should explain that by Christian love is meant not a physical passion nor a sentiment of adoration and admiration, but a friendliness that expresses itself in doing good to one’s neighbors. Prayer to the God of love means a thoughtful consideration of how such good can best be done. The action resulting from such a prayer is the highest worship of the God of love.” (Compton, as cited in Johnston 1967, 373).

“When we pray to our fatherly God it is common experience that we receive courage and strength to do deeds of friendliness toward his children.” (Compton, as cited in Johnston 1967, 370).

3. Commenting on the first verse of the Bible in *Chicago Daily News* (12 April 1936), Arthur Compton stated his religious views: “For myself, faith begins with the realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence. An orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered: ‘In the beginning God...’ [Genesis 1, 1].” (Compton 1936).

4. “If religion is to be acceptable to science it is important to examine the hypothesis of an Intelligence working in nature. The discussion of the evidences for an intelligent God is as old as philosophy itself.

The argument on the basis of design, though trite, has never been adequately refuted. On the contrary, as we learn more about our world, the probability of its having resulted by chance processes becomes more and more remote, so that few indeed are the scientific men of today who will defend an atheistic attitude.” (Compton 1935, 73).

5. “To me God appears in three aspects, all of which are closely related. The **first aspect** of God is universally recognized. It is simply the best one knows, to which he devotes his life. This best includes the love of one’s fellow men, particularly those for whom one has some special responsibility. It includes truth of whatever kind may serve as a guide to life.

The **second aspect** of God that I recognize is the basis of existence and of life and of motivation, which I think of as a conscious Power. This Power appears to me as having a

special concern for its conscious creatures who share the responsibility for shaping their part of the world.

More particularly, I follow Jesus' teaching that this Power that is the basis of existence holds toward me and all other persons the attitude of a wise and loving father. This recognition of a kind of kinship with the Creator-God is for me a matter of vital importance.

As God's children, all men are endowed by their Creator with certain inalienable rights. This Christian basis for the dignity of man is shared by all who recognize the fatherhood of God, whether or not they are called by the name of 'Christian.' It is a basis for a brotherhood that includes all men, since all are objects of God's concern.

The **third aspect** of God that I recognize is that which shows itself in the lives of noble men. It is in their lives that I see exemplified the virtues to which I would commit my own life.

For me the outstanding example of these noble men is Jesus. His teaching and the example of his life form the most reliable guide that I have found for shaping my own actions. It is because I accept his leadership that I call myself a Christian.

I see him as the Everest among the world's many high mountains. As I know Jesus he shows in his life those qualities that seem to me of highest value: love of neighbor as expressed in helpful service, hope for the future that inspires his followers, faith in God and fellowmen. Born of this love and hope and faith is his noble self-sacrifice that others may live." (Compton 1956, 344-347).

6. "What nobler ambition can one have than to cooperate with his Maker in bringing about a better world in which we live?"

When we view men's actions in the light of science we are thus presented with a new hope. Loyalty to our Maker, who has given us the ability, opportunity, and responsibility to mold our lives and our world according to a more perfect pattern cannot but inspire us to work with him heart and soul toward this great end." (Compton 1935, 119).

7. "In their essence there can be no conflict between science and religion. Science is a reliable method of finding truth. Religion is the search for a satisfying basis for life." (Compton, as cited in Johnston 1967, 374).

8. "There is an immense difference between a good religion and a bad religion in the satisfactions and disappointments to which they lead. The main difference is the nature of the values or the kind of spirit that the religion inspires. The true God is the spirit that is found to be of lasting value, so that when the test comes one can feel that whatever may happen he has spent his life for the best that he knows." (Compton, as cited in Johnston 1967, 374).

9. "Science has created a world in which Christianity is a necessity." (Compton, as cited in Fosdick 1961, ch. 16).

"I believe that in its insistence on the inherent value of individual men and women Christianity has the key to survival and the good life in the modern world." (Compton 1956, 344).

See also Compton's articles:

- "The Need for God in an Age of Science," in Morris, Audrey Stone, *One Thousand Inspirational Things*, (Chicago: 1948), pp. 146-147.

- "The Religion of a Scientist," *Sermons in Brief*, 1: 1, (January 1940), pp. 88-98.

- "Why I Believe in Immortality," *This Week*, (Sunday supplement to the New Orleans' *The Sunday Item-Tribune*; April 12, 1936), 5 ff. Reprinted in *Christian Science Sentinel*, 62: 32, (August 6, 1960), 1411.

- *Science and Christian Education*, Board of Christian Education of the Presbyterian Church in the United States of America, 1938. Publication of an address delivered before the 150th General Assembly of the Presbyterian Church, May 30, 1938.

- Compton, A. H. et al., 1949. *Man's Destiny in Eternity*. A Book from a Symposium (The Garvin lectures). Boston: Beacon Press.

- "Life After Death: from the Point of View of a Scientist," *The Presbyterian Banner*, 117-39, (March 26, 1931), 10 ff.

- "The Need for Building a Christian World Community," *Hyde Park Baptist News*, 2: 24, (February 25, 1938), p. 1.



12. ARNO PENZIAS – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Arno Penzias (born 1933) won the 1978 Nobel Prize in Physics for the discovery of *cosmic microwave background radiation*, which supported the Big Bang theory of the creation of the Universe.

Nationality: German; later American citizen

Education: Ph.D. in physics, Columbia University, 1962

Occupation: Researcher and Administrator at Bell Laboratories, NJ



1. "If there are a bunch of fruit trees, one can say that whoever created these fruit trees wanted some apples. In other words, by looking at the order in the world, we can infer purpose and from purpose we begin to get some knowledge of the Creator, the Planner of all this. This is, then, how I look at God. I look at God through the works of God's hands and from those works imply intentions. From these intentions, I receive an impression of the Almighty." (Penzias, as cited in *'The God I Believe in'*, Joshua O. Haberman - editor, New York, Maxwell Macmillan International, 1994, 184).

2. In an interview published in the anthology *'The God I Believe in'* (1994), Penzias talks about his religious views and the Mount Sinai, where God gave the Ten Commandments to the entire Jewish nation – 3 million people:

Q: *You referred before to Sinai. This brings up one of the most complex problems – revelation. Do you think that God revealed Himself at Sinai?*

PENZIAS: Or, maybe God always reveals Himself? Again I think as Psalm 19, 'the heavens proclaim the glory of God,' that is, God reveals Himself in all there is. All reality, to a greater or lesser extent, reveals the purpose of God. There is some connection to the purpose and order of the world in all aspects of human experience.

Q: *When you read or hear the Torah, is it to you the word of Moses or the word of God?*

PENZIAS: Well, to me it is the word of Moses and the word of God through Moses.

Q: *Then why did Sinai happen?*

PENZIAS: I don't have a good answer, except that Sinai was important for Judaism and important for the future of the world. It was a place where God chose the Jews, but the Jews also chose God. It was a historical moment in which a spiritual connection was made.

Q: *Jewish speculations about the hereafter involve the Messiah. Do you believe in such a redeemer or final redemption from all evil here on earth?*

PENZIAS: Yes. I believe the world has a purpose, hopefully a good purpose. So I think that a Messiah is necessary to help achieve a purposeful world." (Penzias, as cited in *'The God*

I Believe in', Joshua O. Haberman - editor, New York, Maxwell Macmillan International, 1994, 188-190).

3. In connection with the Big Bang theory and the issue of the origin of our highly ordered universe, on March 12, 1978, Dr. Penzias stated to the *New York Times*:

“The best data we have are exactly what I would have predicted, had I had nothing to go on but the five books of Moses, the Psalms, the Bible as a whole.” (Penzias, as cited in Bergman 1994, 183; see also Brian 1995, 163).

Arno Penzias’ research into astrophysics has caused him to see “evidence of a plan of divine creation” (Penzias, as cited in Bergman 1994, 183).

4. In an interview published in the scientific anthology *The Voice of Genius* (1995), Dr. Penzias says:

“Penzias: The Bible talks of purposeful creation. What we have, however, is an amazing amount of order; and when we see order, in our experience it normally reflects purpose.

Brian: *And this order is reflected in the Bible?*

Penzias: Well, if we read the Bible as a whole we would expect order in the world. Purpose would imply order, and what we actually find is order.

Brian: *So we can assume there might be purpose?*

Penzias: Exactly. ...This world is most consistent with purposeful creation.” (Penzias, as cited in Brian 1995, 163-165).

5. In Gordy Slack’s article “*When Science and Religion Collide or Why Einstein Wasn’t an Atheist: Scientists Talk about Why They Believe in God*” (1997), Dr. Penzias stated: “If God created the universe, he would have done it elegantly. The absence of any imprint of intervention upon creation is what we would expect from a truly all-powerful Creator. You don’t need somebody diddling around like Frank Morgan in *The Wizard of Oz* to keep the universe going. Instead, what you have is half a page of mathematics that describes everything. In some sense, the power of the creation lies in its underlying simplicity.” (Penzias, as cited in Slack 1997).

6. Concerning the Big Bang theory and the observational evidence that the universe was created, Penzias pointed out:

“How could the everyday person take sides in this dispute between giants?

One held that the universe was created out of nothing, while the other proclaimed the evident eternity of matter. The ‘dogma’ of creation was thwarted by the ‘fact’ of the eternal nature of matter.

Well, today’s dogma holds that matter is eternal. The dogma comes from the intuitive belief of people (including the majority of physicists) who don’t want to accept the observational evidence that the universe was created – despite the fact that the creation of the universe is supported by all the observable data astronomy has produced so far. As a result, the people who reject the data can arguably be described as having a ‘religious’ belief that matter must be eternal. These people regard themselves as objective scientists.” (Penzias, 1983, 3; see also Bergman 1994, 183).



13. NEVILL MOTT – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Sir Nevill Mott (1905-1996) received the 1977 Nobel Prize in Physics for his research on the magnetic and electrical properties of noncrystalline semiconductors.

Nationality: British

Education: Master's degree in physics, University of Cambridge, 1930

Occupation: Professor of Physics at the University of Bristol (1933-1954) and the University of Cambridge (1954-1971); President of the International Union of Physics (1951-1957)



1. "I believe in God, who can respond to prayers, to whom we can give trust and without whom life on this earth would be without meaning (a tale told by an idiot). I believe that God has revealed Himself to us in many ways and through many men and women, and that for us here in the West the clearest revelation is through Jesus and those that have followed him." (Mott, as cited in *Nevill Mott: Reminiscences and Appreciations*, E.A. Davis – editor, London, Taylor & Francis Ltd, 1998, 329).

2. "The miracles of human history are those in which God has spoken to men. The supreme miracle for Christians is the Resurrection. Something happened to those few men who know Jesus, which led them to believe that Jesus yet lived, with such intensity and conviction that this belief remains the basis of the Christian Church two thousand years later." (Mott, as cited in Margenau and Varghese, 1997, 68).

3. "God can speak to us and show us how we have to live.

... We can and must ask God which way we ought to go, what we ought to do, how we ought to behave." (Mott, as cited in Margenau and Varghese, 1997, 66 & 68; and in Templeton 1994).

4. "Science can have a purifying effect on religion, freeing it from beliefs from a pre-scientific age and helping us to a truer conception of God. At the same time, I am far from believing that science will ever give us the answers to all our questions." (Mott, as cited in Margenau and Varghese, 1997, 65).

5. "In my understanding of God I start with certain firm beliefs. One is that the laws of nature are not broken.

God works, I believe, within natural laws, and, according to natural laws." (Mott, as cited in Margenau and Varghese, 1997, 66).

6. In 1991 Nevill Mott edited a volume of articles by famous scientists on the significance of religious belief and religion-science interface, entitled *Can Scientists Believe?* (London, James & James). In his article in this scientific anthology Professor Mott writes that God is absolutely necessary to explain the origin and the essence of human consciousness. Mott claims that the mystery of consciousness can never be explained by science.

"I believe, too, that neither physical science nor psychology can ever 'explain' human consciousness.

To me, then, human consciousness lies outside science, and it is here that I seek the relationship between God and man." (Nevill Mott, *Can Scientists Believe?*, London, James & James Science Publishers Ltd, 1991, 8).



14. ISIDOR ISAAC RABI – NOBEL LAUREATE IN PHYSICS

Nobel Prize: I.I. Rabi (1898-1988) won the 1944 Nobel Prize in Physics for his work on the magnetic properties of atomic nuclei.

Nationality: Austrian; later American citizen

Education: Ph.D. in physics, Columbia University, 1927

Occupation: Professor of Physics at Columbia University (1937-1988)



1. "Physics filled me with awe, put me in touch with a sense of original causes. Physics brought me closer to God. That feeling stayed with me throughout my years in science. Whenever one of my students came to me with a scientific project, I asked only one question, 'Will it bring you nearer to God?' " (I. I. Rabi 1999, *Physics Today*).

2. "The first verses of Genesis were very moving to me as a kid. The whole idea of the Creation - the mystery and the philosophy of it. It sank in on me, and it's something I still feel.

There's no question that basically, somewhere way down, I'm an Orthodox Jew. My early upbringing, so struck by God, the Maker of the world, this has stayed with me." (Rabi, as cited in John S. Rigden, *Rabi: Scientist and Citizen*, Harvard University Press, 2000, 21).

3. "Rabi's Orthodox upbringing had given him a feeling for the mystery of physics, a taste for generalization, and a belief in the profundity and underlying unity of nature.

'When you're doing physics, you're wrestling with a champ,' he liked to say. 'You're trying to find out how God made the world, just like Jacob wrestling with the angel.' Physics brought Rabi nearer to God because the world was His creation. And like God, physics was infinite and certainly not trivial." (Brian VanDeMark, *Pandora's Keepers: Nine Men and the Atomic Bomb*, Little Brown & Co., 2003, ch. 1).

4. In his article "Isidor Isaac Rabi" (*Physics World*, November 1999) John Rigden wrote:

"To Rabi, physics, like religion, springs from human aspirations, from the depths of the soul, from deep thinking and deep feeling. For Rabi, doing great physics was walking the path of God." (Rigden 1999, 31).



15. ABDUS SALAM – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Abdus Salam (1926-1996) was awarded the 1979 Nobel Prize in Physics for his work in electroweak theory, which explains the unity of the weak nuclear force and electromagnetism; this theory is the latest stage in the effort to provide a unified description of the four fundamental forces of nature.

Nationality: Pakistani

Education: Ph.D. in mathematics and physics, Cambridge University, 1952

Occupation: Professor of Theoretical Physics at London University and Punjab University (Pakistan); Director of the International Centre for Theoretical Physics in Trieste (Italy) since 1964



1. Abdus Salam concludes his address *'Poor as a Nation'* with the words: "Our society is inflicted with menaces like mountains. Try to remove them from your surroundings with patience. God will have mercy on you one day. Do not be afraid if your endeavours don't bear fruit, but keep on doing your job and God will indeed bless your efforts." (Salam 1990).

2. In an interview for the *New Scientist* (August 26, 1976) Abdus Salam says: "Every human being needs religion, as Jung has so firmly argued; this deeper religious feeling is one of the primary urges of mankind." (Salam 1976).

3. In physics, Prof. Salam has mostly been involved with the problem of symmetries; he explains his interest in the following way: "That may come from my Islamic heritage; for that is the way we consider the universe created by God, with ideas of beauty and symmetry and harmony, with regularity and without chaos.

We are trying to discover what the Lord thought; of course we miserably fail most of the time, but sometimes there is great satisfaction in seeing a little bit of the truth." (Salam 1976; *New Scientist*).

4. In his article *Science and Religion* Prof. Salam wrote:

"Einstein was born into an Abrahamic faith; in his own view, he was deeply religious.

Now this sense of wonder leads most scientists to a Superior Being – der Alte, the Old One, as Einstein affectionately called the Deity – a Superior Intelligence, the Lord of all Creation and Natural Law." (Salam, as cited in Lai and Kidwai 1989, 285).



16. ANTONY HEWISH – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Antony Hewish (born 1924) received the 1974 Nobel Prize in Physics for his discovery of pulsars.

Nationality: British

Education: Ph.D. in physics, Cambridge University, 1952

Occupation: Professor of radio astronomy at the Cavendish Laboratory, Cambridge University (1971 – present)



1. To the question, "What do you think about the existence of God?" Prof. Hewish replied:

"I believe in God. It makes no sense to me to assume that the Universe and our existence is just a cosmic accident, that life emerged due to random physical processes in an environment which simply happened to have the right properties.

As a Christian I begin to comprehend what life is all about through belief in a Creator, some of whose nature was revealed by a man born about 2000 years ago." (Hewish 2002a).

2. To the inquiry, "What do you think should be the relationship between science and religion? Why do you think so?" Prof. Hewish gave the following answer:

"I think both science and religion are necessary to understand our relation to the Universe. In principle, Science tells us how everything works, although there are many unsolved problems and I guess there always will be. But science raises questions that it can never answer. Why did the big bang eventually lead to conscious beings who question the

purpose of life and the existence of the Universe? This is where religion is necessary.” (Hewish 2002a).

3. To the question, “What is your opinion on the nature of God? Do you think that God is a rational Creator (Designer)?” Prof. Hewish gave the following answer:

“God certainly seems to be a rational Creator. That the entire terrestrial world is made from electrons, protons and neutrons and that a vacuum is filled with virtual particles demands incredible rationality.” (Hewish 2002b).

4. And to the inquiry, “What should be the place of religion in our modern materialistic world?” Antony Hewish replied:

“Religion has a most important role in pointing out that there is more to life than selfish materialism.” (Hewish 2002b).

5. “God is a concept, which I need to cohere my total experience. Christianity comes nearest to the formal expression of this for me. You’ve got to have something other than just scientific laws. More science is not going to answer all the questions that we ask.” (Hewish, as cited in *Candid Science IV: Conversations with Famous Physicists* by Istvan Hargittai, London, Imperial College Press, 2004, 637).

* Jocelyn Bell Burnell was an important part of the team of astronomers who discovered pulsars in 1967, for which Antony Hewish and Martin Ryle were awarded the 1974 Nobel Prize in Physics. Jocelyn Bell Burnell is a deeply religious Quaker and Professor of Physics.



17. JOSEPH H. TAYLOR, Jr. – NOBEL LAUREATE IN PHYSICS

Nobel Prize: Joseph H. Taylor, Jr. (born 1941) received the 1993 Nobel Prize in Physics for the discovery of the first known binary pulsar, and for his work, which supported the Big Bang theory of the creation of the Universe.

Nationality: American

Education: Ph.D. in astronomy, Harvard University, 1968

Occupation: Professor of physics at the University of Massachusetts, Amherst (1969-1981) and Princeton University (1986 – present)



1. “A scientific discovery is also a religious discovery. There is no conflict between science and religion. Our knowledge of God is made larger with every discovery we make about the world.” (Taylor, as cited in Brown 2002).

2. To the question, “Would you care to tell me about your relationship to religion?” Prof. Taylor replied:

“We are active in the Religious Society of Friends, that is, the Quakers and it’s been an important part of our lives, more so for my wife and me than for our children. My wife and I spend time with our faith group; it’s a way for us to make connections with our philosophical views on life, why we are on the Earth, and what we can do for others.

The Quakers are a group of Christians who believe that there can be direct communication between an individual and the Spirit, which we may call God. By contemplation

and deep inward looking one can effectively commune with this Spirit and to learn things about oneself and about the way one should conduct oneself on Earth.

The group believes that war is not the way to settle differences and that peaceful ways are more likely to be lasting. Quakers have refused fighting wars but have been willing to serve their nations in other capacities.

We believe that there is something of God in every person and therefore human life is sacrosanct and one needs to look for the depth of spiritual presence in others, even in others with whom you disagree.” (Taylor, as cited in *Candid Science IV: Conversations with Famous Physicists* by Istvan Hargittai, London, Imperial College Press, 2004, 665-666).



18. ALEXIS CARREL – NOBEL LAUREATE IN MEDICINE AND PHYSIOLOGY

Nobel Prize: Alexis Carrel (1873–1944) won the 1912 Nobel Prize in Medicine and Physiology “for his work on vascular suturing and the transplantation of blood-vessels and organs.” Carrel single-handedly created the method for transplanting organs from one human body to the other. He is the founder of modern transplantology.

Nationality: French; later American resident

Education: M.D., University of Lyons, France, 1900

Occupation: Researcher at the University of Chicago and the Rockefeller Institute for Medical Research, NY; Professor at the University of Lyons, France



1. In his book *Reflections on Life* (New York: Hawthorn Books, 1952) Alexis Carrel wrote:

“Jesus knows our world. He does not disdain us like the God of Aristotle. We can speak to Him and He answers us. Although He is a person like ourselves, He is God and transcends all things.” (Carrel 1952, Chap. 6, Part 7).

2. “Why are we here? Where do we come from? What are we?

Is it absurd to believe in the survival of the soul?

Only religion proposes a complete solution to the human problem. Christianity, above all has given a clear-cut answer to the demands of the human soul.” (Carrel 1952, Chap. 6, Part 5).

3. “The need of God expresses itself in prayer. Prayer is a cry of distress; a demand for help; a hymn of love.

Prayer gives us strength to bear cares and anxieties, to hope when there is no logical motive for hope, to remain steadfast in the midst of catastrophes.” (Carrel 1952, Chap. 6, Part 7).

4. In *Reflections on Life*, Prof. Carrel expressed his attitude towards Christianity thus:

“We are loved by an immaterial and all-powerful Being. This Being is accessible to our prayers. We must love Him above all creatures. And we ourselves must also love one another.

A new era had begun. The only cement strong enough to bind men together had been found.

Nevertheless, humanity chose to ignore the importance of this new principle in the organization of its collective life. It is far from having understood that only mutual love could save it from division, ruin and chaos. Nor has it realized that no scientific discovery was so fraught with significance as the revelation of the law of love by Jesus the Crucified. For this law is, in fact, that of the survival of human societies.” (Carrel 1952, Chap. 3, Part 6).

5. “Christianity offers men the very highest of moralities.

It presents to them a God who can be adored because He is within our reach and Whom we ought to love.” (Carrel 1952, Chap. 9, Part 4).

6. “I want to be like smoke in the wind at God’s disposal.” (Carrel, as cited in Newton 1989).

7. “It is, of course, a waste of time to talk to children of theology and duty. But we should follow Kant’s advice and present God to them very early indeed as an invisible father who watches over them and to whom they can address prayers. The true mode of honoring God consists in fulfilling His will.” (Carrel 1952, Chap. 8, Part 3).

8. “The words of Jesus penetrate deeply into the reality of life. They ignore philosophy; they break all the conventions; they are so astonishing, that, even to this day, we find them hard to understand.

To him who obeys the law of the jungle, the command to love his neighbor as himself seems absurd.” (Carrel 1952, Chap. 6, Part 7 “The Need of God”).

9. “Nevertheless, Jesus knows our world.

Wherever we are at any moment of day or night, Jesus is at our disposition. We can reach Him simply by turning toward Him our desire and our love. It is an easily observable fact that, even in the society created by science and technology, this need of God has persisted.” (Carrel 1952, Chap. 6, Part 7 “The Need of God”).

“Millikan, Eddington, and Jeans believe, like Newton, that the cosmos is the product of a Creative Intelligence.” (Carrel 1952, Chap. 6, Part 6).

10. “For modern man, the only rule of conduct is his own good pleasure. Everyone is enclosed in his own egoism like the crab in its shell and, again like the crab, seeks to devour his neighbor.” (Carrel 1952, Chap. 1, Part 1).

11. “It is sheer pride to believe oneself capable of correcting nature, for nature is the work of God.

To command nature, we must obey her.” (Carrel 1952, Chap. 2, Part 6).

12. “Our civilization has, in truth, forgotten that it is born of the blood of Christ; it has also forgotten God.

But it still understands the beauty of the Gospel narratives and of the Sermon on the Mount. It is still moved by those words of pity and love which bring peace, and sometimes even joy, to the broken, the afflicted, the sick and the dying.” (Carrel 1952, Chap. 3, Part 6).

13. “Christian morality is incomparably more powerful than lay morality. Thus man will never enthusiastically obey the laws of rational conduct unless he considers the laws of life as the commands of a personal God.

Unfortunately, most modern men are incapable of acting for the love of their neighbors, of their country or of God, for the only thing they love is themselves.” (Carrel 1952, Chap. 6, Part 2).

See also Alexis Carrel’s books:

- *Prayer*, New York, Morehouse-Gorham, 1948
- *The Voyage to Lourdes*, New York, Harper, 1950
- *Man, the Unknown*, New York, Harper, 1935



19. JOHN ECCLES – NOBEL LAUREATE IN MEDICINE AND PHYSIOLOGY

Nobel Prize: Sir John Eccles (1903–1997) received the 1963 Nobel Prize in Medicine and Physiology for establishing the relationship between inhibition of nerve cells and repolarization of a cell's membrane. Eccles' other significant contributions were primarily in the area of brain research. Eccles is one of the greatest neurophysiologists of the XXth century; he is one of the founders of modern electrophysiology.

Nationality: Australian; later British and American resident

Education: M.A. and Ph.D., Oxford University, 1929

Occupation: Professor of Physiology at Oxford University, Australian National University (Canberra), State University of NY, etc.



1. In his article "Modern Biology and the Turn to Belief in God" that he wrote for the book, *The Intellectuals Speak Out About God: A Handbook for the Christian Student in a Secular Society* (1984), John Eccles came to the following conclusion:

"Science and religion are very much alike. Both are imaginative and creative aspects of the human mind. The appearance of a conflict is a result of ignorance.

We come to exist through a divine act. That divine guidance is a theme throughout our life; at our death the brain goes, but that divine guidance and love continues. Each of us is a unique, conscious being, a divine creation. It is the religious view. It is the only view consistent with all the evidence." (Eccles 1984, 50).

2. In an interview published in the scientific anthology, *The Voice of Genius* (1995), Prof. Eccles stated:

"There is a fundamental mystery in my personal existence, transcending the biological account of the development of my body and my brain. That belief, of course, is in keeping with the religious concept of the soul and with its special creation by God." (Eccles, as cited in Brian 1995, 371).

3. "I am constrained to attribute the uniqueness of the Self or Soul to a supernatural spiritual creation. To give the explanation in theological terms: each Soul is a new Divine creation which is implanted into the growing foetus at some time between conception and birth." (Eccles 1991, 237).

4. In *The Human Mystery*, Eccles writes: "I believe that there is a Divine Providence operating over and above the materialist happenings of biological evolution." (Eccles 1979, 235).

5. "If I consider reality as I experience it, the primary experience I have is of my own existence as a unique self-conscious being which I believe is God-created." (Eccles, as cited in Margenau and Varghese 1997, 161).

6. Eccles described the so-called 'promissory materialism' thus:

"There has been a regrettable tendency of many scientists to claim that science is so powerful and all pervasive that in the not too distant future it will provide an explanation in principle for all phenomena in the world of nature, including man, even of human consciousness in all its manifestations. In our recent book (*The Self and Its Brain*, Popper and Eccles, 1977) Popper has labelled this claim as promissory materialism, which is extravagant and unfulfillable.

Yet on account of the high regard for science, it has great persuasive power with the intelligent laity because it is advocated unthinkingly by the great mass of scientists who have not critically evaluated the dangers of this false and arrogant claim.” (Eccles 1979, p. 1).

7. With respect to ‘promissory materialism’, in his book *How the Self Controls Its Brain* (Berlin: Springer-Verlag, 1994), Eccles wrote:

“I regard this theory as being without foundation. The more we discover scientifically about the brain the more clearly do we distinguish between the brain events and the mental phenomena and the more wonderful do the mental phenomena become. Promissory materialism is simply a superstition held by dogmatic materialists. It has all the features of a Messianic prophecy, with the promise of a future freed of all problems - a kind of Nirvana for our unfortunate successors.” (Eccles 1994).

8. In his book *Evolution of the Brain: Creation of the Self* (London: Routledge, 1991), Eccles wrote:

“I maintain that the human mystery is incredibly demeaned by scientific reductionism, with its claim in promissory materialism to account eventually for all of the spiritual world in terms of patterns of neuronal activity. This belief must be classed as a superstition.

We have to recognize that we are spiritual beings with souls existing in a spiritual world as well as material beings with bodies and brains existing in a material world.” (Eccles 1991, 241).

9. “Since materialist solutions fail to account for our experienced uniqueness, I am constrained to attribute the uniqueness of the self or soul to a supernatural spiritual creation.

This conclusion is of inestimable theological significance. It strongly reinforces our belief in the human soul and in its miraculous origin in a divine creation.” (Eccles 1994, 168).

10. “As a dualist I believe in the reality of the world of mind or spirit as well as in the reality of the material world. Furthermore I am a finalist in the sense of believing that there is some Design in the processes of biological evolution that has eventually led to us self-conscious beings with our unique individuality; and we are able to contemplate and we can attempt to understand the grandeur and wonder of nature.” (Eccles 1979, 9).

Eccles’ teacher, the Nobelist in neurophysiology **Sir Charles Sherrington**, too, is a **dualist**; Sherrington maintains that our nonmaterial mind is fundamentally different from our physical body. Sherrington believes in an almighty Deity and Natural Religion. (See Charles Sherrington, *Man on His Nature. The Gifford Lectures in Natural Theology*, Cambridge University Press, 1975, 59 and 293).

There are many other **Nobel scientists**, who have explored thoroughly the mind-body problem, and who are staunch **dualists**: **George Wald, Nevill Mott, M. Planck, E. Schrodinger, Brian D. Josephson, Santiago Ramon y Cajal, Roger Sperry, Albert Szent-Gyorgyi, Walter R. Hess, Henri Bergson, Alexis Carrel**, etc. (See Margenau and Varghese 1997, ‘*Cosmos, Bios, Theos*’; see also Popper and Eccles 1977, *The Self and Its Brain*).

See the chapters on **George Wald, Nevill Mott, M. Planck, and E. Schrodinger** in this book.

11. In his article “Scientists in Search of the Soul” (*Science Digest*, 1982), the science writer John Gliedman pointed out:

“Eccles strongly defends the ancient religious belief that human beings consist of a mysterious compound of physical body and intangible spirit. Each of us embodies a nonmaterial thinking and perceiving self that ‘entered’ our physical brain sometime during embryological development or very early childhood, says the man who helped lay the cornerstones of modern neurophysiology. This ‘ghost in the machine’ is responsible for everything that makes us distinctly human: conscious self-awareness, free will, personal identity, creativity and even emotions such as love, fear, and hate. Our nonmaterial self controls its “liaison brain” the way a driver steers a car or a programmer directs a computer.

Man's ghostly spiritual presence, says Eccles, exerts just the whisper of a physical influence on the computerlike brain, enough to encourage some neurons to fire and others to remain silent. Boldly advancing what for most scientists is the greatest heresy of all, Eccles also asserts that our nonmaterial self survives the death of the physical brain." (Gliedman 1982, 77).

12. "We can regard the death of the body and brain as dissolution of our dualist existence. Hopefully, the liberated soul will find another future of even deeper meaning and more entrancing experiences, perhaps in some renewed embodied existence in accord with traditional Christian teaching." (Eccles 1991, 242).

13. "I do believe that we are the product of the creativity of what we call God. I hope that this life will lead to some future existence where my self or soul will have another existence, with another brain, or computer if you like. I don't know how I got this one, it's a pretty good one, and I'm grateful for it, but I do know as a realist that it will disappear.

But I think my conscious self or soul will come through." (Eccles, as cited in Gilling and Brightwell, *The Human Brain*, 1982, 180).

14. In his book *The Human Mystery*, Sir John Eccles said: "The amazing success of the theory of evolution has protected it from significant critical evaluation in recent times. However it fails in a most important respect. It cannot account for the existence of each one of us as unique, self-conscious beings." (Eccles 1979, 96).

15. Sir John Eccles maintains that the will of the human beings is free, and that's why he denies the so-called physical determinism: "If physical determinism is true, then that is the end of all discussion or argument; everything is finished. There is no philosophy. All human persons are caught up in this inexorable web of circumstances and cannot break out of it. Everything that we think we are doing is an illusion." (See Popper and Eccles, 1977, 546).

16. "With self-conscious purpose a person has a great challenge in choosing what life to live.

One can choose to live dedicated to the highest values, truth, love, and beauty, with gratitude for the divine gift of life with its wonderful opportunities of participating in human culture. One can do this in accord with opportunities. For example, one of the highest achievements is to create a human family living in a loving relationship. I was brought up religiously under such wonderful conditions, for which I can be eternally grateful. There are great opportunities in a life dedicated to education or science or art or to the care of the sick. Always one should try to be in a loving relationship with one's associates. We are all fellow beings mysteriously living on this wonderful spaceship planet Earth that we should cherish devotedly, but not worship." (Eccles, as cited in Templeton 1994, 131).

17. In his letter to Erika Erdmann (December 19, 1990), Eccles said:

"You refer to protection of our Earth as the most urgent goal at present. I disagree. It is to save mankind from materialist degradation. It comes in the media, in the consumer society, in overriding quest for power and money, in the degradation of our values (that used to be thought as based on love, truth, and beauty), and in the disintegration of the human family." (Eccles 1990).

18. "I repudiate philosophies and political systems which recognize human beings as mere things with a material existence of value only as cogs in the great bureaucratic machine of the state, which thus becomes a slave state. The terrible and cynical slaveries depicted in Orwell's '1984' are engulfing more and more of our planet.

Is there yet time to rebuild a philosophy and a religion that can give us a renewed faith in this great spiritual adventure, which for each of us is a human life lived in freedom and dignity?" (Eccles 1979, 237).



20. JOSEPH MURRAY – NOBEL LAUREATE IN MEDICINE AND PHYSIOLOGY

Nobel Prize: Joseph E. Murray (born 1919) was granted the 1990 Nobel Prize in Medicine and Physiology for work that “proved to a doubting world that it was possible to transplant organs to save the lives of dying patients.” Murray was the first to perform kidney transplants. He is one of the founders of modern transplantology.

Nationality: American

Education: M.D., Harvard University, 1943

Occupation: Professor of Surgery at Harvard Medical School; chief plastic surgeon at Children’s Hospital Medical Center, Boston



1. In an interview for the *National Catholic Register* (December 1-7, 1996), Prof. Joseph Murray asserts that there is no conflict between religion and science:

“Is the Church inimical to science? Growing up as a Catholic and a scientist – I don’t see it.

One truth is revealed truth, the other is scientific truth. If you really believe that creation is good, there can be no harm in studying science. The more we learn about creation – the way it emerged – it just adds to the glory of God. Personally, I’ve never seen a conflict.” (Murray, as cited in Meyer 1996).

2. “We’re just working with the tools God gave us. There’s no reason that science and religion have to operate in an adversarial relationship. Both come from the same source, the only source of truth – the Creator.” (Murray, as cited in Meyer 1996).

3. In his article “Murray: Surgeon with soul” (*Harvard University Gazette*, 4 October 2001), John Lenger wrote:

“To Murray, a doctor’s responsibility is to treat each patient as not just a set of symptoms, but as someone with a spirit that can be helped through medical procedures. The title of his autobiography, *Surgery of the Soul* (Boston Medical Library, 2001), stems from Murray’s spiritually based approach to medicine. Though he has in the past hesitated to talk publicly about his faith, for fear of being lumped in with the televangelist crowd, Murray is deeply religious. ‘Work is a prayer,’ he said, ‘and I start off every morning dedicating it to our Creator. Every day is a prayer – I feel that, and I feel that very strongly.’ ” (Murray, as cited in Lenger 2001).

4. “I think the important thing to realize is how little we know about anything – how flowers unfold, how butterflies migrate. We have to avoid the arrogance of persons on either side of the science-religion divide who feel that they have all the answers. We have to try to use our intellect with humility.” (Murray, as cited in Meyer 1996).

5. “There are a lot of moral problems that my Jesuit training has helped me with. In my own conscience, I’ve never had a conflict between my religious upbringing and my science.” (Murray, as cited in Meyer 1996).



21. ERNST CHAIN – NOBEL LAUREATE IN MEDICINE AND PHYSIOLOGY

Nobel Prize: Sir Ernst Chain (1906-1979) received the 1945 Nobel Prize in Medicine and Physiology “for the discovery of penicillin and its curative effect in various infectious diseases.”

Nationality: German

Education: Ernst Chain graduated in chemistry and physiology from Friedrich-Wilhelm University in Berlin with a Ph.D. degree in 1930.

Occupation: Researcher at the Institute of Pathology in Berlin (1930-33), Cambridge University (1933-35), Oxford University (1936-48) and Istituto Superiore di Sanita in Rome (1948-1961); Professor of Biochemistry at Imperial College, University of London (1961-1973); Chain was a chairman of the World Health Organization.



1. Concerning the Materialistic theory of evolution Ernst Chain (who is a theistic evolutionist) states:

“I would rather believe in fairies than in such wild speculation.

I have said for years that speculations about the origin of life lead to no useful purpose as even the simplest living system is far too complex to be understood in terms of the extremely primitive chemistry scientists have used in their attempts to explain the unexplainable that happened billions of years ago. God cannot be explained away by such naive thoughts.” (Chain, as cited in *The Life of Ernst Chain: Penicillin and Beyond* by Ronald W. Clark, London, Weidenfeld & Nicolson, 1985, 147-148).

2. In his speech, which he made at the World Jewish Conference of Intellectuals in 1965, Chain said:

“While we have witnessed astonishing technological progress over the last 4,000 years, human relations have remained essentially unchanged since the time the Torah was written, and have to be regulated by very much the same laws.

For this reason the fundamental teaching of Judaism, as expressed in the Old Testament, and developed by the great sages of the Middle Ages, one unitarian Almighty, benevolent, all-pervading, eternal Divine force, of which the spirit of man was created an image, is for me still the most rational way of accepting man’s position and fate in this world and the Universe.” (Chain, as cited in Clark 1985, 154).

3. In a speech made when he accepted a Doctorate of Philosophy Honoris Causa from Bar-Ilan University (Israel), Chain said:

“It must be remembered that, quite apart from the ephemeral nature of scientific theories, pure science is ethically neutral. No value of good or bad is attached to any natural constant, or, for that matter, any scientific observation in any field. However, in our relations to our fellow-men – and this includes, in particular, the applications of scientific research – we must be guided by an ethical code of behaviour, and pure science cannot provide it.

In the search for an ethical code of behaviour we have to look for more lasting values than scientific discoveries or theories. We, the Jewish people, have had the extraordinary privilege to have been given a lasting code of ethical values in the divinely inspired laws and traditions of Judaism which have become the basic pillars of the Western world.” (Chain, as cited in Clark 1985, 146).

4. “I consider the power to believe to be one of the great divine gifts to man through which he is allowed in some inexplicable manner to come near to the mysteries of the Universe without understanding them. The capability to believe is as characteristic and as essential a property of the human mind as is its power of logical reasoning, and far from being

incompatible with the scientific approach, it complements it and helps the human mind to integrate the world into an ethical and meaningful whole.

There are many ways in which people are made aware of their power to believe in the supremacy of Divine guidance and power: through music or visual art, some event or experience decisively influencing their life, looking through a microscope or telescope, or just by looking at the miraculous manifestations or purposefulness of Nature.” (Chain, as cited in Clark 1985, 143).

5. In his public lecture “*Social Responsibility and the Scientist in Modern Western Society*” (University of London, February 1970) Sir Ernst Chain declared:

“As far as my own actions are concerned, I am trying to be guided by the laws, ethics and traditions of Judaism as formulated in the Old Testament, which are, of course, also the basis of Christianity. I am convinced, and have been for many years, that it is impossible to construct a sort of absolute and generally applicable code of ethical behaviour on the basis of scientific knowledge alone, if only for the reason that our knowledge about the basic problems of life is far too fragmentary and limited, and will always remain so.

... We all know that scientific theories, in whatever field, are ephemeral and likely to be shaken in their foundations, and may be even turned upside down by the discovery of one single new fact which does not fit into the existing system. For this reason I do not believe that it is possible to construct an absolute code of ethical conduct and of moral values on the basis of scientific knowledge alone, as this must always remain fragmentary and built on flimsy premises and, therefore, can easily lead to misleading conclusions which may have to be corrected in the light of new evidence.” (E. Chain, “*Social Responsibility and the Scientist in Modern Western Society*,” *Perspectives in Biology and Medicine*, Spring 1971, Vol. 14, No. 3, p. 366).

6. Chain described “the divine spark which manifests itself so evidently in the spiritual creation of man” thus:

“Any speculation and conclusions pertaining to human behaviour drawn on the basis of Darwinian evolutionary theories from animal ethological studies, and in particular ethological studies on primates, must be treated with the greatest caution and reserve.

It may be amusing for those engaged in the task to describe their fellow man as naked apes, and a less discriminating section of the public may enjoy reading about comparisons between the behaviour of apes and man, but this approach – which, by the way, is neither new nor original – does not really lead us very far.

We do not need to be expert zoologists, anatomists or physiologists to recognise that there exist some similarities between apes and man, but surely we are much more interested in the differences than the similarities. Apes, after all, unlike man, have not produced great prophets, philosophers, mathematicians, writers, poets, composers, painters and scientists. They are not inspired by the divine spark which manifests itself so evidently in the spiritual creation of man and which differentiates man from animals.” (Chain 1971, 368).

7. “Only one theory has been advanced to make an attempt to understand the development of life – the Darwin-Wallace theory of evolution. And a very feeble attempt it is, based on such flimsy assumptions, mainly of morphological-anatomical nature that it can hardly be called a theory.” (Chain, as cited in Clark 1985, 147).

8. Concerning the Darwin-Wallace theory of evolution Chain wrote:

“It is, of course, nothing but a truism, and not a scientific theory, to say that living systems do not survive if they are not fit to survive.

To postulate, as the positivists of the end of the 19th century and their followers here have done, that the development and survival of the fittest is entirely a consequence of chance mutations, or even that nature carries out experiments by trial and error through mutations in

order to create living systems better fitted to survive, seems to me a hypothesis based on no evidence and irreconcilable with the facts.

This hypothesis wilfully neglects the principle of teleological purpose which stares the biologist in the face wherever he looks, whether he be engaged in the study of different organs in one organism, or even of different subcellular compartments in relation to each other in a single cell, or whether he studies the interrelation and interactions of various species.

These classical evolutionary theories are a gross oversimplification of an immensely complex and intricate mass of facts, and it amazes me that they were swallowed so uncritically and readily, and for such a long time, by so many scientists without a murmur of protest.” (Chain 1971, 367).



22. GEORGE WALD – NOBEL LAUREATE IN MEDICINE AND PHYSIOLOGY

Nobel Prize: George Wald (1906-1997) received the 1967 Nobel Prize in Medicine and Physiology for his work on the biochemistry of vision.

Nationality: American

Education: Ph.D. in biology, Columbia University, 1932

Occupation: Professor of Biology at Harvard University (1948-1977)



WALD – THE STAUNCH ATHEIST

1. In 1954 Prof. George Wald (who was still an atheist at that time) wrote in *Scientific American*:

“When it comes to the origin of life there are only two possibilities: creation or spontaneous generation. There is no third way. Spontaneous generation was disproved one hundred years ago, but that leads us to only one other conclusion, that of supernatural creation. We cannot accept that on philosophical grounds; therefore, we choose to believe the impossible: that life arose spontaneously by chance!” (George Wald, 1954, “The Origin of Life,” *Scientific American*, 191 [2]: 48).

2. “The reasonable view was to believe in spontaneous generation; the only alternative, to believe in a single, primary act of supernatural creation. There is no third position.

Most modern biologists, having reviewed with satisfaction the downfall of the spontaneous generation hypothesis, yet unwilling to accept the alternative belief in special creation, are left with nothing.” (Wald 1954, “The Origin of Life,” *Scientific American*, 191 [2]: 45-46).

WALD’S SCIENTIFIC DEISM

3. Nevertheless, George Wald underwent an astonishing change of mind during the early 1980s, and he came very close to religious mentality.

In his article “Life and Mind in the Universe” (1984) Prof. Wald wrote:

“In my life as scientist I have come upon two major problems which, though rooted in science, though they would occur in this form only to a scientist, project beyond science, and are I think ultimately insoluble as science. That is hardly to be wondered at, since one involves **consciousness** and the other, **cosmology**.”

1) The consciousness problem was hardly avoidable by one who has spent most of his life studying mechanisms of vision. We have learned a lot, we hope to learn much more; but none of it touches or even points, however tentatively, in the direction of what it means to see. Our observations in human eyes and nervous systems and in those of frogs are basically much alike. I know that I see; but does a frog see? It reacts to light; so do cameras, garage doors, any number of photoelectric devices. But does it see? Is it aware that it is reacting? There is nothing I can do as a scientist to answer that question, no way that I can identify either the presence or absence of consciousness. I believe consciousness to be a permanent condition that involves all sensation and perception. Consciousness seems to me to be wholly impervious to science.

2) The second problem involves the special properties of our universe. Life seems increasingly to be part of the order of nature. We have good reason to believe that we find ourselves in a universe permeated with life, in which life arises inevitably, given enough time, wherever the conditions exist that make it possible. Yet were any one of a number of the physical properties of our universe otherwise – some of them basic, others seemingly trivial, almost accidental – that life, which seems now to be so prevalent, would become impossible, here or anywhere. It takes no great imagination to conceive of other possible universes, each stable and workable in itself, yet lifeless. How is it that, with so many other apparent options, we are in a universe that possesses just that peculiar nexus of properties that breeds life?

It has occurred to me lately – I must confess with some shock at first to my scientific sensibilities – that both questions might be brought into some degree of congruence. This is with the assumption that Mind, rather than emerging as a late outgrowth in the evolution of life, has existed always as the matrix, the source and condition of physical reality – that the stuff of which physical reality is composed is mind-stuff. It is Mind that has composed a physical universe that breeds life, and so eventually evolves creatures that know and create.” (George Wald, 1984, “Life and Mind in the Universe”, *International Journal of Quantum Chemistry: Quantum Biology Symposium* 11, 1984: 1-15).

4. In 1986 in his address to the First World Congress for the *Synthesis of Science & Religion* held in Bombay, India, George Wald stated:

“I come toward the end of my life as a scientist facing two great problems. Both are rooted in science, and I approach both as would only a scientist. Yet I believe that both are irrevocably – forever – unassimilable as science. And that is hardly strange, since one involves **cosmology**, the other, **consciousness**.

Cosmology

The burden of this story is that we find ourselves in a universe that breeds life and possesses the very particular properties that make that possible. The more deeply one penetrates, the more remarkable and subtle the fitness of this universe for life appears. Endless barriers lie in the way, yet each is surmounted somehow. It is as though, starting from the Big Bang, the universe pursued an *intention* to breed life, such is the subtlety with which difficulties in the way are got around, such are the singular choices in the values of key properties that could potentially have taken any value.

And now for my main thesis. If any one of a considerable number of the physical properties of our universe were other than they are – some of those properties fundamental, others seeming trivial, even accidental – then life, that now appears to be so prevalent, would be impossible, here or anywhere.

Consciousness

I know that I see. But does a frog see? It reacts to light; so does a photoelectrically activated garage door. Does the frog *know* that it is reacting to light, is it self-aware? Now the dilemma: There is nothing whatever that I can do as a scientist to answer that kind of question.

Does that garage door resent having to open when the headlights of my car shine on it? I think not. Does a computer that has just beaten a human player at chess feel elated? I think not; but there is nothing one can do about those situations either.

I had already for some time taken it as a foregone conclusion that the mind - consciousness – could not be located. It is essentially absurd to think of locating a phenomenon that yields no physical signals, the presence or absence of which - outside of humans and their like – cannot be identified.

But further than that, mind is not only not locatable, *it has no location*. It is not a *thing* in space and time, not measurable; hence – as I said at the beginning of this paper – not assimilable as science.

Mind and Matter

A few years ago it occurred to me that these seemingly very disparate problems might be brought together. That would be with the hypothesis that Mind, rather than being a very late development in the evolution of living things, restricted to organisms with the most complex nervous systems – all of which I had believed to be true – that Mind instead has been there always, and that this universe is life-breeding because the pervasive presence of Mind had guided it to be so.

That thought, though elating as a game is elating, so offended my scientific possibilities as to embarrass me. It took only a few weeks, however, for me to realize that I was in excellent company. That kind of thought is not only deeply embedded in millennia-old Eastern philosophies, but it has been expressed plainly by a number of great and very recent physicists.

So Arthur Eddington (1928):

‘The stuff of the world is mind-stuff. The mind-stuff is not spread in space and time.’

So Erwin Schroedinger:

‘Mind has erected the objective outside world of the natural philosopher out of its own stuff.’

Let me say that it is not only easier to say these things to physicists than to my fellow biologists, but easier to say them in India than in the West. For when I speak of Mind pervading the universe, of Mind as a creative principle perhaps primary to matter, any Hindu will acquiesce, will think, yes, of course, he is speaking of Brahman [God].

That is the stuff of the universe, mind-stuff; and yes, each of us shares in it.” (George Wald, 1989, “The Cosmology of Life and Mind.” *Noetic Sciences Review*, No. 10, p. 10, Spring 1989. Institute of Noetic Sciences, California).



23. RONALD ROSS – NOBEL LAUREATE IN MEDICINE AND PHYSIOLOGY

Nobel Prize: Sir Ronald Ross (1857-1932) received the 1902 Nobel Prize in Medicine and Physiology for his remarkable work on malaria.

Nationality: British

Education: From 1874 to 1881 he studied medicine at St. Bartholomew’s Hospital (London) and the Army Medical School.

Occupation: Professor of Tropical Medicine at Liverpool University (1902-1912); Vice-President of the Royal Society (1911-1913)



1. On August 20, 1897, Sir Ronald Ross made his landmark discovery that malaria is transmitted to people by *Anopheles* mosquitoes. On that day of discovery he wrote the following poetic words in his Journal:

“This day relenting God
Hath placed within my hand
A wondrous thing; and God
Be praised. At His command,
Seeking His secret deeds
With tears and toiling breath,
I find thy cunning seeds,
O million-murdering Death.
I know this little thing
A myriad men will save.
O Death, where is thy sting?
Thy victory, O Grave?”

(Ronald Ross, *Memoirs*, London, John Murray, 1923, 226).

2. “Before Thy feet I fall,
Lord, who made high my fate;
For in the mighty small
Thou showed'st the mighty great.
Henceforth I will resound
But praises unto Thee;
Tho' I was beat and bound,
Thou gavest me victory.”

(Ronald Ross, as cited in the *Dictionary of Scientific Biography*, 1975, vol. XI, p. 557, NY: Charles Scribner's Sons).



24. DEREK BARTON – NOBEL LAUREATE IN CHEMISTRY

Nobel Prize: Sir Derek Barton (1918–1998) won the 1969 Nobel Prize in Chemistry for his contribution to the development of the conformational analysis (the study of the three-dimensional geometric structure of complex molecules) as an essential part of organic chemistry.

Nationality: British

Education: Ph.D. in organic chemistry, Imperial College (London), 1942; D.Sc., University of London, 1949

Occupation: Professor of Chemistry at Imperial College (London), Harvard University, University of London, University of Glasgow (Scotland), etc.



1. "God is Truth. There is no incompatibility between science and religion. Both are seeking the same truth. Science shows that God exists." (Barton, as cited in Margenau and Varghese 1997, 144).

2. "The observations and experiments of science are so wonderful that the truth that they establish can surely be accepted as another manifestation of God. God shows himself by allowing man to establish truth." (Barton, as cited in Margenau and Varghese 1997, 145).

3. To the question, "Many prominent scientists - including Darwin, Einstein, and Planck - have considered the concept of God very seriously. What are your thoughts on the concept of God and on the existence of God?" Sir Derek Barton gave the following answer:

"As I have already stated, God is Truth. But does God really have anything to do with man? Certainly I cannot believe that God accepts only one religion, or one sect, as the only group authorized to speak for man. I would believe that God accepts all, even those who pretend not to believe. Morality and religion interact and much beneficial human behavior results from this interaction." (Barton, as cited in Margenau and Varghese 1997, 147).

4. "Our universe is infinitely large and infinitely small. It is infinite in time past and in future time. We can never understand infinity. It is the ultimate truth, which is God." (Barton, as cited in Margenau and Varghese 1997, 144).

5. "So religion is finally about the relationship of the individual and God. Can one speak to God? Prayers to God to advance one's personal welfare, at the expense of the less righteous, are surely not welcome. Prayers to God to let one discover truth might be acceptable. Certainly, it is remarkable how we have been able to understand so much in our environment. God permits man to make observations and experiments which can be interpreted by logical thinking." (Barton, as cited in Margenau and Varghese 1997, 147).



25. CHRISTIAN ANFINSEN – NOBEL LAUREATE IN CHEMISTRY

Nobel Prize: Christian Anfinsen (1916–1995) was awarded the 1972 Nobel Prize in Chemistry "for his work on ribonuclease, especially concerning the connection between the amino acid sequence and the biologically active conformation." Anfinsen is a pioneer in the study of enzymes.

Nationality: American

Education: Ph.D. in biochemistry, Harvard University, 1943

Occupation: Professor of Chemistry at Harvard University and University of Pennsylvania; Researcher at Carlsberg University (Denmark), National Institute of Health (Bethesda) and National Institute of Arthritis, Metabolism and Digestive Diseases; Professor of Biology at Johns Hopkins University from 1982 until his death



1. To the question, “Many prominent scientists - including Darwin, Einstein, and Planck - have considered the concept of God very seriously. What are your thoughts on the concept of God and on the existence of God?” Christian Anfinsen replied:

“I think only an idiot can be an atheist. We must admit that there exists an incomprehensible power or force with limitless foresight and knowledge that started the whole universe going in the first place.” (Anfinsen, as cited in Margenau and Varghese, *‘Cosmos, Bios, Theos’*, 1997, 139).

2. Prof. Anfinsen wrote to the compilers of the scientific anthology *‘Cosmos, Bios, Theos’* (1997) this:

“I enclose a favorite quotation from Einstein that agrees almost completely with my own point of view.

Einstein himself once said that ‘The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer stand rapt in awe, is as good as dead. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible Universe, forms my idea of God.’” (Anfinsen, as cited in Margenau and Varghese, *‘Cosmos, Bios, Theos’*, 1997, 140).

3. In his letter of 28 March 1989 to Prof. Henry Margenau (compiler of the scientific anthology *‘Cosmos, Bios, Theos’*), Anfinsen wrote:

“Thank you for your letter of March 13 and your kind words about my small contribution to your anthology. I can think of little more to add to my final point having to do with the nature of God and the existence of God.

Clearly, an all-powerful, all-knowing entity must exist to explain our existence.” (Anfinsen 1989).

4. In 1979, Anfinsen converted to Orthodox Judaism, a commitment he retained for the rest of his life; he maintained that he had been deeply impressed by the “the history, practice and intensity of Judaism.”

On 16 November 1995, in her Memorial speech for Christian Anfinsen at Memorial Garden Dedication, Weizmann Institute, Libby Anfinsen (Prof. Anfinsen’s wife) said:

“His religious background is interesting in that his Jewish maternal grandmother’s family disappeared when the Nazis invaded Bergen, Norway. His parents were Bible reading Lutherans, and he himself was an agnostic until the later 70’s when he studied and converted to traditional Judaism. He felt the following quote from Einstein accurately expressed his beliefs. ‘The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer stand rapt in awe, is as good as dead. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible Universe, forms my idea of God.’ He xeroxed and distributed this quote to many.” (Libby Anfinsen, 1995).



26. WALTER KOHN – NOBEL LAUREATE IN CHEMISTRY

Nobel Prize: Walter Kohn (born 1923) won the 1998 Nobel Prize in Chemistry for his work on the development of the density functional theory, which fundamentally transformed scientists' approach to the electronic structure of atoms and molecules.

Nationality: Austrian; later American citizen

Education: Ph.D. in physics, Harvard University, 1948

Occupation: Professor of Physics at the University of California, San Diego (1960-1979); Director of the Institute for Theoretical Physics, University of California, Santa Barbara (1979-1984); Professor of Physics at the UCSB, Santa Barbara (1984-1991); Professor Emeritus of Physics and Research Professor at the UCSB, Santa Barbara (1991-present).



1. In the interview, entitled “Dr. Walter Kohn: Science, Religion, and the Human Experience” (July 26, 2001), Dr. Kohn stated:

“I am Jewish and have a strong identification with Judaism.

I would say I see myself as religious simultaneously in two ways. One is that I have found that religion, specifically the Jewish religion, has very much enriched my own life and is something that I have conveyed to my children and feel their lives also have been enriched by.

Secondly, I am very much of a scientist, and so I naturally have thought about religion also through the eyes of a scientist. When I do that, I see religion not denominationally, but in a more, let us say, deistic sense. I have been influenced in my thinking by the writings of Einstein who has made remarks to the effect that when he contemplated the world he sensed an underlying Force much greater than any human force. I feel very much the same. There is a sense of awe, a sense of reverence, and a sense of great mystery.” (Kohn 2001a).

2. To the question, “When you refer to yourself as a deist, I understand deism to mean the belief that some divine force set the universe in motion, but after that it’s basically a hands-off relationship. Is that what you mean by deism?” Dr. Kohn replied:

“It includes that. I see no reason to believe that every once in awhile the laws of nature, that as scientists we study, are suspended by divine intervention. But at the same time I do not see the universe as necessarily proceeding in a simple, totally predictable, mechanistic fashion. There continue to be very deep epistemological questions about the significance of sharp scientific laws like the laws of quantum mechanics and the laws that govern the nature of chaos. Both of these fields have irreversibly shaken the 18th and 19th centuries’ purely deterministic, mechanistic view of the world.

These are my reactions to your question as to how I see deism and your statement - to paraphrase what you said – that the world is set in motion by some divine force and now it runs on its own. I’m trying to say it’s not quite so simple. It’s incredible, one struggles for the right word. One feels awe and reverence for the world of experience and the world of science.

In any case there’s a sense of a world that to an amazing extent yields to our comprehension, but fundamentally remains incomprehensible. And because it is manifestly such a wonderful thing, it leads one – I follow here in Einstein’s footsteps – to sense some Force that can take responsibility and credit for it.” (Kohn 2001a).

3. To the question, “What do you think should be the relationship between science and religion?” Walter Kohn replied: “Mutual respect. They are complementary important parts of the human experience.” (Kohn 2002).

And to the inquiry, “What do you think about the existence of God?” Walter Kohn gave the following answer: “There are essential parts of the human experience about which science intrinsically has nothing to say. I associate them with an entity which I call God.” (Kohn 2002).

4. In his lecture *Reflections of a Physicist after an Encounter with the Vatican and Pope John Paul II* (April 20, 2001, University of California, Santa Barbara) Dr. Kohn said:

“Certainly science, especially physics and chemistry, is a very important part of my identity. But I also consider myself a religious person, and in two senses: one, based on my liberal Jewish upbringing which I have passed on to my children; the other, a kind of non-denominational deism which springs from my awe of the world of our experiences and is heightened by my identity as a scientist. It also includes a conviction that science alone is an insufficient guide to life, leaving many deep questions unanswered and needs unfulfilled.” (Kohn 2001b).



27. RICHARD SMALLEY – NOBEL LAUREATE IN CHEMISTRY

Nobel Prize: Richard Smalley (1943-2005) won the 1996 Nobel Prize in Chemistry for the discovery of fullerenes – the third elemental form of carbon (along with graphite and diamond). Upon his passing, the US Senate passed a resolution to honor Smalley, crediting him as the “Father of Nanotechnology.”

Nationality: American

Education: Ph.D. in chemistry, Princeton University (USA), 1973

Occupation: Professor of Chemistry and Professor of Physics at Rice University in Houston, Texas (1981-2005)



1. “Recently I have gone back to church regularly with a new focus to understand as best I can what it is that makes Christianity so vital and powerful in the lives of billions of people today, even though almost 2000 years have passed since the death and resurrection of Christ.

Although I suspect I will never fully understand, I now think the answer is very simple: it’s true. God did create the universe about 13.7 billion years ago, and of necessity has involved Himself with His creation ever since. The purpose of this universe is something that only God knows for sure, but it is increasingly clear to modern science that the universe was exquisitely fine-tuned to enable human life. We are somehow critically involved in His purpose. Our job is to sense that purpose as best we can, love one another, and help Him get that job done.” (Smalley 2005).

2. The books ‘*Origins of Life*’ and ‘*Who Was Adam?*’ are authored by Dr. Hugh Ross (astrophysicist) and Dr. Fazale Rana (biochemist). Richard Smalley had this to say about these books:

“Evolution has just been dealt its death blow. After reading ‘*Origins of Life*’, with my background in chemistry and physics, it is clear evolution could not have occurred. The new book, ‘*Who Was Adam?*’, is the silver bullet that puts the evolutionary model to death.” (Smalley 2005a).

3. In his address at the Tuskegee University’s 79th Annual Scholarship Convocation (October 3, 2004) Smalley mentioned the ideas of evolution versus creationism, Darwin versus the Bible’s ‘Genesis’; then he pointed out:

“The burden of proof is on those who don’t believe that ‘Genesis’ was right, and there was a creation, and that Creator is still involved.” (Smalley 2004).



PART II. NOBEL WRITERS (20th - 21st Century)

28. T.S. ELIOT – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Thomas Stearns Eliot (1888–1965) won the 1948 Nobel Prize in Literature “for his outstanding pioneer contribution to present-day poetry.” His prestige is still apparent, most prominently in his selection by *Time* magazine as “the poet of the XXth century.”

Nationality: American; later British citizen

Education: M.A. in philosophy, Harvard University, 1910

Occupation: Poet, philosopher, playwright, literary critic; assistant in philosophy at Harvard (1909–10); editor, *The Criterion* (1922-1939); editor and director, Faber & Faber Ltd. (1925-1965)



1. “What is worst of all is to advocate Christianity, not because it is true, but because it might be beneficial.” (Eliot 1988, *The Idea of a Christian Society*).

“To justify Christianity because it provides a foundation of morality, instead of showing the necessity of Christian morality from the truth of Christianity, is a very dangerous inversion.” (Eliot 1988, *The Idea of a Christian Society*).

2. “I do not believe that the culture of Europe could survive the complete disappearance of the Christian Faith. And I am convinced of that, not merely because I am a Christian myself, but as a student of social biology. If Christianity goes, the whole of our culture goes.” (Eliot 1967, 200).

3. “The greatest proof of Christianity for others is not how far a man can logically analyze his reasons for believing, but how far in practice he will stake his life on his belief.” (Eliot, as cited in Draper 1992, No. 599).

4. In ‘*The Rock*’ (1934) Eliot challenges the so-called “advances” of our high-tech information age:

“The endless cycle of idea and action,
Endless invention, endless experiment,
Brings knowledge of motion, but not of stillness;

Knowledge of speech, but not of silence;
Knowledge of words, and ignorance of the Word.
All our knowledge brings us nearer to our ignorance,
All our ignorance brings us nearer to death,
But nearness to death no nearer to God.
Where is the Life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
The cycles of Heaven in twenty centuries
Bring us farther from God and nearer to the Dust.” (Eliot 1934).

5. “Lord, shall we not bring these gifts to Your service?
Shall we not bring to Your service all our powers
For life, for dignity, grace and order,
And intellectual pleasures of the senses?
The Lord who created must wish us to create
And employ our creation again in His service
Which is already His service in creating.”

(Eliot, as cited in *Poetry and Belief in the Work of T.S. Eliot* by K. Smidt, 1961, p. 55; see also Michael Caputo, *God - Seen through the Eyes of the Greatest Minds*, 2000, 116).

6. In *The Idea of a Christian Society* (1939) T. S. Eliot stated: “We must treat Christianity with a great deal more intellectual respect than is our wont; we must treat it as being for the individual a matter primarily of thought and not of feeling. The consequences of such an attitude are too serious to be acceptable to everybody: for when the Christian faith is not only felt, but thought, it has practical results which may be inconvenient.” (Eliot 1988, Ch. I, p. 6).

7. “The division between those who accept, and those who deny, Christian revelation I take to be the most profound division between human beings.” (Eliot, as cited in Yancey 1999, 88).

“Our times are corrupt, the whole of modern literature is corrupted by secularism.” (Eliot, as cited in Ozick 1989, 151).

8. “Why should men love the Church? Why should they love her laws?
She tells them of Life and Death, and of all they would forget.
She is tender where they would be hard, and hard where they like to be soft.” (Eliot 1934, *The Rock*).

9. This is the sad picture of the XXth century:
“Here were decent godless people:
Their only monument the asphalt road
And a thousand lost golf balls.” (Eliot 1934, *The Rock*).

10. “A society has ceased to be Christian when religious practices have been abandoned, when behaviour ceases to be regulated by reference to Christian principle, and when in effect prosperity in this world for the individual or for the group has become the sole conscious aim.” (Eliot 1988, Ch. I, pp. 9-10).

11. In *Christianity and Culture* (1948) T.S. Eliot stated: “The tendency of unlimited industrialism is to create bodies of men and women – of all classes – detached from tradition, alienated from religion, and susceptible to mass suggestion: in other words, a mob. And a mob will be no less a mob if it is well fed, well clothed, well housed, and well disciplined.” (Eliot 1988).

12. "Christ is the still point of the turning world." (Eliot, as cited in Castle 2002, 219).



29. RUDYARD KIPLING – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Joseph Rudyard Kipling (1865–1936) received the 1907 Nobel Prize in Literature "in consideration of the power of observation, originality of imagination, virility of ideas and remarkable talent for narration which characterize the creations of this world-famous author." He is England's greatest short-story writer.

Nationality: British

Education: Educated at the United Services College, Westward Ho, Bideford, North Devon, England

Occupation: Poet, novelist, and editor



1. "*Non nobis Domine!* –

Not unto us, O Lord!

The Praise or Glory be

Of any deed or word;

For in Thy Judgment lies

To crown or bring to nought

All knowledge or device

That Man has reached or wrought.

O Power by Whom we live –

Creator, Judge, and Friend,

Upholdingly forgive

Nor fail us at the end:

But grant us well to see

In all our piteous ways –

Non nobis Domine! –

Not unto us the Praise!"

(From '*Non nobis Domine!*', 1934; see Kipling, as cited in T.S. Eliot 1963, 257).

2. "Father in Heaven who lovest all,

Oh, help Thy children when they call;

That they may build from age to age

An undefiled heritage.

Teach us to look in all our ends

On Thee for judge, and not our friends;

That we, with Thee, may walk uncowed

By fear or favour of the crowd.

Teach us the Strength that cannot seek,
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress."

(Kipling, as cited in T.S. Eliot 1963, 272; see also Kipling 1989, 575).

3. In his article "*The Religion of Rudyard Kipling*", Jabez T. Sunderland wrote:

"I believe that Kipling has a religious message for our time. Some of his poems have been born out of his deepest soul, and go straight to the consciences and religious needs of many men. God speaks to the world through many voices. I believe one is that of Kipling." (Sunderland 1899, 607-608).

4. "God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine –
Lord God of Hosts, be with us yet,
Lest we forget – lest we forget!"

(From "Recessional", 1897; see Kipling, as cited in Sunderland 1899, 606-609).

5. This is Kipling's revelation of himself:

"I was made all things to all men,
But now my course is done –
And now is my reward –
Ah, Christ, when I stand at Thy Throne
With those I have drawn to the Lord,
Restore me my self again!"

(From "At His Execution", *Limits and Renewals*, 1932; see Kipling, as cited in Wilson 1978, 340).

6. This is Kipling's notion of Heaven:

"And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each, in his separate star,
Shall draw the Thing as he sees It,
For the God of Things as They Are!"

(From the poem "When Earth's Last Picture Is Painted", 1892; see Kipling, as cited in Sunderland 1899, 612).



30. ALEXANDER SOLZHENITSYN – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Alexander Solzhenitsyn (born 1918) won the 1970 Nobel Prize in Literature “for the ethical force with which he has pursued the indispensable traditions of Russian literature.” In 1983 he received the Templeton Prize for Progress in Religion.

Nationality: Russian; later American citizen

Education: He studied mathematics and physics at Rostov University (USSR), graduating in 1941.

Occupation: Physics teacher, writer, and historian



1. “How easy it is for me to live with Thee Lord! How easy to believe in Thee! When my thoughts pull back in puzzlement or go soft, when the brightest people see no further than this evening and know not what to do tomorrow, Thou sendest down to me clear confidence that Thou art, and will make sure that not all the ways of the good are closed.” (Solzhenitsyn, as cited in Burg and Feifer 1972, 189).

2. In his acceptance speech for the Templeton Prize for Progress in Religion (Buckingham Palace, London, May 10, 1983), Alexander Solzhenitsyn said:

“More than half a century ago, while I was still a child, I recall hearing a number of older people offer the following explanation for the great disasters that had befallen Russia: ‘Men have forgotten God; that’s why all this has happened.’

Since then I have spent well-nigh fifty years working on the history of our Revolution; in the process I have read hundreds of books, collected hundreds of personal testimonies, and have already contributed eight volumes of my own toward the effort of clearing away the rubble left by that upheaval. But if I were asked today to formulate as concisely as possible the main cause of the ruinous Revolution that swallowed up some sixty million of our people, I could not put it more accurately than to repeat: ‘Men have forgotten God; that’s why all this has happened.’ ” (Solzhenitsyn 1984, Issue 36; see also Solzhenitsyn 1983, 874).

3. In his Templeton address (May 10, 1983), Solzhenitsyn stated:

“It was Dostoevsky, once again, who drew from the French Revolution and its seething hatred of the Church the lesson that ‘revolution must necessarily begin with atheism.’ That is absolutely true. But the world had never before known a godlessness as organized, militarized, and tenaciously malevolent as that practiced by Marxism. Within the philosophical system of Marx and Lenin, and at the heart of their psychology, hatred of God is the principal driving force, more fundamental than all their political and economic pretensions. Militant atheism is not merely incidental or marginal to Communist policy; it is not a side effect, but the central pivot.” (Solzhenitsyn 1984, Issue 36).

4. “What is more, the events of the Russian Revolution can only be understood now, at the end of the century, against the background of what has since occurred in the rest of the world. What emerges here is a process of universal significance. And if I were called upon to identify briefly the principal trait of the *entire* twentieth century, here too, I would be unable to find anything more precise and pithy than to repeat once again: ‘Men have forgotten God.’

The failings of human consciousness, deprived of its divine dimension, have been a determining factor in all the major crimes of this century.” (Solzhenitsyn 1984, Issue 36).

5. “The 1920s in the USSR witnessed an uninterrupted procession of victims and martyrs amongst the Orthodox clergy.

Scores of archbishops and bishops perished. Tens of thousands of priests, monks, and nuns, pressured by the Chekists to renounce the Word of God, were tortured, shot in cellars, sent to camps, exiled to the desolate tundra of the far North, or turned out into the streets in their old age without food or shelter. All these Christian martyrs went unswervingly to their

deaths for the faith; instances of apostasy were few and far between. For tens of millions of laymen access to the Church was blocked, and they were forbidden to bring up their children in the Faith: religious parents were wrenched from their children and thrown into prison, while the children were turned from the faith by threats and lies.” (Solzhenitsyn 1984, Issue 36).

6. “It is true that millions of our countrymen have been corrupted and spiritually devastated by an officially imposed atheism, yet there remain many millions of believers: it is only external pressures that keep them from speaking out, but, as is always the case in times of persecution and suffering, the awareness of God in my country has attained great acuteness and profundity.

It is here that we see the dawn of hope: for no matter how formidably Communism bristles with tanks and rockets, no matter what successes it attains in seizing the planet, it is doomed never to vanquish Christianity.” (Solzhenitsyn 1984, Issue 36).

7. “Imperceptibly, through decades of gradual erosion, the meaning of life in the West has ceased to be seen as anything more lofty than the ‘pursuit of happiness’, a goal that has even been solemnly guaranteed by constitutions. The concepts of good and evil have been ridiculed for several centuries; banished from common use, they have been replaced by political or class considerations of short lived value.

The West is ineluctably slipping toward the abyss. Western societies are losing more and more of their religious essence as they thoughtlessly yield up their younger generation to atheism. If a blasphemous film about Jesus is shown throughout the United States, reputedly one of the most religious countries in the world, or a major newspaper publishes a shameless caricature of the Virgin Mary, what further evidence of godlessness does one need?” (Solzhenitsyn 1984, Issue 36).

8. “To the ill-considered hopes of the last two centuries, which have reduced us to insignificance and brought us to the brink of nuclear and non-nuclear death, we can propose only a determined quest for the warm hand of God, which we have so rashly and self-confidently spurned. Only in this way can our eyes be opened to the errors of this unfortunate twentieth century and our hands – be directed to setting them right. There is nothing else to cling to in the landslide: the combined vision of all the thinkers of the Enlightenment amounts to nothing.

Our five continents are caught in a whirlwind. But it is during trials such as these that the highest gifts of the human spirit are manifested. If we perish and lose this world, the fault will be ours alone.” (Solzhenitsyn 1984, Issue 36).

9. Solzhenitsyn’s attitude towards contemporary Western media was expressed in his Harvard Commencement Address (1978): “Hastiness and superficiality are the psychic disease of the twentieth century, and more than anywhere else this disease is reflected in the press.” He also referred to “TV stupor” and “intolerable music” (Solzhenitsyn 1978). Solzhenitsyn claimed that media consumers were having “their divine souls stuffed with gossip, nonsense, and vain talk.” (Solzhenitsyn 1978).

“Such as it is, however, the press has become the greatest power within the Western countries, more powerful than the legislature, the executive and the judiciary. One would then like to ask: by what law has it been elected and to whom is it responsible?” (Solzhenitsyn 1978).

10. In his article “Alexander Solzhenitsyn: The high school physics-teacher-turned-novelist whose writings shook an empire” (*Christian History Magazine*, 2000), Prof. Edward E. Ericson, Jr. wrote:

“As a boy, Alexander Solzhenitsyn planned to find fame through commemorating the glories of the Bolshevik Revolution. But as an artillery captain, he privately criticized Stalin and got packed off to eight years in the prison camps. There, the loyal Leninist encountered luminous religious believers and moved from the Marx of his schoolteachers to the Jesus of his

Russian Orthodox forefathers: 'God of the Universe!' he wrote, 'I believe again! Though I renounced You, You were with me!' ” (Ericson 2000, 32).

In his autobiography Solzhenitsyn wrote that while he was in one of the Gulag's prison camps, a Jewish doctor Boris Kornfeld (who was a Christian) won him to Jesus Christ.

11. "Our life consists not in the pursuit of material success but in the quest for worthy spiritual growth. Our entire earthly existence is but a transitional stage in the movement toward something higher, and we must not stumble and fall, nor must we linger fruitlessly on one rung of the ladder. Material laws alone do not explain our life or give it direction. The laws of physics and physiology will never reveal the indisputable manner in which the Creator constantly, day in and day out, participates in the life of each of us, unfailingly granting us the energy of existence; when this assistance leaves us, we die. And in the life of our entire planet, the Divine Spirit surely moves with no less force: this we must grasp in our dark and terrible hour." (Solzhenitsyn 1984, Issue 36).



31. FRANCOIS MAURIAC – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Francois Mauriac (1885–1970) was awarded the 1952 Nobel Prize in Literature "for the deep spiritual insight and the artistic intensity with which he has in his novels penetrated the drama of human life."

Nationality: French

Education: Licence es Lettres (M.A. in Literature), University of Bordeaux, France, 1905

Occupation: Novelist, playwright, poet, and journalist



1. Francois Mauriac wrote in his book *Anguish and Joy of the Christian Life* (1931):

"Today, in the evening of my life, I know the final answer. It is Jesus Christ alone who quiets the radical anguish that is in us – an anguish which is so consubstantial with the human condition that it is cruelly manifest from childhood to the grave. The torment of loneliness, the vacillating shadows of those we love as they leave us in the horrible mysteries of death, the secret and permanent thirst we have for the limitless gratification of our ego.

Our hearts remain full of unseen idols until we are stretched on the wood of the Cross with Christ, until we cease trying to nourish ourselves and our desires, and give ourselves completely to the poor, to the needy, to the suffering members of Christ's body throughout the world." (Mauriac 1964, Notre Dame).

2. "God does not give Himself totally except to the person who has annihilated all things, *everything*, whatever is in himself and in the world that stands in the way of divine love." (Mauriac 1964, 43, Notre Dame).

3. "The God of the Christians does not wish simply to be loved. He wishes to be the sole object of our love. He will not allow us to turn aside a single sigh from Him; all other love is to Him nothing but a form of idolatry unless it is expressed in His name. It is this demand that seems utterly unreasonable. For it is impossible to love a creature without deifying it; yet we are also obliged to love everyone and everything. The creature thus becomes a necessity usurping the place of God: the heaven of His presence, the hell of His absence." (Mauriac 1964, 26; Section 1 'Anguish', Dimension Books).

4. "Impurity separates us from God. The spiritual life obeys laws as verifiable as those of the physical world.

Purity is the condition for a higher love – for a possession superior to all possessions: that of God. Yes, this is what is at stake, and nothing less." (Mauriac 1963, 51-52).

5. In his book *Life of Jesus* (1936), Mauriac claimed: "If there is one part of the Christian message that people have rejected with incomparable obstinacy, it is faith in the equal worth of all souls and races before the Father who is in Heaven." (Mauriac 1978).

6. "The majority of Christians never get beyond the letter of the catechism. They have had no knowledge of God. It is a word which, for them, has never had any real content. They deny, yet do not deny. Christ has never been in their lives." (Mauriac 1970).

7. "We are therefore wrong to think of the mystics as exceptional Christians. On the contrary, they are the only real Christians. They wear themselves out in the pursuit of God, as sensualists do in the pursuit of the flesh. They unceasingly desire to possess Him; to be possessed by Him, to love Him. Here love is understood to mean embracing God with the whole heart, of giving oneself to Him completely and searching to be possessed wholly by Him in return." (Mauriac 1964, 26-27, Dimension Books).

8. In *Holy Thursday: An Intimate Remembrance* (1931) Mauriac described the ethical aspects of the Christian faith: "One must first hate one's sin, a prerequisite which, in certain cases, is very difficult to achieve. Next, we must resolve never to sin again – and this is not only a matter of words but an inner determination of which God is the only judge. Last, the fear of punishment does not suffice if it is not inspired by love of God. No one can be forgiven without a beginning of love." (Mauriac 1999, Ch. 5).



32. HERMANN HESSE – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Hermann Hesse (1877–1962) was granted the 1946 Nobel Prize in Literature "for his inspired writings, which while growing in boldness and penetration, exemplify the classical humanitarian ideals and high qualities of style."

Nationality: German; later Swiss citizen

Education: Educated at the Grammar School in Cannstadt and the Maulbronn Theological Seminary, Germany

Occupation: Novelist and poet



1. Hesse expressed his attitude towards God in a conversation with his friend Miguel Serrano:

"You should let yourself be carried away, like the clouds in the sky. You shouldn't resist. God exists in your destiny just as much as he does in these mountains and in that lake. It is very difficult to understand this, because man is moving further and further away from Nature, and also from himself." (Hesse, as cited in Miguel Serrano, *C.G. Jung and Hermann Hesse: A Record of Two Friendships*, 1966, 10).

2. "The fact that people think they have their life on loan from God and do not want to use it egotistically, but, on the contrary, they want to live it as service and sacrifice to God, this

experience and legacy, the greatest one, from my childhood has had an extremely powerful influence on my life.” (Hesse 1972, 59).

3. “When you are close to Nature you can listen to the voice of God.” (Hesse, as cited in Serrano 1966, 10).

4. “Christianity, one not preached but lived, was the strongest of the powers that shaped and moulded me.” (Hesse, as cited in Gellner 1997, Vol. 1).

5. “If one does not take the verses of the New Testament as being commandments, but as expressions of an extraordinary awareness of the secrets of our soul, then the wisest word ever spoken is: ‘Love thy neighbour as thyself.’ ” (Hesse, as cited in Gellner 1997, Vol. 1).

6. “For different people, there are different ways to God, to the center of the world. Yet the actual experience itself is always the same.” (Hesse, as cited in Gellner 1997, Vol. 1).

7. “The road to piety may be a different one for everyone. For me, it led through many blunders and great suffering, through a great deal of self-torment, through tremendous foolishness, jungles full of foolishness. I was a liberal spirit and knew that sanctimonious piety was an illness of the soul. I was an ascetic and drove nails into my flesh. I didn’t know that being religious meant health and cheerfulness.” (Hesse, as cited in Gellner 1997, Vol. 1).



33. WINSTON CHURCHILL – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Sir Winston Churchill (1874–1965) received the 1953 Nobel Prize in Literature “for his mastery of historical and biographical description as well as for brilliant oratory in defending exalted human values.”

Nationality: British

Education: Churchill was educated at Harrow School and the Royal Military College in Sandhurst, England, 1895

Occupation: Writer, historian, and Prime Minister (UK)



1. In his speech “The 20th century – Its Promise and Its Realization” at the MIT Mid-Century Convocation, Boston (March 31, 1949) Sir Winston Churchill said:

“Here I speak not only to those who enjoy the blessings and consolation of revealed religion but also to those who face the mysteries of human destiny alone. The flame of Christian ethics is still our highest guide. To guard and cherish it is our first interest, both spiritually and materially. The fulfilment of Spiritual duty in our daily life is vital to our survival. Only by bringing it into perfect application can we hope to solve for ourselves the problems of this world and not of this world alone.

United we stand secure. Let us then move forward together in discharge of our mission and our duty, fearing God and nothing else.” (Churchill 1974, Volume VII, p. 7807ff).

2. “We must indeed be vigilant, we must indeed be firm in upholding the principles we believe to be just, but let us resolve with patience and with courage to work for the day when all the men in all the lands can be brought to cast aside the dark aspirations which some have inherited and others have created. Then at last together we shall be able to strive in freedom

for the enjoyment of the blessings which it has pleased God to offer to the human race.” (Churchill 1974, Vol. VIII, p. 8607).

3. “Above all, we have our faith that the universe is ruled by a Supreme Being and in fulfilment of a sublime moral purpose, according to which all our actions are judged.” (Churchill 1974, Vol. VII, p. 7650).

4. “There is another element which should never be banished from our system of education. Here we have freedom of thought as well as freedom of conscience. Here we have been the pioneers of religious toleration. But side by side with all this has been the fact that religion has been a rock in the life and character of the British people upon which they have built their hopes and cast their cares. This fundamental element must never be taken from our schools.” (Churchill 1974, Vol. VII, p. 6762).

5. In his Harvard Address (September 6, 1943) Churchill stated:

“If we are together nothing is impossible. If we are divided all will fail.

Let us rise to the full level of our duty and of our opportunity, and let us thank God for the spiritual rewards He has granted for all forms of valiant and faithful service.” (Churchill 1974, Vol. VII, p. 6827).

6. “The flame of Christian ethics is still our best guide. Its animation and accomplishment is a practical necessity, both spiritually and materially. This is the most vital question of the future. The accomplishment of Christian ethics in our daily life is the final and greatest word which has ever been said. Only on this basis can we reconcile the rights of the individual with the demands of society in a manner which alone can bring happiness and peace to humanity.” (Churchill 1974, Vol. VII, p. 7645).



34. JEAN-PAUL SARTRE – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Jean-Paul Sartre (1905–1980) won the 1964 Nobel Prize in Literature “for his work which, rich in ideas and filled with the spirit of freedom and the quest for truth, has exerted a far-reaching influence on our age.” Sartre declined the prize.

Nationality: French

Education: Doctorate in Philosophy, Ecole Normale Superieure, France, 1929

Occupation: Professor at Lycee du Havre, Lycee de Laon, Lycee Pasteur de Neuilly-sur-Seine, and Lycee Condorcet; Editor, *Les Temps Modernes*, Paris, (1944-1980)



SARTRE – THE MILITANT ATHEIST

1. In his lecture *Existentialism Is a Humanism* (1946) Sartre described his atheistic existentialism thus:

“Dostoevsky said, ‘If God didn’t exist, everything would be possible!’ That is the very starting point of existentialism. Indeed, everything is permissible if God does not exist, and as a result man is forlorn, because neither within him nor without does he find anything to cling to. He can’t start making excuses for himself.

In other words, there is no determinism, man is free, man is freedom.

On the other hand, if God does not exist, we find no values or commands to turn to which legitimize our conduct. So, in the bright realm of values, we have no excuse behind us, nor justification before us. We are alone, with no excuses.” (Sartre 1957, 22-23; see also Sartre 1988, 78).

2. “First of all, man exists, turns up, appears on the scene, and, only afterwards, defines himself. If man, as the existentialist conceives him, is indefinable, it is because at first he is nothing. Only afterward will he be something, and he himself will have made what he will be. Thus, there is no human nature, since there is no God to conceive it.” (Sartre 1957, 15-16; see also Sartre 1988, 75).

SARTRE’S CONVERSION

3. Nevertheless, Sartre underwent a very surprising change of mind towards the end of his life; in fact, he came very close to theistic commitment. The magazine *National Review* (June 11, 1982) reported it thus:

“Throughout his mature career, the philosopher Jean-Paul Sartre was a militant atheist. Politically, although he quarreled with Marxist materialism, his rhetoric was often indistinguishable from the most heavy-handed Stalinist boiler-plate.

However, during the philosopher’s last months there were some surprising developments. In 1980, nearing his death, by then blind, decrepit, but still in full possession of his faculties, Sartre came very close to belief in God, perhaps even more than very close.

The story can be told briefly, and perhaps reverently. An ex-Maoist, Pierre Victor, shared much of Sartre’s time toward the end. In the early spring of 1980 the two had a dialogue in the pages of the ultra-gauchiste *Nouvel Observateur*. It is sufficient to quote a single sentence from what Sartre said then to measure the degree of his acceptance of the grace of God and the creatureliness of man:

‘I do not feel that I am the product of chance, a speck of dust in the universe, but someone who was expected, prepared, prefigured. In short, a being whom only a Creator could put here; and this idea of a creating hand refers to God.’

Students of existentialism, the atheistic branch, will note that in this one sentence Sartre disavowed his entire system, his *engagements*, his whole life.

... The epilogue is much less edifying. His mistress, Simone de Beauvoir, behaved like a bereaved widow during the funeral. Then she published *La ceremonie des adieux* in which she turned vicious, attacking Sartre. He resisted Victor’s seduction, she recounts, then he yielded. ‘How should one explain this senile act of a turncoat?’, she asks stupidly. And she adds: ‘All my friends, all the Sartreans, and the editorial team of *Les Temps Modernes* supported me in my consternation.’

Mme. de Beauvoir’s consternation v. Sartre’s conversion. The balance is infinitely heavier on the side of the blind, yet seeing, old man.” (*National Review*, NY, 11 June 1982, p. 677, article by Thomas Molnar – Professor of French and World Literature at Brooklyn College; see also McDowell and Stewart 1990, 477).

4. In the late 1970s, Sartre’s close friend and personal secretary Pierre Victor (an Egyptian Jew and former Maoist student leader) became a deeply religious Orthodox Jew. Pierre Victor’s real name is Benny Levy.

The publisher of the book *Hope Now: The 1980 Interviews* (University of Chicago Press, 1996) wrote:

“In March of 1980, just a month before Sartre’s death, *Le Nouvel Observateur* published a series of interviews, the last ever given, between the blind and debilitated philosopher and his young assistant, Benny Levy.

They seemed to portray a Sartre who had abandoned his leftist convictions and rejected his most intimate friends, including Simone de Beauvoir. This man had cast aside his own

fundamental beliefs in the primacy of individual consciousness, the inevitability of violence, and Marxism, embracing instead a messianic Judaism. (...)

Shortly before his death, Sartre confirmed the authenticity of the interviews and their puzzling content. Over the past fifteen years, it has become the task of Sartre scholars to unravel and understand them. Presented in this fresh, meticulous translation, the interviews are framed by two provocative essays by Benny Levy himself, accompanied by a comprehensive introduction from noted Sartre authority Ronald Aronson.

This absorbing volume at last contextualizes and elucidates the final thoughts of a brilliant and influential mind.” (See *Hope Now: The 1980 Interviews*, Jean-Paul Sartre and Benny Levy (ed.); translated by Adrian Van den Hoven, with an introduction by Ronald Aronson, University of Chicago Press, 1996).

5. The editors of *Wired* magazine (May 1996) wrote:

“Everything you know about Jean-Paul Sartre is wrong. *Hope Now: The 1980 Interviews*, a book full of conversations between Sartre and his assistant Benny Levy, conducted shortly before his death, reveals a philosopher who had abandoned leftism and his friends for messianic Judaism.” (*Wired*, 1996, Issue 4.05, The Conde Nast Publications Inc., San Francisco).

6. Concerning his former atheistic-existential philosophy, in one of the 1980 interviews with Benny Levy, Sartre made some shocking acknowledgements:

“*Benny Levy*: You said to me once, ‘I’ve talked about despair, but that’s bunk. I talked about it because other people were talking about it, because it was fashionable. Everyone was reading Kierkegaard then.’

Sartre: That’s right. Personally, I have never despaired, nor for one moment have I thought of despair as something that could possibly be a characteristic of mine. Yet I had to consider that despair must exist for other people, since they were talking about it. But it was a passing moment. I see that in many philosophers: Early in their work they talk from hearsay about some idea, they give it importance. Then, little by little, they stop talking about it, because they realize that for them its content doesn’t exist – they’ve merely picked it up from other people.

Levy: Is that true of anguish, too?

Sartre: I have never known anguish. That was a key philosophical notion from 1930 to 1940. It was one of the notions we made use of all the time, but to me it meant nothing.” (See *Le Nouvel Observateur*, 10-16th March 1980, No. 800, p. 56; and *Hope Now: The 1980 Interviews*, University of Chicago Press, 1996, 55).

See also the articles:

- “The Last Words of Jean-Paul Sartre,” trans. Rachel Phillips Belash, *Dissent* magazine, Fall, 1980: 418-19.

- “From Maoism to the Talmud (With Sartre Along the Way): An Interview with Benny Levy,” by Prof. Dr. Stuart Z. Charme, in *Commentary* magazine, December 1984, pp. 48-53.

- “Special Tribute to Sartre. Benny Levy: Today’s Hope - Conversations with Sartre”, in *Telos* magazine, No. 44, Summer, 1980.

- The 1980 interviews were originally published in *Le Nouvel Observateur* on March 10th, 17th, and 24th, 1980, (No. 800-802); and were republished by Benny Levy with his own introduction and a concluding note under the title, *L’Espoir maintenant: Les entretiens de 1980. Jean-Paul Sartre et Benny Levy*. (Paris: Editions Verdier, Lagrasse, 1991).



35. SIGRID UNDSET – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Sigrid Undset (1882–1949) was granted the 1928 Nobel Prize in Literature “principally for her powerful descriptions of Scandinavian life during the Middle Ages.” Undset donated the prize money to charity.

Nationality: Danish; later Norwegian citizen

Education: Schooling at Kalundborg (Denmark) and Christiania (now Oslo)

Occupation: Novelist and essayist



1. In her famous article “Catholic Propaganda” (February 28, 1927), Sigrid Undset wrote:

“There is no room in the Catholic Church for different concepts about the being of God or about the divine-human nature of Jesus Christ or about the motherhood of the Virgin Mary; because Christ himself is the way to God’s kingdom and because his death on the Cross is the secret which opens God’s kingdom to the descendants of Adam, his blood truly cleanses the sinner from all his sin, his body is truly the food which is the life of believers.” (Undset 1993, in *Sigrid Undset: On Saints and Sinners*. Proceedings of the Wethersfield Institute. Deal W. Hudson – Editor. Volume 6, pp. 232-272. Ignatius Press).

2. In the same article Sigrid Undset wrote about Jesus Christ:

“ ‘He came to his own, and his own did not receive him. But as many as received him, to them he gave power to be the children of God.’ This is the Catholic faith, that an act of the will on the part of man is unconditionally necessary before he can be saved.

By his will, man turned from God; with his will he turns back to him. God pours out his saving grace for us because of love alone and not because in the least measure we have deserved or earned it; the Catholic Church teaches nothing else.” (Undset 1993).

3. In her article “Finding Faith” Undset said:

“When people stubbornly hold on to the hope that it is impossible to find any absolute truth, it is because they fancy that life would lose its excitement, would have no freedom, if there really existed one truth – one alone in which all other truths are contained.

In this world we can only attain one kind of freedom, that which our Lord spoke of when he said: ‘The truth shall make you free.’ ” (Undset 1999, Vol. 13).

4. “Fear and hope drive the soul forward; they teach it to watch and pray and thus gain a growing knowledge of God – and as a consequence more and more to lose its egoistic concern for itself and to become unselfish, with adoring love for God: this is the fruit which the soul may bring forth at last.” (Undset 1993).

5. “Floating in the infinite personality of God, the human personality rests, an infinitesimal speck in infinity just as the earth is a speck in the part of the universe which our knowledge can comprehend. The earth, men, atoms, become almost equally small when measured against infinity – and each person is as complex as a planet or an atom.” (Undset 1993).

6. “Christianity explains – in unity with other religions – that the invisible infinity is God. He has created all things visible and invisible out of himself and all rests in him. By a special act he has created man in his image – in Catholic theology that means, as white light is broken up by a prism, God’s uncompounded being is broken into human properties.” (Undset 1993).

7. “For Catholics, grace is a medicine which sinners may ever inhale and bathe in, that they might grow up rightly – become saints, be perfect as their heavenly Father is perfect. Only when we are as good as God are we good enough.” (Undset 1993).

“However, there are probably only a few converts who are prepared to explain their own conversion, why their resistance to one who calls himself the Way, the Truth, and the Life, a resistance dictated by fear and mistrust, has been overcome. It does not happen without the cooperation of the mystical and supernatural power that theologians call grace.” (Undset 1999, Vol. 13).

8. “As is well known, no one can be received into the Church without basic instructions – it is not enough to have ‘everyone who wants to be saved, raise your hands’, as I have had the experience of hearing at a revival meeting. The Church does not receive capitulations who only join, after having been momentarily stirred either by intoxicating feelings or emotional worship services; she demands that the convert should know what she teaches and understand what she says. The convert has months, years if he will, to think things over before he takes the step.” (Undset 1993).

“We believe in complete seriousness that the peace of Christ cannot be advanced in the world unless we confess with Peter, literally and without interpretations: ‘Thou art the Christ, the Son of the living God!’, and therefore, accept all His words as the word of God.” (Undset 1993).

9. “There is a kind of modern, confused deism, more or less Christian sounding, colored by a kind of Jesus worship that is not worship of God but of a hero. It is prepared all too willingly to enter into company with whatever kind of altruistically colored materialism, without understanding that the Christian and materialistic ideals are incommensurate, even when outwardly they look exactly alike.” (Undset 1993).

10. “By degrees my knowledge of history convinced me that the only thoroughly sane people, of our civilization at least, seemed to be those queer men and women the Catholic Church calls Saints. They seemed to know the true explanation of man’s undying hunger for happiness – his tragically insufficient love of peace, justice, and goodwill to his fellow men, his everlasting fall from grace. Now it occurred to me that there might possibly be some truth in the original Christianity.

But if you desire to know the truth about anything, you always run the risk of finding it. And in a way we do not want to find the Truth – we prefer to seek and keep our illusions.

But I had ventured too near the abode of truth in my researches about ‘God’s friends,’ as the Saints are called in the Old Norse texts of Catholic times. So I had to submit. And on the first of November, 1924, I was received into the Catholic Church.” (Undset, as cited in Grenier 1999).



36. RABINDRANATH TAGORE – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Sir Rabindranath Tagore (1861–1941) received the 1913 Nobel Prize in Literature “because of his profoundly sensitive, fresh and beautiful verse, by which, with consummate skill, he has made his poetic thought, expressed in his own English words, a part of the literature of the West.”

Nationality: Indian

Education: Privately educated in England and India (Bengali Academy)

Occupation: Poet, novelist, playwright, song composer and painter; founder of the Visva-Bharati University at Santiniketan, West Bengal (1924)



1. "In one salutation to Thee, my God, let all my senses spread out and touch this world at Thy feet.

Like a rain-cloud of July hung low with its burden of unshed showers let all my mind bend down at Thy door in one salutation to Thee.

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to Thee.

Like a flock of homesick cranes flying night and day back to their mountain nests let all my life take its voyage to its eternal home in one salutation to Thee." (Rabindranath Tagore, *Gitanjali (Song Offerings)*, New York and London: The Macmillan Company, 1913).

2. "This is my prayer to Thee, my Lord – strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to Thy will with love." (Tagore 1913, *Gitanjali*).

3. "Day after day, O Lord of my life, shall I stand before Thee face to face. With folded hands, O Lord of all worlds, shall I stand before Thee face to face.

Under Thy great sky in solitude and silence, with humble heart shall I stand before Thee face to face.

In this laborious world of Thine, tumultuous with toil and with struggle, among hurrying crowds shall I stand before Thee face to face.

And when my work shall be done in this world, O King of kings, alone and speechless shall I stand before Thee face to face." (Tagore 1913).

4. "Our love of God is accurately careful of its responsibilities. It is austere in its probity and it must have intellect for its ally. Since what it deals with is immense in value, it has to be cautious about the purity of its coins. Therefore, when our soul cries for the gift of immortality, its first prayer is, 'Lead me from the unreal to truth.' " (Tagore, as cited in Chakravarty 1961, 281).

5. "Accept me, dear God, accept me for this while. Let those orphaned days that passed without You be forgotten.

Do not turn away Your face from my heart's dark secrets, but burn them till they are alight with Your fire." (From Tagore's prayer "Accept Me", as cited in Vetter 1997, 1).

"The self-expression of God is in the endless variety of creation; and our attitude toward the Infinite Being must also in its expression have a variety of individuality ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds excluding all spontaneous movement of the living spirit may hoard their theology but they kill religion." (Tagore, as cited in Chakravarty 1961, 286).

6. "The rain has held back for days and days, my God, in my arid heart. The horizon is fiercely naked – not the thinnest cover of a soft cloud, not the vaguest hint of a distant cool shower.

Send Thy angry storm, dark with death, if it is Thy wish, and with lashes of lightning startle the sky from end to end.

But call back, my Lord, call back this pervading silent heat, still and keen and cruel, burning the heart with dire despair.

Let the cloud of grace bend low from above like the tearful look of the mother on the day of the father's wrath." (Tagore 1913).

“Time is endless in Thy hands, my Lord. There is none to count Thy minutes. Days and nights pass and ages bloom and fade like flowers. Thou knowest how to wait.” (Tagore 1913).



37. RUDOLF EUCKEN – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Rudolf Eucken (1846-1926) was awarded the 1908 Nobel Prize in Literature “in recognition of his Idealistic philosophy of life, his penetrating power of thought, and his earnest search for truth”. Eucken was an Idealist philosopher, interpreter of Aristotle, author of works in ethics and religion, and founder of Ethical activism.

Nationality: German

Education: He studied philosophy at Goettingen University and Berlin University

Occupation: Professor of Philosophy at the University of Basel, Switzerland (1871-1874) and the University of Jena, Germany (1874-1920)



1. “Christianity is a religion of redemption, not a religion of law; that is to say, it makes the critical turning-point, the winning of the new world, depend not on man’s resolve or exertions, but on divine grace meeting him and lifting him upwards, grace that does not merely second his own effort, but implants within him fresh springs of action and makes his relationship to God the source of a new life, a new creature.

For man as we find him has wandered too far from goodness and become too weak in spiritual capacity to be capable of bringing about his own conversion; all his hope of salvation depends on God and from Him must he receive everything. Thus deep humility and joyous gratitude become, as it were, pillars of the new life; but they are genuine only when they are the result of a great upheaval and an inward transformation.” (Eucken 1914, 7).

2. “Christianity still remains to countless souls an anchorage in the storms of life and a comfort in its trials; it is still a prolific source of self-sacrificing love and loyal devotion to duty; it still finds many who are ready to live and die in its service.” (Eucken 1914, 1).

3. “The union of the Divine and human nature is the fundamental truth of religion, and its deepest mystery consists in the fact that the Divine enters into the compass of the Human without impairing its Divinity. With this new phase, life is completely renewed and elevated. Man becomes immediately conscious of the infinite and eternal, of that within him which transcends the world. For the first time the love of God becomes the ruling motive of his life, and brings him into an inner relation with the whole scope of reality.” (Eucken, as cited in Trine 1936, ch. 5).

4. “The world’s history fulfils itself in great deeds; this indeed is what transmutes it from a mere process into a genuine history. And inasmuch as these deeds are interconnected, and unite in mutual interplay to form a complete whole, reality becomes transformed into an ethical drama. This drama, moreover, extends its action right into the soul of the individual, which has its own private struggles to undergo, its own experiences of renewal; thus alone does each soul acquire a distinctive history of its own.

It was Christianity that first made this history possible. Otherwise it could never have degraded all outward events into mere secondary trifles in comparison with care for the soul,

even as Jesus Himself said: ‘What shall it profit a man, if he shall gain the whole world, and lose his own soul?’ ” (Eucken 1914, 9).



38. ISAAC SINGER – NOBEL LAUREATE IN LITERATURE

Nobel Prize: Isaac Bashevis Singer (1904–1991) won the 1978 Nobel Prize in Literature “for his impassioned narrative art which, with roots in a Polish-Jewish cultural tradition, brings universal human conditions to life.”

Nationality: Polish; later American citizen

Education: Traditional Jewish education at the Warsaw Rabbinical Seminary

Occupation: Novelist, essayist, and journalist



1. In his Nobel Lecture (8 December 1978, *Les Prix Nobel 1978*) Singer said:

“I can never accept the idea that the Universe is a physical or chemical accident, a result of blind evolution. Even though I learned to recognize the lies, the cliches and the idolatries of the human mind, I still cling to some truths which I think all of us might accept some day. There must be a way for man to attain all possible pleasures, all the powers and knowledge that nature can grant him, and still serve God - a God who speaks in deeds, not in words, and whose vocabulary is the Cosmos.” (Singer 1979).

2. “I’m a sceptic. I’m a sceptic about making a better world. When it comes to this business where you tell me that this-or-that regime, one sociological order or another, will bring happiness to people, I know that it will never work, call it by any name you want. People will remain people, and they have remained people under communism and all other kinds of ‘isms.’

But I’m not a sceptic when it comes to belief in God. I do believe. I always did. That there is a plan, a consciousness behind creation, that it’s not an accident.” (Singer, as cited in *The Brothers Singer* by Clive Sinclair, London, Allison and Busby, 1983, p. 30).

3. In his last interview (1987) Singer stated:

“God is behind everything. Even when we do things against him, he’s also there. No matter what. Like a father who sees his children doing a lot of silly things, bad things. He’s angry with them, he’s punishing them. At the same time, they’re his children.” (Singer, as cited in Green 1998).

4. “Man prays for mercy, but is unwilling to extend it to others. Why should man then expect mercy from God? It’s unfair to expect something that you are not willing to give. It is inconsistent.” (Singer, as cited in Rosen 1987).

5. “The serious writer of our time must be deeply concerned about the problems of his generation. He cannot but see that the power of religion, especially belief in revelation, is weaker today than it was in any other epoch in human history. More and more children grow up without faith in God, without belief in reward and punishment, in the immortality of the soul and even in the validity of ethics. The genuine writer cannot ignore the fact that the family is losing its spiritual foundation.

All the dismal prophecies of Oswald Spengler have become realities since the Second World War. No technological achievements can mitigate the disappointment of modern man,

his loneliness, his feeling of inferiority, and his fear of war, revolution and terror. Not only has our generation lost faith in Providence but also in man himself, in his institutions and often in those who are nearest to him.” (Singer 1979).

6. “The material world is a combination of seeing and blindness. The blindness we call Satan. If we would become all seeing, we would not have free choice anymore. Because, if we would see God, if we would see His greatness, there would be no temptation or sin. And since God wanted us to have free will this means that Satan, in other words the principle of evil, must exist. Because what does free choice mean? It means the freedom to choose between good and evil. If there is no evil, there is no freedom.” (Singer, as cited in Farrell 1976, 157).

7. “Life is God’s novel. Let him write it.” (Singer, as cited in Moraes 1975).



PART III. NOBEL PEACE LAUREATES (20th - 21st Century)

39. ALBERT SCHWEITZER – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: Albert Schweitzer (1875–1965) won the 1952 Nobel Peace Prize for his efforts in behalf of “the Brotherhood of Nations.” He was mission doctor in Africa for 52 years. Schweitzer used the prize money to modernize his hospital in Africa and to build a leper colony. Over the years he expanded the hospital to seventy buildings that served thousands of Africans. Schweitzer is an author of scholarly books on Philosophy and Theology.

Nationality: German; later French resident

Education: University of Strasbourg, France: Doctorate in Philosophy (1899); Doctorate in Theology (1901); Doctorate in Musicology (1905); Doctorate in Medicine with a specialization in Tropical Medicine and Surgery (1913)

Occupation: Physician, philosopher, theologian, musicologist and organist; Principal of Theological College, University of Strasbourg (1901-12); missionary surgeon and founder of Schweitzer Hospital, Gabon, West Africa (1913-1965)



1. In his sermon given at Lambarene in 1947 on the Sunday following the Feast of Saint John, Dr. Schweitzer said:

“If there should come a man who was king of all the world – Europe, America, Asia, Africa – he would not be the greatest of men. The true grandeur of a man is to understand the heart of God. John had spoken the words of God when he said that now is the time when the kingdom of God should come. He was greater than any of the prophets because his heart was filled with the spirit of God.

O God, we can never thank you enough for the great preacher of the kingdom of God whom you have sent, the man who gave us an example, the man who had strength to put into our hearts, the man who was the servant of God. May he make us servants of God. We thank you for all the riches that you have put within us. Give us to understand these riches. May we desire to have your strength within us. Give us then the will to be thy children. Amen!” (Schweitzer, as cited in *The Africa of Albert Schweitzer*, by Charles Joy and Melvin Arnold, chapter “The Feast of Saint John”, Boston, The Beacon Press, 1948).

2. In his book *Reverence for Life* Dr. Schweitzer wrote: "Those who thank God much are the truly wealthy. So our inner happiness depends not on what we experience but on the degree of our gratitude to God, whatever the experience. Your life is something opaque, not transparent, as long as you look at it in an ordinary human way. But if you hold it up against the light of God's goodness, it shines and turns transparent, radiant and bright. And then you ask yourself in amazement: Is this really my own life I see before me?" (Albert Schweitzer, *Reverence for Life*, Ulrich Neuenschwander - editor, Harper & Row, 1969, 39-40).

3. In his autobiography *Out of My Life and Thought* Dr. Schweitzer wrote: "The essential element in Christianity as it was preached by Jesus and as it is comprehended by thought, is this, that it is only through love that we can attain to communion with God. All living knowledge of God rests upon this foundation: that we experience Him in our lives as Will-to-Love." (Schweitzer 1933, 277).

4. "God's love speaks to us in our hearts and tries to work through us in the world. We must listen to that voice; we must listen to it as a pure and distant melody that comes to us across the noise of the world's doings..." (Schweitzer, as cited in *Albert Schweitzer: The Man and His Mind* by George Seaver, Harper & Brothers Publishers, 1947, 133).

5. "What Christianity needs is that it shall be filled to overflowing with the spirit of Jesus, and in the strength of that shall spiritualize itself into a living religion of inwardness and love, such as its destined purpose should make it.

Because I am devoted to Christianity in deep affection, I am trying to serve it with loyalty and sincerity." (Schweitzer 1933, 278-279).

6. In his letter to the music critic Gustav von Lupke, Dr. Schweitzer explained his decision to found a hospital in Africa:

"For me the whole of religion is at stake. For me religion means to be human, plainly human in the sense in which Jesus was.

In the colonies things are pretty hopeless and comfortless. We – the Christian nations – send out there the mere dregs of our people; we think only of what we can get out of the natives, in short what is happening there is a mockery of humanity and Christianity.

If this wrong is in some measure to be atoned for, we must send out there men who will do good in the name of Jesus, not simply proselytising missionaries, but men who will help the distressed as they must be helped if the Sermon on the Mount and the words of Jesus are valid and right.

Now we sit here and study Theology, and then compete for the best ecclesiastical posts, write thick learned books in order to become Professors of Theology, and what is going on out there where the honour and the name of Jesus are at stake, does not concern us at all. And I am supposed to devote my life to making ever fresh critical discoveries, that I might become famous as a theologian, and go on training pastors who will also sit at home, and will not have the right to send them out to this vital work. I cannot do so.

For years I have turned these matters over in my mind, this way and that. At last it became clear to me that the meaning of my life does not consist in knowledge or art but simply in being human and doing some little thing in the spirit of Jesus – '*what you have done to the least of these my brethren you have done to me.*' Just as the wind is driven to spend its force in the big empty spaces so must the men who know the laws of the spirit go where men are most needed." (Schweitzer, as cited in *Albert Schweitzer: The Story of His Life* by Jean Pierhal, Philosophical Library Inc., NY, 1957, 59).

7. In *Out of My Life and Thought* Schweitzer wrote: "The true understanding of Jesus is the understanding of will acting on will. The true relation to Him is to be taken possession of by Him. Christian piety of any and every sort is valuable only so far as it means the surrender of our will to His." (Schweitzer 1933, 71).

8. Albert Schweitzer wrote in his book *A Place For Revelation*: “And reason discovers the connecting link between love for God and love for man: love for all creatures, reverence for all being, a compassionate sharing of experiences with all of life, no matter how externally dissimilar to our own.” (Schweitzer 1988, 11).

9. “The importance of Jesus Christ to mankind does not lie in the rituals people have made out of his teaching, but in the example of his life. His love and compassion and his willingness to die for the conviction that his death would redeem all men from suffering and sin, these are the deeds that have been remembered throughout time.” (Schweitzer, as cited in Jilek-Aall 1990).

10. In *Reverence for Life* Schweitzer stated:

“To hope, to keep silent, and to work alone – that is what we must learn to do if we really want to labor in the true spirit.

But what exactly does it involve, this plowing? The plowman does not pull the plow. He does not push it. He only directs it. That is just how events move in our lives. We can do nothing but guide them straight in the direction which leads to our Lord Jesus Christ, striving toward him in all we do and experience. Strive toward him, and the furrow will plow itself.” (Schweitzer 1969, 47).

11. In his book *Christianity and the Religions of the World* Albert Schweitzer wrote: “For ten years, before I left for Africa, I prepared boys in the parish of St. Nicholas, in Strassburg, for confirmation. After the First World War some of them came to me and thanked me for having taught them so definitely that religion was not a formula for explaining everything. They said it had been that teaching that kept them from discarding Christianity, whereas so many others in the trenches discarded it, not being prepared to meet the inexplicable. When you preach, you must lead men out of the desire to know everything to the knowledge of the one thing that is needful, to the desire to be in God, and thus no more to conform to the world but to rise above all mysteries as those who are redeemed from the world.” (Schweitzer, as cited in Ratter 1950, 24).

In *Out of My Life and Thought* Dr. Schweitzer said: “To me preaching was a necessity of my being. I felt it as something wonderful that I was allowed to address a congregation every Sunday about the deepest questions of life.” (Schweitzer 1933, 36).

12. Albert Schweitzer wrote in his book *On the Edge of the Primeval Forest and More from the Primeval Forest*: “For the first time since I came to Africa my patients are housed as human beings should be. How I have suffered during these years from having to pen them together in stifling, dark rooms! Full of gratitude I look up to God who has allowed me to experience such a joy.” (Schweitzer 1948).

13. In a letter to his future wife Helene Bresslau, written in 1905, Albert Schweitzer stated:

“We found each other, and nothing on this earth could be more beautiful than that. To do, each in his sphere, or together if destiny wills it, to comprehend life and, together, walk the high peaks, to be indebted to each other and to give to each other. We are rich through each other!

Us, and our relationship I only understand correctly when I think of Him, our Lord. It is He who brought us together, not in any wrong or mystical way, but as two laborers whom He met in the morning on the street and whom He sent into His vineyards. We are on that road.” (Schweitzer, as cited in *Albert Schweitzer: A Biography* by James Brabazon, Syracuse University Press, NY, 2000).



40. JIMMY CARTER – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: The thirty-ninth President of the United States, James Earl Carter, Jr. (born 1924) won the 2002 Nobel Peace Prize “for his decades of untiring effort to find peaceful solutions to international conflicts, to advance democracy and human rights, and to promote economic and social development.”

Nationality: American

Education: In 1946 he earned a B.S. degree from the United States Naval Academy in Annapolis, Maryland; he did graduate work in reactor technology and nuclear physics at Union College (Schenectady, New York).

Occupation: Carter served as President from January 20, 1977 to January 20, 1981. In 1982 Carter became Distinguished Professor at Emory University in Atlanta, Georgia.



1. In his book *Living Faith* (1998) Jimmy Carter wrote:

“The Gospels recount how Jesus, having lived a perfect and blameless life, accepted a death of horrible suffering on the cross on our behalf, as an atonement for the sins we have committed. Accepting Christ as my savior means believing all these things and entering into a relationship with God through him, so that my past and future sins no longer alienate me from my Creator.

Putting our total faith in these concepts is what is meant by being ‘born again.’ It’s when there is an intimate melding of my life with that of Jesus: I become a brother with him, and God is our mutual parent. This frees me from the strings that previously limited my relationship with my Creator.” (Jimmy Carter, *Living Faith*, New York, Times Books/Random House, 1998, 20).

2. “Being born again is a new life, not of perfection but of striving, stretching, and searching – a life of intimacy with God through Holy Spirit. There must first be an emptying, and then a refilling. To the extent that we want to know, understand, and experience God, we can find all this in Jesus. It is a highly personal and subjective experience, possible only if we are searching for greater truths about ourselves and God.” (Carter 1998, 20-21).

3. “If one should go so far as to believe in the Big Bang theory, which is generally accepted now, I see that as completely compatible with God’s creation of the universe. So, I’m perfectly at ease with – you know, with the scriptures as I understand them and the scientific discoveries that have been proven.” (Carter 1999b).

4. “Jesus was the Messiah, the long-awaited savior, who came both to reveal God to us and to heal the division between God and humankind. As Jesus told his disciples, ‘If you have seen me, you have seen God’ (John 14:9).” (Carter 1998, 20).

5. In his book *Sources of Strength: Meditations on Scripture for a Living Faith* (Chapter 1 ‘What It Takes to Be a Christian’) Carter wrote:

“I want to share the Plan of Salvation with you.

- 1) God loves all of us.
- 2) All of us are sinners.
- 3) Sin separates us from God.
- 4) We cannot save ourselves. Only God can save us, through our faith.
- 5) Jesus came to remove the barrier of sin.
- 6) It is through our faith in Christ that we receive these blessings.

Some people may think this path to salvation is too simple and easy – that something else must be required for us to receive God’s mercy and everlasting life. After all, most of the achievements in life – education, a good family, a successful career – require hard work, persistence, and sacrifice. Yet God’s forgiveness and blessings are given to us freely, by pure grace.

The simple but profound fact is that our lives can be changed – beginning now – by professing our faith in Jesus Christ.” (Carter 1999a, ch. 1).

6. “I think the basic thrust of a scripture is ultimate and all-pervasively true. I believe, obviously, that Jesus is the son of God, that he was the promised Messiah. I believe that he was born of the Virgin Mary. Those tenets of my faith are very secure for me.” (Carter 1999b).

7. “One of the most interesting verses that I know in the Bible, for instance, is when the Romans ask Paul, St. Paul, what are the important things in life, what are the things that never change, and Paul said, interestingly, they’re the things that you cannot see.

What are the things that you can’t see that are important? I would say justice, truth, humility, service, compassion, love.” (Carter 1996).

8. “One of the tenets of my faith is that all of us are equal in the eyes of God. As the Bible said, there’s no distinction between male and female; there’s no distinction between master and slave; there’s no distinction between gentile and Jew; there’s no distinction between say white and African-American in the eyes of God. And those guiding lights prove adequate to me as a foundation for faith.” (Carter 1996).

9. To the question, “How would you describe the condition of American society right now?” President Carter replied:

“When I look at the standards of conduct that are acceptable and prevalent now, compared to when I was a child growing up during the Depression years, there’s a dramatic change – I think for the worst.

I never knew anyone in the community in which I lived who was divorced. I knew that people in Hollywood got divorced and violated the pledge in the eye – in the presence of God – to love, honor and cherish each other for eternity between a husband and wife. That concerns me. I think that there’s no doubt that the prevalence of almost unrestricted television and motion pictures and the field of violence and sexual promiscuity are dramatic changes.” (Carter 1999b).

10. “My faith comes from my belief as a Christian, my confidence that the life of Christ was perfect, that the things He taught and did are the perfect example for human being’s life.” (Carter 1996).

“There’s a mandate from Christ Himself for Christians to go into Judea and Samaria and through other nations to spread The Word of Christianity. And I try to do that, as a matter of fact.” (Carter 1999b).

11. “Religious faith has always been at the core of my existence.” (Carter 1998, 16).

“The Bible offers concrete guidance for overcoming our weaknesses and striving toward the transcendent life for which we were created.” (Carter 1999a).

12. In 1999, in an interview for PBS, Carter said:

“I think there is a probing right now, with the coming of a new millennium, among people, which I think is very advantageous to say, ‘Well, here’s the two thousandth birthday, in effect of Jesus Christ. What does that mean? Why have two billion people on earth accepted faith in Him as a basic commitment of life?’

‘Why was I created? What is my proper relationship to God?’ ‘What is my proper relationship to my fellow human beings?’ ‘How can I live a life that is a success – a success not measured by bank accounts or the beauty of one’s house or one’s name in the paper, but success as measured by the principles of God, that don’t change?’

I think that's the kind of question that is now being pursued increasingly by people as the millennium approaches." (Carter 1999b).

See also Carter's books:

Keeping Faith: Memoirs of a President, 1982, 1995; *The Blood of Abraham*, 1985, 1993; *An Hour before Daylight: Memoirs of a Rural Boyhood*, 2001; *Christmas in Plains: Memories*, 2001, etc.



41. THEODORE ROOSEVELT – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: The twenty-sixth President of the United States, Theodore Roosevelt, Jr. (1858–1919) was awarded the 1906 Nobel Peace Prize for mediating the end of the Russo-Japanese War and for his contribution to various peace treaties.

Nationality: American

Education: A.B., Harvard University, 1880

Occupation: U.S. President (1901-09), writer, and explorer



1. "Fear God and take your own part! Fear God, in the true sense of the word, means to love God, respect God, honor God; and all of this can only be done by loving our neighbor, treating him justly and mercifully, and in all ways endeavoring to protect him from injustice and cruelty, thus obeying, as far as our human frailty will permit, the great and immutable law of righteousness." (Theodore Roosevelt, *The Theodore Roosevelt Treasury*, New York, G. P. Putnam's Sons, 1953, 322).

2. "If there is any place on earth where earthly distinctions vanish it is in the church, in the presence of God. The nearer the people get to the heart of Christ, the nearer they get to each other, irrespective of earthly conditions." (Theodore Roosevelt, *The Free Citizen*, New York, The Macmillan Company, 1956, 31).

3. "A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down-grade.

On Sunday go to church. Yes – I know all the excuses. I know that one can worship the Creator and dedicate oneself to good living in a grove of trees, or by a running brook, or in one's own house, just as well as in church. But I also know that as a matter of cold fact the average man does not thus worship or thus dedicate himself.

If he stays away from church he does not spend his time in good works or in lofty meditation. He looks over the colored supplement of the newspaper; he yawns; and he finally seeks relief from the mental vacuity of isolation by going where the combined mental vacuity of many partially relieves the mental vacuity of each particular individual." (Roosevelt 1956, 26).

4. "I am engaged in one of the greatest moral conflicts of the age – that of colossal lawless corporations against the government. The oppression of lawless wealth, and the purchase of lawmakers by it, have wrecked most of the empires of the past and, if not resisted and defeated, will ruin our Republic. As the executive of this Nation, I am determined that no man or set of men shall defy the law of the land. The rich and powerful must obey the law as well as the poor and feeble – not any better nor any worse, but just the same.

After a week on perplexing problems and in heated contests, it does so rest my soul to come into the House of the Lord and worship, and to sing – and to mean it – the ‘Holy, holy, holy, Lord God Almighty,’ and to know that He *is* my Father, and takes me up into His life and plans; and to commune personally with Christ. I am sure, I get a wisdom not my own, and a superhuman strength, for fighting the moral evils I am called to confront.” (Roosevelt 1956, 31-32).

5. “Fear God and take your own part!

We fear God when we do justice to and demand justice for the men within our own borders. We are false to the teachings of righteousness if we do not do such justice and demand such justice. We must do it to the weak, and we must do it to the strong. We do not fear God if we show mean envy and hatred of those who are better off than we are; and still less do we fear God if we show a base arrogance toward and selfish lack of consideration for those who are less well off.” (Roosevelt 1953, 322).

6. “Christianity after all must largely be the attempt to realize that noble verse of Micah, ‘What more doth the Lord require of thee than to do justly and to love mercy and to walk humbly with thy God?’.

This verse has always been a favorite of mine, because it embodies the Gospel of Works, with the necessary antidote in the last few words to that hard spiritual arrogance which is brought about by *mere* reliance on the Gospel of Works.” (Roosevelt 1953, 322).

7. “I appeal for a study of the Bible on many different accounts, even aside from its ethical and moral teachings, even aside from the fact that all serious people, all men who think deeply, even among non-Christians, have come to agree that the life of Christ, as set forth in the four Gospels, represents an infinitely higher and purer morality than is preached in any other book of the world.

I make my appeal not only to professing Christians; I make it to every man who seeks after a high and useful life, to every man who seeks the inspiration of religion, or who endeavors to make his life conform to a high ethical standard.” (Roosevelt 1956, 28).

8. “The teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally – I do not mean figuratively, I mean literally – impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves.

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, has based his life-work largely upon the teachings of the Bible.” (Roosevelt 1956, 28).

9. “The church must fit itself for the practical betterment of mankind if it is to attract and retain the fealty of the men best worth holding and using. The church must be a living, breathing, vital force, or it is no real church.” (Roosevelt 1956, 29).

10. “The truths that were true at the foot of Mt. Sinai are true now. The truths that were true when the Golden Rule was promulgated are true now.

No man is a good citizen unless he so acts as to show that he actually uses the Ten Commandments, and translates the Golden Rule into his life conduct.” (Roosevelt 1956, 25).

See also Albert Bushnell Hart and Herbert Ronald Ferleger, *Theodore Roosevelt Cyclopaedia*, New York: Roosevelt Memorial Association, 1941.



42. WOODROW WILSON – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: The twenty-eighth President of the United States, Thomas Woodrow Wilson (1856–1924) received the 1919 Nobel Prize “for his sincere attempts at peace negotiations” and for his contribution to the peace at the end of the First World War. Wilson is the founder of the League of Nations.

Nationality: American

Education: Ph.D. in politics and history, Johns Hopkins University, 1886; he remains the only American President to have earned a Ph.D. degree

Occupation: U.S. President (1913-21); Professor of Jurisprudence and Political Economy at Princeton University; Professor at Bryn Mawr College, PA, and Wesleyan University, CT



1. “From the laws of the Old and New Testaments every civilized nation has taken the foundation of its laws. At no time can any nation be prosperous whose laws are not founded upon these eternal principles of right and wrong, of justice and injustice, of civil and religious liberty.

Above all, in these pages may be found the most perfect rule of life the mind can conceive. Dimly through the Old, and brilliantly through the New Testament, shines the principle of love to God as the foundation and cause of men’s duties to God, to each other, and to their own souls. One who forms his every-day life after the perfect model of Christ’s life will himself be a model which no man can afford to despise, besides thereby gaining for himself an assurance of everlasting life.” (Woodrow Wilson, *The Papers of Woodrow Wilson*, 1966, Vol. 1, p. 185, Arthur S. Link - editor, Princeton University Press).

2. “Our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that Spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.” (Wilson, as cited in Collins 1988).

3. “When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.” (Wilson, as cited in Huling 2000).

4. “The radical error among modern Christians is neglect of the Word of God. We are too apt to seek for religious information and instruction from other sources. Christian people are too much in the habit of seeking for instruction or improvement from lesser streams of knowledge, in preference to going to the eternal fountain head which is ever at hand. This is a great mistake. Though a man read this precious volume continuously for a life time he cannot exhaust one-half of its treasures.” (Woodrow Wilson, *The Papers of Woodrow Wilson*, 1966, Vol. 1, p. 185, Arthur S. Link - editor).

5. “The Bible is the one supreme source of revelation of the meaning of life, the nature of God and spiritual nature and need of men. It is the only guide of life which really leads the spirit in the way of peace and salvation.” (Wilson, as cited in Ankerberg and Weldon 1997).

6. “We are so slow to comprehend, that happiness lies, not in anything that you can get out of thinking about yourself, but always in being glad about others and living outside yourself in the free atmosphere of God’s big World.

In God’s gracious arrangement of things I have little time or chance to think about myself.” (Woodrow Wilson, *The Papers of Woodrow Wilson*, 1977, Vol. 31, p. 4, Arthur S. Link - editor).

7. "There is no middle course, no neutrality. Each and every one must enlist either with the followers of Christ or those of Satan." (Woodrow Wilson, *The Papers of Woodrow Wilson*, 1966, Vol. 1, p. 181, Arthur S. Link - editor).

8. "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure." (Wilson, as cited in Huling 2000).

9. "The Bible is not something to turn aside to; the Bible is not something to which to resort for religious instruction and comfort; the Bible is not something to associate merely with churches and sermons.

It stands right in the center, in the market place, of our life, and there bubbles with the water of life. It is, itself, the fountain; it is, itself, the inexhaustible fountain. Only those who have learned from it, and only those who have drunk of those waters, can be refreshed for the longer journey." (Woodrow Wilson, *The Papers of Woodrow Wilson*, 1977, Vol. 23, p. 499, Arthur S. Link - editor).

10. "The Bible is so commonly known and so universally spread through this Christian country that few people appreciate the treasure they see every day in their libraries. Let anyone turn over its pages carefully and scan its contents with a critical eye. It is a treasury of poetry, history, philosophy, laws and morals which will never be equalled." (Woodrow Wilson, *The Papers of Woodrow Wilson*, 1966, Vol. 1, p. 184, Arthur S. Link - editor).

11. "As a history the Bible is one of the most valuable of ancient records, though it gives and professes to give, little information as to the history of the period. Into these sacred pages the historian can dip without fear of finding anything but truth.

As a philosophical work this wonderful book is unsurpassed. In its teeming pages is developed a system of mental and moral philosophy than which none has ever been more simple and yet more profound, more plain, or more logical. No philosopher ancient or modern has ever been able to conceive of motives more powerful than are here set forth. Here is found the key to every man's character, for which philosophers have so long and so vainly sought." (Woodrow Wilson, *The Papers of Woodrow Wilson*, 1966, Vol. 1, p. 185, Arthur S. Link - editor; see also the *Wilmington North Carolina Presbyterian*, Aug. 30, 1876).

12. Sigmund Freud and William C. Bullitt described Woodrow Wilson's religious convictions in their psychological-biographical study *Thomas Woodrow Wilson: 28th President of the United States*:

"He never doubted the exact and literal truth of Presbyterianism. All his life he prayed on his knees morning and evening. Every day he read the Bible. He believed absolutely in the immortality of the soul and the efficacy of prayer.

'I do not see how anyone can sustain himself in any enterprise in life without prayer,' he once wrote. 'It is the only spring at which he can renew his spirit and purify his motive. God is the source of strength to every man and only by prayer can he keep himself close to the Father of his spirit.' In crises he felt himself 'guided by an intelligent Power outside himself.'" (Freud and Bullitt 1967, 7-8).



43. FREDERIK de KLERK – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: The President of South Africa, Frederik de Klerk (born 1936) won the 1993 Nobel Peace Prize for his efforts to establish nonracial democracy in South Africa.

Nationality: South African

Education: Law Degree, Potchefstroom University, South Africa, 1958

Occupation: President of South Africa, 1989-94; Leader of the House of Assembly in 1986



1. In his Nobel Lecture (Oslo, December 10, 1993), the President of the Republic of South Africa Frederik de Klerk stated:

“The greatest peace, I believe, is the peace which we derive from our faith in God Almighty; from certainty about our relationship with our Creator. Crises might beset us, battles might rage about us – but if we have faith and the certainty it brings, we will enjoy peace – the peace that surpasses all understanding.” (de Klerk, as cited in *Peace!*, edited by Marek Thee, UNESCO Publishing, 1995, p. 55).

2. Frederik de Klerk concluded his speech on the principles of forgiveness and reconciliation (2 September 1997, Coventry, UK) with the words:

“As Christians we believe that the central act of history was the sacrifice that God made through the incarnation and crucifixion of His Son. We believe that through this sacrifice Christ took upon himself all the sins of all people through all the ages. By so-doing He made it possible for them to be reconciled with God, after the alienation that had been brought about between man and God by original sin.

- We humans should forgive one another because, by so-doing, we free ourselves from the burden of our oppressors.

- Those who have been alienated from one another should forgive their enemies because this is a prerequisite for reconciliation and the establishment of temporal peace.

- Christians should forgive one another because this is the command of the Lord and the precondition that He sets for our own forgiveness.

Ultimately, however, in our relationship with God, our sins can be forgiven only through the sacrifice and intercession of His Son, Jesus Christ. This, in its deepest sense, is the meaning of forgiveness and reconciliation and it leads not necessarily to peace in this world, but to the peace that passes all understanding.” (de Klerk 1997).

3. In the same speech (2 September 1997) Frederik de Klerk said:

“One of the central themes of our religion is the commandment that we should forgive one another. One of the central realities of our histories has been the utter failure of most Christians and most Christian countries to carry out this commandment.

Despite the lip service that we give every day to the importance of forgiveness – *Forgive us this day our trespasses as we forgive them that trespass against us* – the reality is that we seldom truly forgive.

Yet forgiveness is essential, not only because it is a central commandment of our Lord, but because it is critically important for our own spiritual and mental well-being and for the search for lasting peace.

Until we truly forgive our enemies we carry within our hearts a bitterness which can poison every other aspect of our lives.” (de Klerk 1997).

4. In his speech on the *Spiritual and Ethical Foundations of the Globalising World*, delivered at the *Forum 2000* Conference (17 October 2000, Prague, Czech Republic), Frederik de Klerk said:

“Our globalised world, I think we must admit, is driven overwhelmingly by materialism. It has one god and 15% is his profit. Increasingly, personal success is equated with wealth and the accumulation of material possessions and not with the more traditional values of service and personal integrity.

As a result of globalisation, a sort of new international uniformity is developing in many areas that have previously been characterised by cultural diversity. Just think of it: new

generations are growing up all around the world; they watch the same TV shows as children, they adulate the same pop-music and movie idols as teenagers and they follow the same soap-operas as adults. The understanding of the world is increasingly influenced by the same global news-networks and commentators. They don't get different opinions, they all look at the same news, and they all get the same interpretation of the same news, the global news.

They follow the same fashions and buy the same globally-marketed products, whether it's toys and T-shirts of Disney, jeans and perfumes from the fashion-houses of Paris, Milan or New York or the most recent electronic consumer items from Japan or Korea. They do their shopping in the same malls, they buy their hamburgers from the same fast-food chains and they work in shiny office buildings which look the same from Shanghai to Buenos Aires and from Frankfurt to Singapore. The result is the development of a new generation of global citizens whose attitudes, tastes and aspirations are increasingly uniform." (de Klerk 2000).

5. "Everywhere, regional and national cultures and identities are under pressure. It has been estimated that half of the world's 6000 languages will disappear during the next century. Our cultural diversity is now under greater threat than the bio-diversity of our planet. Globalisation, I believe, accordingly presents us with a great challenge - the challenge of preserving and enhancing spiritual meaning in that increasingly materialistic and uniform world.

Our world, we know, is now overwhelmingly secular. Many of the moral and religious values upon which our families and societies were traditionally based are under serious threat, if they have not already been swept aside. Throughout much of the western world, churches are empty and society has entered what has been described as the post-Christian era.

In Europe a large proportion of couples no longer goes through the process of marriage. Everywhere, the traditional concept of a nuclear family is under threat. In Germany, Italy, Russia and much of Eastern Europe, populations are beginning to diminish as more and more people opt for smaller families or for no families at all. The advent of the pill in the 60's, the wide acceptance of sex outside of marriage and changing attitudes towards homosexuality, have all contributed to a revolution in societies' attitudes to sexual morality. The *Lady Chatterley's Lover* decision in the early 60's breached the traditional dam-wall of taboo and propriety with which my generation grew up. And now, at any time, our children are routinely exposed to a flood of obscenities and blasphemy on TV and in movies that would have made earlier generations, and even sailors, blush." (de Klerk 2000).

6. "Now, science has provided answers to many of the ancient mysteries. We know now why seasons change and how the stars themselves were born. Scientists are unravelling the genetic secrets of life itself.

Our sense of the divine was underpinned by ceremony, by the strict observation of the Sabbath, by prohibitions, in some faiths, against uttering the name of God, and in others against depicting His image or even the image of man.

In our age, our sense of the divine has been seriously eroded by our appetite for rational analysis, and the familiarity bred by Hollywood epics and the mass commercialisation of religion. Only a generation or two ago, our moral orientation was fixed by immutable commandments of black-and-white notions of right and wrong. However, in the world of relativistic values and situational morality, most of these commandments have been swept aside and reduced to the proposition that we may do whatever we like, provided we do not harm anyone else." (de Klerk 2000).



44. NELSON MANDELA – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: The President of South Africa, Nelson Mandela (born 1918) was granted the 1993 Nobel Peace Prize for his resistance against the ruling National Party's apartheid policies and for his efforts to establish nonracial democracy in South Africa. Mandela was tried for high treason in December 1956, he was jailed for five years in November 1962, and he was sentenced to life imprisonment on June 12, 1964. Mandela was released from prison on February 11, 1990, after 27 years of imprisonment.

Nationality: South African

Education: Law Degree, University of Witwatersrand, 1942; University College of Fort Hare, South Africa

Occupation: President of South Africa, 1994-99 (elected in South Africa's first all-race elections, 1994)



1. In his speech at the Zionist Christian Church Easter Conference (Moria, 3 April 1994) Nelson Mandela stated:

“We bow our heads in worship on this day and give thanks to the Almighty for the bounty He has bestowed upon us over the past year. We raise our voices in holy gladness to celebrate the victory of the risen Christ over the terrible forces of death.

Easter is a joyful festival! It is a celebration because it is indeed a festival of hope!

Easter marks the renewal of life! The triumph of the light of truth over the darkness of falsehood!

Easter is a festival of human solidarity, because it celebrates the fulfilment of the Good News!

The Good News borne by our risen Messiah who chose not one race, who chose not one country, who chose not one language, who chose not one tribe, who chose all of humankind!

Each Easter marks the rebirth of our faith. It marks the victory of our risen Saviour over the torture of the cross and the grave.

Our Messiah, who came to us in the form of a mortal man, but who by his suffering and crucifixion attained immortality.

Our Messiah, born like an outcast in a stable, and executed like criminal on the cross.

Our Messiah, whose life bears testimony to the truth that there is no shame in poverty: Those who should be ashamed are they who impoverish others.

Whose life testifies to the truth that there is no shame in being persecuted: Those who should be ashamed are they who persecute others.

Whose life proclaims the truth that there is no shame in being conquered: Those who should be ashamed are they who conquer others.

Whose life testifies to the truth that there is no shame in being dispossessed: Those who should be ashamed are they who dispossess others.

Whose life testifies to the truth that there is no shame in being oppressed: Those who should be ashamed are they who oppress others.” (Mandela 1994).

2. “Why is it that in this day and age, human beings still butcher one another simply because they dared to belong to different religions, to speak different tongues, or belong to different races?

Are human beings inherently evil?

What infuses individuals with the ego and ambition to so clamour for power that genocide assumes the mantle of means that justify coveted ends?

These are difficult questions, which, if wrongly examined can lead one to lose faith in fellow human beings. And there is where we would go wrong.

Firstly, because to lose faith in fellow humans is, as the Archbishop would correctly point out, to lose faith in God and in the purpose of life itself.

Secondly, it is erroneous to attribute to the human character a universal trait it does not possess – that of being either inherently evil or inherently humane.

I would venture to say that there is something inherently good in all human beings, deriving from, among other things, the attribute of social consciousness that we all possess. And, yes, there is also something inherently bad in all of us, flesh and blood as we are, with the attendant desire to perpetuate and pamper the self.

From this premise arises the challenge to order our lives and mould our mores in such a way that the good in all of us takes precedence. In other words, we are not passive and hapless souls waiting for manna or the plague from on high. All of us have a role to play in shaping society.” (Mandela 1994b).

3. In another speech at the Zionist Christian Church Easter Conference (Moria, 20 April 1992) Nelson Mandela said:

“May Peace be with you!

We have joined you this Easter in an act of solidarity, and in an act of worship. We have come, like all the other pilgrims, to join in an act of renewal and rededication. The festival of Easter, which is so closely linked with the festival of the Passover, marks the rebirth of the resurrected Messiah,

who without arms,
without soldiers,
without police and covert special forces,
without hit squads or bands of vigilantes,
overcame the mightiest state during his time.

This great festival of rejoicing marks the victory of the forces of life over death, of hope over despair.

We pray with you for the blessings of peace! We pray with you for the blessings of love! We pray with you for the blessings of freedom!” (Mandela 1992; see also Mandela 2003, 332).

4. “Yes! We affirm it and we shall proclaim it from the mountaintops, that all people – be they black or white, be they brown or yellow, be they rich or poor, be they wise or fools, are created in the image of the Creator and are his children!

Those who dare to cast out from the human family people of a darker hue with their racism!

Those who exclude from the sight of God’s grace, people who profess another faith with their religious intolerance!

Those who wish to keep their fellow countrymen away from God’s bounty with forced removals!

Those who have driven away from the altar of God people whom He has chosen to make different, commit an ugly sin! The sin called APARTHEID.” (Mandela 1992; see also Mandela 2003, 332).



45. KIM DAE-JUNG – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: The President of South Korea, Kim Dae-jung (born 1925) was awarded the 2000 Nobel Prize for his struggle for democracy and human rights in South Korea (and in East Asia in general), and for his efforts to ensure peace and reconciliation with North Korea in particular. Kim Dae-jung has been called the “Nelson Mandela of Asia”.

Nationality: South Korean

Education: Graduate certificate from Kyunghee University, Seoul; Ph.D. in Political Science from the Diplomatic Academy of the Russian Foreign Ministry, Moscow, 1992

Occupation: President of South Korea (1997-2003)



1. In his Nobel Lecture (Oslo, December 10, 2000; *Les Prix Nobel 2000*), Kim Dae-jung said:

“Allow me to say a few words on a personal note. Five times I faced near death at the hands of dictators, six years I spent in prison, and forty years I lived under house arrest or in exile and under constant surveillance. I could not have endured the hardship without the support of my people and the encouragement of fellow democrats around the world. The strength also came from deep personal beliefs.

I have lived, and continue to live, in the belief that God is always with me. I know this from experience. In August of 1973, while exiled in Japan, I was kidnapped from my hotel room in Tokyo by intelligence agents of the then military government of South Korea. The news of the incident startled the world. The agents took me to their boat at anchor along the seashore. They tied me up, blinded me, and stuffed my mouth. Just when they were about to throw me overboard, Jesus Christ appeared before me with such clarity. I clung to him and begged him to save me. At that very moment, an airplane came down from the sky to rescue me from the moment of death.” (Kim Dae-jung 2000).

2. In a letter to his son, written in prison (November 24, 1980) Kim Dae-jung wrote:

“Only the truly magnanimous and strong are capable of forgiving and loving. Let us persevere, then, praying always that God will help us to have the strength to love and forgive our enemies. Let us together, in this way, become the loving victors.” (Kim Dae-jung, *Prison Writings*, Berkeley, University of California Press, 1987, 6).

3. In his Philadelphia Liberty Medal Acceptance Speech (July 4, 1999), Kim Dae-jung said:

“I have had a life-long pilgrimage toward freedom. Along the journey, certain forces have sustained me.

The first is the Christ that I believe in. He gave his life upon the Holy Cross for the rights of the oppressed people of Israel. He taught us how to be free in spirit.

He also told us to follow him bearing the cross as he had, if we willed to be his disciples. The cross was my training toward freedom.

I still remember the experience in 1980. I had been sentenced to death. I was waiting for execution day in the army prison. My wife and children came to visit me. We all prayed to God in tears. We cried together.

But no one in my family told me to compromise with the military dictatorship. They all encouraged me to keep my faith in God, and in freedom.” (Kim Dae-jung 1999).

4. “The future of mankind belongs to liberty. When we side with liberty, we are with God who implanted the love of liberty in all of us. When we side with liberty, we enhance our own dignity.” (Kim Dae-jung 1999).

5. In 1980 Kim Dae-jung wrote: “Love of God does not mean we must love Him first. Rather, He loved us first, creating the world and leaving it in our care, sending His only son to

us to spread the gospel, and, finally, opening the way for us to deliver ourselves from sin through the crucifixion of His innocent son, Jesus. Through Jesus' resurrection, God gave us hope for eternal life. God is with you at this very moment. He loves you, and He creates the good for you from all the right and wrong in your life when you genuinely believe in and obey Him." (From a letter to his son, written in prison; see Kim Dae-jung, *Prison Writings*, Berkeley: University of California Press, 1987).

6. In a letter to his children (January 29, 1981, *Prison Writings*) Kim Dae-jung wrote: "Every time I think of the days you have all spent in anguish and suffering, particularly when I think about Hong-il, who is still being held in prison, pain and anguish fill my heart. My love for all of you is strong. I have determined to be a good father, the father of a blissful family. And yet I have caused you great pain and torment. In deep remorse, I can only pray to Jesus every day that your trials will in the end lead to some good." (Kim Dae-jung 1987, 20).

7. In his Address at a Joint Meeting of the United States Congress (June 10, 1998, Washington, D.C.) the President Kim Dae-jung said:

"In 1973, I was kidnapped in Tokyo and taken onto a ship.

Bound and gagged, I was about to be thrown overboard.

But, as only someone who has brushed up to death's door can know, I saw Jesus Christ near me.

I prayed for my life.

And I truly believe God saved me." (Kim Dae-jung 1998b).



46. DAG HAMMARSKJOELD – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: Dag Hammarskjöld (1905–1961), Secretary-General of the United Nations, was posthumously awarded the 1961 Nobel Prize for his work toward peace in the world, especially in the Middle East and the new Republic of the Congo, Africa. He died on September 18, 1961, in a plane accident (under mysterious circumstances), while on a peace mission to the Congo.

Nationality: Swedish

Education: Ph.D. in political economy, University of Stockholm, Sweden, 1934

Occupation: Secretary-General of the United Nations (1953-61)



1. "I now recognize and endorse, unreservedly, those very beliefs which were once handed down to me.

From generations of soldiers and government officials on my father's side I inherited a belief that no life was more satisfactory than one of selfless service to your country – or humanity. This service required a sacrifice of all personal interests, but likewise the courage to stand up unflinchingly for your convictions.

From scholars and clergymen on my mother's side I inherited a belief that, in the very radical sense of the Gospels, all men were equals as children of God, and should be met and treated by us as our masters in God.

The two ideals which dominated my childhood world met me fully harmonized and adjusted to the demands of our world of today in the ethics of Albert Schweitzer, where the

ideal of service is supported by and supports the basic attitude to man set forth in the Gospels. In his work I also found a key for modern man to the world of the Gospels.” (Dag Hammarskjöld, *Servant of Peace*, New York, Harper & Row, 1962, 23-24; see also Van Dusen 1967).

2. One of Hammarskjöld’s prayers, published in *Markings* (1964):

“Give me a pure heart that I may see Thee,
A humble heart that I may hear Thee,
A heart of love that I may serve Thee,
A heart of faith that I may abide in Thee.”

(Dag Hammarskjöld, *Markings*, New York, Alfred A. Knopf, translation – W. H. Auden and Leif Sjöberg, 1964, 100).

Markings is Dag Hammarskjöld’s diary, which was published posthumously in 1963 in Swedish. In a letter, found with the manuscript of *Markings* in Hammarskjöld’s New York apartment (after his 1961 death in an air crash), Hammarskjöld termed his diary “a sort of white book concerning my negotiations with myself – and with God.”

3. “Forgiveness is the answer to the child’s dream or a miracle by which what is broken is made whole again, what is soiled is again made clean. The dream explains why we need to be forgiven, and why we must forgive. In the presence of God, nothing stands between Him and us – we are forgiven.” (Hammarskjöld, *Markings*, Knopf, 1964, 124).

4. “The inner experience of God’s love is the deepest sense of joy and fulfilment a human being can have – nothing surpasses it. All other experiences of love, beautiful though they are, are like reflections or reminders of the real thing.” (Hammarskjöld, *Markings*, 1964).

5. “Before Thee, Father,
In righteousness and humility,
With Thee, Brother,
In faith and courage,
In Thee, Spirit,
In stillness,
Thine, for Thy will is my destiny,
Dedicated, for my destiny is to be used and used up according to Thy will.”
(Hammarskjöld, *Markings*, 1964).

6. Brian Urquhart (Hammarskjöld’s biographer) wrote:

“The springs of Hammarskjöld’s sense of vocation ran deep. They were traditional, intellectual, and religious. His identification with Christian thought was not messianic, but rather in the old tradition of the imitation of Christ in sacrifice and in service to others. He was a member of that small and lonely band who throughout history have engaged at the same time in trying to deal with the hard world of political and social reality and in searching endlessly for a spiritual meaning which transcends that world.

Hammarskjöld’s religious faith was very personal, and non-ritual. He wished neither to impose it on others nor to have others interpret it to himself.

Religion for him was a dialogue of his own with God, and faith was the foundation for duty, dedication, and service, qualities that he considered most essential in himself and most admirable in others.” (Brian Urquhart, *Hammarskjöld*, NY, Alfred A. Knopf, 1972, 23-24).

7. “Rejoice if God found a use for your efforts in His work. Rejoice if you feel that what you did was ‘necessary,’ but remember, even so, that you were simply the instrument by means of which He added one tiny grain to the Universe He created for His own purposes.” (Hammarskjöld, *Markings*, 1964, 143).

8. “Your cravings as a human animal do not become a prayer just because it is God whom you ask to attend to them.” (Hammarskjöld, *Markings*, 1964, 11).

9. “How can you expect to keep your powers of hearing when you never want to listen? That God should have time for you, you seem to take as much for granted as that you cannot have time for Him.” (Hammarskjöld, *Markings*, 1964, 12).

10. “Pray that your loneliness may spur you into finding something to live for, great enough to die for.” (Hammarskjöld, *Markings*, 1964, 72).

11. “To be free, to be able to stand up and leave everything behind – without looking back. To say Yes.

Yes to God, Yes to fate, Yes to yourself. This reality can wound the soul, but has the power to heal her.” (Hammarskjöld, *Markings*, 1964).

12. “It is not sufficient to place yourself daily under God. What really matters is to be *only* under God.” (Hammarskjöld, *Markings*, 1964, 110).

13. “It is our conception of death which decides our answers to all the questions that life puts to us.” (Hammarskjöld, *Markings*, 1964, 160).



47. MARTIN LUTHER KING, Jr. – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: Martin Luther King, Jr. (1929–1968) received the 1964 Nobel Peace Prize for his struggle against racism and for his efforts to bring about integration within the United States without violence. King was assassinated by a sniper on April 4, 1968, in Memphis, Tennessee, where he was to lead a protest march.

Nationality: American

Education: B.A. in sociology, Morehouse College in Atlanta, GA, 1948; Ph.D. in Systematic Theology, Boston University, 1955

Occupation: President of the Southern Christian Leadership Conference (1957-1968); Baptist minister (1947-68)



1. Martin Luther King closed his last speech “I’ve been to the Mountain Top” (April 3, 1968, Memphis, Tennessee) with the words:

“I don’t know what will happen now. We’ve got some difficult days ahead. But it really doesn’t matter with me now, because I’ve been to the mountain top. And I don’t mind. Like anybody, I would like to live a long life; longevity has its place. But I’m not concerned about that now. I just want to do God’s will. And He’s allowed me to go up to the mountain. And I’ve looked over. And I’ve seen the Promised Land. I may not get there with you. But I want you to know tonight, that we as a people will get to the Promised Land. And so I’m happy tonight, I’m not worried about anything. I’m not fearing any man. Mine eyes have seen the glory of the coming of the Lord.” (Excerpt from King’s last speech, before he was assassinated on April 4, 1968; see Martin Luther King, *The Words of Martin Luther King, Jr.*, New York, Newmarket Press, 1983, 94).

2. In his Nobel Lecture (December 11, 1964, University of Oslo) King stated:

“Deeply etched in the fiber of our religious tradition is the conviction that men are made in the image of God and that they are souls of infinite metaphysical value, the heirs of a legacy of dignity and worth. If we feel this as a profound moral fact, we cannot be content to see men

hungry, to see men victimized with starvation and ill health when we have the means to help them.” (King, as cited in *Peace!*, Marek Thee - editor, UNESCO Publishing, 1995, 374).

3. In his address delivered at the Prayer Pilgrimage for Freedom (17 May 1957, Washington, D.C.) King said:

“We must meet hate with love. We must meet physical force with soul force. There is still a voice crying out through the vista of time, saying: ‘Love your enemies, bless them that curse you, pray for them that despitefully use you.’ Then, and only then, can you matriculate into the university of eternal life. That same voice cries out in terms lifted to cosmic proportions: ‘He who lives by the sword will perish by the sword.’ And history is replete with the bleached bones of nations that failed to follow this command. We must follow nonviolence and love.

Now, I’m not talking about a sentimental, shallow kind of love. I’m not talking about *eros*, which is a sort of aesthetic, romantic love. I’m not even talking about *philia*, which is a sort of intimate affection between personal friends.

But I’m talking about *agape*. I’m talking about the love of God in the hearts of men. I’m talking about a type of love, which will cause you to love the person who does the evil deed, while hating the deed that the person does.” (King 1957a).

4. “I have decided to love. If you are seeking the highest good, I think you can find it through love. And the beautiful thing is that we aren’t moving wrong when we do it, because John was right, God is love. He who hates does not know God, but he who loves has the key that unlocks the door to the meaning of ultimate reality.” (King 1967).

5. “Whatever we do, we must keep God in the forefront. Let us be Christians in all of our actions. But I want to tell you this evening that it is not enough for us to talk about love; love is one of the pivotal points of the Christian faith. There is another side called justice. And justice is really love in calculation. Justice is love correcting that which revolts against love.” (King 1955).

6. In his address delivered at the Prayer Pilgrimage for Freedom (17 May 1957, Washington, D.C.) King stated:

“I conclude by saying that each of us must keep faith in the future. Let us not despair. Let us realize that as we struggle for justice and freedom, we have cosmic companionship. This is the long faith of the Hebraic-Christian tradition: that God is not some Aristotelian Unmoved Mover who merely contemplates upon himself. He is not merely a self-knowing God, but an other-loving God forever working through history for the establishment of His kingdom.

And those of us who call the name of Jesus Christ find something of an event in our Christian faith that tells us this. There is something in our faith that says to us, ‘Never despair; never give up; never feel that the cause of righteousness and justice is doomed.’” (King 1957a).

7. In his Nobel Prize Acceptance Speech (December 10, 1964, Oslo, Norway) Dr. King stated:

“I still believe that one day mankind will bow before the altars of God and be crowned triumphant over war and bloodshed, and nonviolent redemptive goodwill will proclaim the rule of the land.

‘And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid.’

I still believe that we shall overcome.” (Martin Luther King, *The Words of Martin Luther King, Jr.*, 1983, 91).

8. Dr. King maintained that there was no conflict between his religious faith and his social activity: “We believe firmly in the revelation of God in Jesus Christ. I can see no conflict between our devotion to Jesus Christ and our present action. In fact, I can see a necessary relationship. If one is truly devoted to the religion of Jesus he will seek to rid the earth of social evils. The gospel is social as well as personal.” (King, as cited in Stephen B. Oates, *The Life of Martin Luther King, Jr.*, NY, Harper and Row, 1982, 81-82).

9. In his speech given at the March on Washington (August 28, 1963) King said:

“I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.” (Martin Luther King, *The Words of Martin Luther King, Jr.*, 1983, 95).



48. ADOLFO PEREZ ESQUIVEL – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: Adolfo Perez Esquivel (born 1931) was awarded the 1980 Nobel Peace Prize for his struggle for democracy and human rights in Argentina. He was arrested in 1977 and held without charge for 14 months, during which time he was tortured.

Nationality: Argentinean

Education: Architect and sculptor, National University of La Plata, Argentina

Occupation: Professor of Architecture and Sculpture at the National Academy of Art in Buenos Aires (1968-1974); Secretary-General of the international organization “Peace and Justice Service” (1974 – present)



1. In his Nobel Prize Acceptance Speech (*Les Prix Nobel 1980*) Prof. Perez Esquivel said:

“I am convinced that the gospel power of nonviolence presents a choice that opens up for us a challenge of new and radical perspectives. It is an option which gives priority to the essential Christian value: *the dignity of the human being*; the sacred, transcendent and irrevocable dignity that belongs to the human being by reason of being a child of God and a brother or sister in Christ, and therefore, our own brother and sister.” (Perez Esquivel 1981).

2. To the question of *Denver Catholic Register* (February 2001) “You were imprisoned in 1977 for your opposition of the Argentinean government, what sustained you through that imprisonment and through the torture you endured?” Perez Esquivel replied:

“For me, prayer was very important. And the experience of beginning to understand faith from the experience of suffering and through an experience of pain. Oftentimes, that experience is so much an abstraction and not real, and so to begin to understand and live one’s faith through pain and through suffering and being at the margin. But it was a very difficult process.

It was a time of much questioning because those who were torturing me, for instance, also called themselves Christians. And all the crimes that they committed, they committed them in the name of the defense of so called ‘Western Christian civilization.’

Another experience that was very difficult for me, that took a long time for me to be able to deal with, was reflecting on Christ’s words as he is tried and put to the cross. He says, ‘*Forgive them Father, for they know not what they do.*’ It took me a long time, and a lot of reflection, to be able to see that I think what Christ was saying there was, as he was saying to these people who tortured me and others, that they don’t understand that the man or woman they are torturing is their own sister, or their own brother.” (Perez Esquivel, as cited in Bledsoe 2001).

3. “For us liberty is that inalienable capacity that all humans alike have at their disposal. This is the capacity that permits the building of communion and participation which encourage human beings to relate fully with the world, with their brothers and sisters and with God.” (Perez Esquivel 1981, Nobel Lecture).

4. “For me it is essential to have the inner peace and serenity of prayer in order to listen to the silence of God, which speaks to us in our personal life and the history of our times, of the power of love. Because of this faith in Christ and humankind, we must apply our humble efforts to build a more just and humane world. I want to affirm emphatically: such a world is possible.” (Perez Esquivel 1981, Acceptance Speech).

5. Perez Esquivel closed his Nobel Prize Acceptance Speech (*Les Prix Nobel 1980*) with the words:

“Invoking the strength of Christ, our Lord, I would like to share with you, with my people, and with the world what He has taught us in the Sermon on the Mount:

Blessed are the poor in spirit

– theirs is the kingdom of heaven.

Blessed are those who mourn

– they shall be comforted.

Blessed are the gentle

– they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness

– they shall be satisfied.

Blessed are the merciful

– they shall obtain mercy.

Blessed are the pure in heart

– they shall see God.

Blessed are the peacemakers

– they shall be called children of God.

Blessed are those who are persecuted for righteousness’ sake

– theirs is the kingdom of heaven.

Blessed are you when people abuse you and persecute you and speak all kinds of falsehoods against you for my sake.

Rejoice and be glad, for great will be your reward in heaven. In the same way they persecuted the prophets before you. [Matthew 5, 3-12].” (Perez Esquivel 1981).



49. DESMOND TUTU – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: The Professor of Theology, Desmond Tutu (born 1931) received the 1984 Nobel Peace Prize for his role in the opposition to apartheid in South Africa.

Nationality: South African

Education: Master’s degree in Theology, King’s College, London, 1966

Occupation: Professor of Theology at Emory University in Atlanta, USA (1999-present); General Secretary of the South African Council of Churches (1978); Anglican archbishop of Cape Town (1986)



1. In his Nobel Lecture (11 December 1984, *Les Prix Nobel 1984*) Desmond Tutu said:

“When will we learn that human beings are of infinite value because they have been created in the image of God, and that it is a blasphemy to treat them as if they were less than this and to do so ultimately recoils on those who do this? In dehumanizing others, they are themselves dehumanized. Perhaps oppression dehumanizes the oppressor as much as, if not more than, the oppressed.

God calls us to be fellow workers with Him, so that we can extend His Kingdom of shalom, of justice, of goodness, of compassion, of caring, of sharing, of laughter, joy and reconciliation, so that the kingdoms of this world will become the Kingdom of our God and of His Christ, and He shall reign forever and ever. Amen.” (Tutu 1985, 246).

2. To the question, “If there is a God, why do so many suffer all their lives and why do so many people hate each other based on their color?” Desmond Tutu replied:

“In the end, it is a tremendous tribute to us that our God is not one who keeps intervening, jumping in. Because God has given us an incredible gift – the gift of being able to make choices.

He’s like a parent. The parents often see their child, who they dearly love, is going to make a wrong decision. The good parent is one who is going to allow you to make that decision, because that is how you’re going to learn how to grow.

It isn’t that God does nothing. It is that God respects us and says, ‘If you’re going to be persons and not robots, then you’re going to have to be free, you’re going to have the space to choose. The reality of your freedom is judged by the fact that I let you be free even to choose to reject Me, to choose the wrong.’

We have to live with the consequences of those choices. God still does not abandon us! Jesus Christ died ultimately as the prize of God’s caring for us, when we got ourselves into the mess we’re in.” (Tutu 1995).

3. “The God that I worship is the one revealed by Jesus. Jesus is a kind of window into the character of God. That is a God who is life-affirming, who opposes anything that undermines the integrity of anybody.” (Tutu 1995).

4. “The God that I worship is a strange God. Because it is God who is omnipotent, all-powerful, but he is also God who is weak. An extraordinary paradox: that it is God, a God of justice, who wants to see justice in the world. But because God has such a deep reverence for our freedoms all over the place, God will not intervene, like sending lightning bolts to dispatch of all despots. God waits for God’s partners: us.

God has a dream. God has a dream of a world that is different, a world in which you and I care for one another because we belong in one family. And I want to make an appeal on behalf of God. God says, ‘Can you help me realize my dream? My dream of a world that is more caring, a world that is more compassionate, a world that says people matter more than things. People matter more than profits. That is my dream,’ says God. ‘Will you please help me realize my dream, and I have nobody, except you.’” (Tutu 1998).

5. In his sermon delivered on September 11, 2002, at the Washington National Cathedral, Desmond Tutu said:

“Dear friends, in many ways, it is to say we, all of us, are vulnerable, fragile. For vulnerability is of the essence of creaturehood. Only God is ultimately invincible.

The Bible has wonderful images of God holding back the waters of chaos that seek to overwhelm. God holding back the desert that seeks to take over the arable land. For it is only because God restrains the forces of evil that you and I are able to be at all.

And the Bible has this incredible image of you, of I, of all of us, each one, held as something precious, fragile in the palms of God's hands. And that you and I exist only because God forever is blowing God's breath into our being. And we exist only because God keeps us in being. Otherwise, we would disintegrate into the nothingness, the oblivion, from which God's fiat has brought us." (Tutu 2002).

6. "The powers of darkness, of evil and of destruction had done their worst, they had killed the Lord of life himself. But that death was not the end. That death was the beginning of a glorious life, the resurrection life. That death was the death of death itself – for Jesus Christ lives for ever and ever." (Desmond Tutu, *The Rainbow People of God*, New York, Image Books, 1996, 18).

7. "God created us for fellowship. God created us so that we should form the human family, existing together because we were made for one another. We are not made for an exclusive self-sufficiency but for interdependence." (Tutu 1985, 246).

8. In his open letter to the Prime Minister of the Apartheid Government of South Africa, B. J. Vorster (May 6, 1976), Desmond Tutu wrote:

"I am writing to you as one human person to another human person, gloriously created in the image of the selfsame God, redeemed by the selfsame Son of God who for all our sakes died on the Cross and rose triumphant from the dead and reigns in glory now at the right hand of the Father; sanctified by the selfsame Holy Spirit who works inwardly in all of us to change our hearts of stone into hearts of flesh. I am, therefore, writing to you, Sir, as one Christian to another, for through our common baptism we have been made members of and are united in the Body of our dear Lord and Saviour, Jesus Christ. This Jesus Christ, whatever we may have done, has broken down all that separates us irrelevantly – such as race, sex, culture, status, etc. In this Jesus Christ we are forever bound together as one redeemed humanity, black and white together." (Desmond Tutu, *The Rainbow People of God*, NY, Image Books, 1996, 7).

9. Desmond Tutu's favourite prayer is the prayer of St. Francis of Assisi:

"Lord, make me a channel of Thy peace
that where there is hatred, I may bring love,
that where there is wrong, I may bring the spirit of forgiveness,
that where there is discord, I may bring harmony,
that where there is error, I may bring truth,
that where there is doubt, I may bring faith,
that where there is despair, I may bring hope,
that where there are shadows, I may bring light,
that where there is sadness, I may bring joy.
Lord, grant that I may seek rather
to comfort than to be comforted,
to understand than to be understood,
to love than to be loved.
For it is by self-forgetting that one finds,
it is by forgiving that one is forgiven,
it is by dying that one awakens to eternal life. Amen."

(Desmond Tutu, *The Rainbow People of God*, New York, Image Books, 1996, 13; see also *Les Prix Nobel 1979*).



50. JOHN R. MOTT – NOBEL PEACE PRIZE LAUREATE

Nobel Prize: John Raleigh Mott (1865–1955) was granted the 1946 Nobel Peace Prize for his steadfast commitment to spreading the word of Christ, for his leading role in international missionary movements, and for his humanitarian efforts in time of war.

Nationality: American

Education: B.A. in history, political science, and philosophy, Cornell University, NY, 1888

Occupation: President of the World Alliance of Young Men's Christian Associations; Chairman of the International Missionary Council



1. "The Scriptures clearly teach that if men are to be saved they must be saved through Christ. He alone can deliver them from the power of sin and its penalty. His death made salvation possible.

The Word of God sets forth the conditions of salvation. God has chosen to have these conditions made known through human instruments. Christians have a duty to preach Christ to every creature.

The burning question for every Christian then is: Shall hundreds of millions of people now living, who need Christ and are capable of receiving help from Him, pass away without having even the opportunity to know Him?" (John R. Mott, as cited in *Classics of Christian Missions*, Francis DuBose – editor, Nashville, Tennessee, Broadman Press, 1979).

2. "If our Gospel is the truth, we are under obligation to propagate it. If it is not the truth we ought to forsake it. To attempt to occupy middle ground is not simply inconsistency but is the most dangerous form of hypocrisy." (John R. Mott, *The Pastor and Modern Missions*, NY, Student Volunteer Movement, 1904).

3. "All men need Christ. We have Christ. We owe Christ to all men. To know our duty and to do it not is sin. Continuance in the sin of neglect necessarily weakens the life and arrests the growth. To fail to do our duty then with reference to the peculiar opportunity of our generation means the promotion of spiritual atrophy." (Mott 1904).

4. "The pervading purpose of the Christian Church and of every other agency concerned with the spread of the Kingdom of God should be that of leading people to commit their lives to Christ as their Saviour and Lord. The most fruitful method of achieving this high end is leading individuals one by one to take Christ intelligently and with conviction as their Lord. The most solemn responsibility which rests upon each Christian, and also his highest privilege and deepest joy, is that of influencing people to accept, to represent, and to serve Jesus Christ." (John R. Mott, *The Larger Evangelism*, NY, Abingdon-Cokesbury Press, 1944).

5. "Let us not forget that the evangelization of the world is not man's but God's enterprise. Jesus Christ is its leader. He, who is the same yesterday, and today, and forever, still abides with those who go forth to preach him where he has not been named. The Holy Spirit is as able to shake whole communities now as in the days of Peter and Paul. The word of God is still quick and powerful. Prayer can still remove mountains." (Mott 1944).

6. "Our sense of obligation must be intensified when we ask ourselves the question, if we do not preach Christ where He has not been named, who will? We know their need; we know the only remedy; we have access to them; we are able to go." (Mott, as cited in DuBose 1979).

7. "First of all, what is meant by *the evangelization of the world in this generation*? It means giving every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord. It does not mean converting every person in the world in this generation. Our part as Christians consists in bringing the gospel to bear upon unsaved men; the Spirit of God alone is able to convert them." (Mott 1944).

8. "It is of vital importance that we be sincere in our personal work for Christ. There is no class more keen than unbelievers to detect cant or hypocrisy. We should say only what we know and believe, what actually holds our own lives. It is reality behind words that gives them power. Here let me emphasize the simple truth that if a man is to lift a sinking man out of the quicksands, he himself must be on solid ground. If he is to point men to Christ, he too must know Christ as his own personal Saviour from the power of temptation, of closely clinging sin, and of fear." (Mott 1944).

9. "I know whom I have believed, and nothing has taken place in these last fateful years to invalidate a single claim made by Jesus Christ. How true it still is that Jesus Christ and he only can make this world a safe place and flood it with good will." (Mott 1944).

"It is our duty to evangelize the world because we owe all men the gospel.

What a crime against mankind to keep a knowledge of the mission of Christ from two thirds of the human race! It is our duty to evangelize the world in this generation because of the missionary command of Christ." (Mott 1944).

10. "The danger is greater now than ever before in the history of the Church that Christians yield to luxury, selfishness, slothfulness, and low ideals. Never so much as today has the Church needed great tasks to call out and exercise all her energies and to save her from paralyzing weakness." (Mott 1904).

11. "If all men need the Gospel, if we owe the Gospel to all men, if Christ has commanded us to preach the Gospel to every creature, it is unquestionably our duty to give all people in our generation an opportunity to hear the Gospel. To know our duty and to not do it is sin [James 4:17]. Continuing in the sin of neglect and disobedience necessarily weakens the life and arrests the growth of the Church. Who can measure the loss of vitality and power that she has already suffered within our own day from her failure to do all in her power for the world's evangelization." (Mott, as cited in DuBose 1979).

12. "The Scriptures clearly teach that if men are to be saved they must be saved through Christ. The burning question then is, 'Shall hundreds of millions of men now living who need Christ, and who are capable of receiving help from him, pass away without having even the opportunity to know him?' A knowledge of our own hearts should be sufficient to make plain our duty. We know that Christ has been and is necessary for us. Would it not be presumptuous, therefore, for us to assume that the nations living in sin and wretchedness can do without him whom we so much need even in the most favored Christian lands?" (Mott 1944).

See also:

- Mott, John R., *The Evangelization of the World in This Generation*. New York, Student Volunteer Movement for Foreign Missions, 1900.

- Mott, John R., *Liberating the Lay Forces of Christianity*. London, Student Christian Movement Press, 1932.

- Mott, John R., *The Present-Day Summons to the World Mission of Christianity*. London, Student Christian Movement Press, 1932.

- Mott, John R., *Addresses and Papers of John R. Mott*. 6 vols. New York, Association Press, 1946-1947.



PART IV. FOUNDERS OF MODERN SCIENCE (16th - 21st Century)

1. SIR ISAAC NEWTON (1642-1727), founder of Classical Physics and Infinitesimal Calculus

1. At the end of his *Philosophiae Naturalis Principia Mathematica* (London, 1687) Newton wrote:

“This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. This Being governs all things, not as the soul of the world, but as Lord over all; and on account of His dominion He is wont to be called Lord God.” (Newton 1687, *Principia*).

2. “From His true dominion it follows that the true God is a living, intelligent and powerful Being; and from His other perfections, that He is supreme, or most perfect. He is eternal and infinite, omnipotent and omniscient; that is, His duration reaches from eternity to eternity; His presence from infinity to infinity; He governs all things, and knows all things that are or can be done.” (Newton 1687, *Principia*; see also Caputo 2000, 88).

3. “God made and governs the world invisibly, and has commanded us to love and worship him, and no other God; to honor our parents and masters, and love our neighbours as ourselves; and to be temperate, just, and peaceable, and to be merciful even to brute beasts. And by the same power by which he gave life at first to every species of animals, he is able to revive the dead, and has revived Jesus Christ our Redeemer, who has gone into the heavens to receive a kingdom, and prepare a place for us, and is next in dignity to God, and may be worshipped as the Lamb of God, and has sent the Holy Ghost to comfort us in his absence, and will at length return and reign over us.” (Newton, as cited in *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton* by Sir David Brewster, Edinburgh, Thomas Constable and Co., 1855, Vol. II, 354).

4. “Opposite to godliness is atheism in profession, and idolatry in practice. Atheism is so senseless and odious to mankind, that it never had many professors.

Can it be by accident that all birds, beasts, and men have their right side and left side alike shaped, (except in their bowels); and just two eyes, and no more, on either side of the face; and just two ears on either side of the head; and a nose with two holes; and either two forelegs, or two wings, or two arms on the shoulders, and two legs on the hips, and no more?

Whence arises this uniformity in all their outward shapes but from the counsel and contrivance of an Author?

Whence is it that the eyes of all sorts of living creatures are transparent to the very bottom, and the only transparent members in the body, having on the outside a hard transparent skin, and within transparent humours, with a crystalline lens in the middle, and a pupil before the lens, all of them so finely shaped and fitted for vision, that no artist can mend them? Did blind chance know that there was light, and what was its refraction, and fit the eyes of all creatures, after the most curious manner, to make use of it? These, and suchlike considerations, always have, and ever will prevail with mankind, to believe that there is a Being who made all things, and has all things in his power, and who is therefore to be feared.

We are, therefore, to acknowledge one God, infinite, eternal, omnipresent, omniscient, omnipotent, the Creator of all things, most wise, most just, most good, most holy. We must love him, fear him, honour him, trust in him, pray to him, give him thanks, praise him, hallow his name, obey his commandments.” (Newton, as cited in *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton* by Sir David Brewster, Edinburgh, Thomas Constable and Co., 1855, Vol. II, 347-348).

5. “And when you are convinced, be not ashamed to profess the truth. For otherwise you may become a stumbling block to others, and inherit the lot of those Rulers of the Jews who believed in Christ, but yet were afraid to confess him lest they should be put out of the Synagogue. Wherefore, when you are convinced, be not ashamed of the truth, but profess it openly and endeavor to convince your Brother also that you may inherit at the resurrection the promise made in *Daniel 12:3*, that ‘they who turn many to righteousness shall shine as the stars for ever and ever.’

And rejoice if you are counted worthy to suffer in your reputation or any other way for the sake of the Gospel, for then, ‘great is thy reward!’” (Newton, as cited in *The Religion of Sir Isaac Newton*, Frank E. Manuel – editor, London, Oxford University Press, 1974, 112).

6. “The supreme God exists necessarily, and by the same necessity He exists always and everywhere.” (Newton 1687, *Principia*; see also Caputo 2000, 88).

7. “Atheism is so senseless. When I look at the solar system, I see the earth at the right distance from the sun to receive the proper amounts of heat and light. This did not happen by chance.” (Newton, as cited in Tiner 1975).

8. “I have a fundamental belief in the Bible as the Word of God, written by men who were inspired. I study the Bible daily.” (Newton, as cited in Tiner 1975).

9. “I find more sure marks of authenticity in the Bible than in any profane history whatsoever.” (Newton, as cited in Morris 1982, 26).



2. GALILEO GALILEI (1564-1642), founder of Experimental Physics

1. “To the Lord, whom I worship and thank,
That governs the heavens with His eyelid
To Him I return tired, but full of living.” (Galileo, as cited in Caputo 2000, 85).

2. "When I reflect on so many profoundly marvellous things that persons have grasped, sought, and done, I recognize even more clearly that human intelligence is a work of God, and one of the most excellent." (Galileo, as cited in Caputo 2000, 85).

3. "The Holy Scripture cannot err and the decrees therein contained are absolutely true and inviolable. But its expounders and interpreters are liable to err in many ways." (Galileo, as cited in Ross 1991, 20).

4. "The Holy Bible can never speak untruth -- whenever its true meaning is understood." (Galileo, as cited in Drake 1957, 181).



3. NICOLAUS COPERNICUS (1473-1543), founder of Heliocentric Cosmology

1. "To know the mighty works of God, to comprehend His wisdom and majesty and power, to appreciate, in degree, the wonderful working of His laws, surely all this must be a pleasing and acceptable mode of worship to the Most High, to whom ignorance cannot be more gratifying than knowledge." (Copernicus, as cited in Neff 1952, 191-192; and in Hubbard 1905, v).

2. "Not the Grace received by Paul do I desire,
Nor the good will with which Thou forgavest Peter,
Only that which Thou didst grant the thief on the cross,
That mercy I ask of Thee."

(Copernicus, as cited in Trepatschko 1994, Vol. 44).

3. In his revolutionary work *De revolutionibus orbium caelestium* (On the Revolutions of the Celestial Spheres, 1543), Copernicus wrote:

"For who, after applying himself to things which he sees established in the best order and directed by Divine ruling, would not through diligent contemplation of them and through a certain habituation be awakened to that which is best and would not admire the Artificer of all things, in Whom is all happiness and every good? For the divine Psalmist surely did not say gratuitously that he took pleasure in the workings of God and rejoiced in the works of His hands, unless by means of these things as by some sort of vehicle we are transported to the contemplation of the highest good." (Copernicus, 1873, 10-11).



4. JOHANNES KEPLER (1571-1630), founder of Physical Astronomy and Modern Optics

1. "O Thou, who through the light of nature increasest in us the longing for the light of Thy Grace that through it we may come to the light of Thy majesty, I give Thee thanks, Creator

and God, that Thou hast given me this joy in Thy creation, and I rejoice in the works of Thy hands.” (Kepler, as cited in Beer and Beer 1975, 526).

2. “The World of Nature, the World of Man, the World of God - all three fit together. We see how God, like a human architect approached the founding of the world according to order and rule, and measured everything in such a manner.” (Kepler, as cited in Tiner 1977, 172).

3. “Since we astronomers are priests of the highest God in regard to the book of nature, it befits us to be thoughtful, not of the glory of our minds, but rather, above all else, of the glory of God.” (Kepler, as cited in Morris 1982, 11; see also Graves 1996, 51).



5. SIR FRANCIS BACON (1561-1626), founder of the scientific inductive method

1. “There are two books laid before us to study, to prevent our falling into error; the first, the volume of the Scriptures, which reveal the will of God; then the volume of the creatures, which express His power.” (Bacon, as cited in Morris 1982, 13-14).

2. “It is true, that a little philosophy inclineth man’s mind to atheism; but depth in philosophy bringeth men’s minds about to religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity.” (Bacon 1875, 64).

3. In the first chapter “Of Truth” of his *Essays* (1601), Lord Bacon wrote: “The first creature of God, in the works of the days, was the light of the sense; the last, was the light of reason; and his sabbath work ever since, is the illumination of his Spirit. First he breathed light, upon the face of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and inspireth light, into the face of his chosen.” (Bacon 1875).



6. RENE DESCARTES (1596-1650), founder of Analytical Geometry and Modern Philosophy

1. In the beginning of his *Meditations* (1641) Descartes wrote:

“I have always been of the opinion that the two questions respecting God and the Soul were the chief of those that ought to be determined by help of Philosophy rather than of Theology; for although to us, the faithful, it be sufficient to hold as matters of faith, that the human soul does not perish with the body, and that God exists, it yet assuredly seems impossible ever to persuade infidels of the reality of any religion, or almost even any moral virtue, unless, first of all, those two things be proved to them by natural reason. And since in this life there are frequently greater rewards held out to vice than to virtue, few would prefer the

right to the useful, if they were restrained neither by the fear of God nor the expectation of another life.” (Descartes 1901).

2. “It is absolutely true that we must believe in God, because it is also taught by the Holy Scriptures. On the other hand, we must believe in the Sacred Scriptures because they come from God.” (Descartes 1950, Letter of Dedication).

3. “And thus I very clearly see that the certitude and truth of all science depends on the knowledge alone of the true God, insomuch that, before I knew him, I could have no perfect knowledge of any other thing. And now that I know him, I possess the means of acquiring a perfect knowledge respecting innumerable matters, as well relative to God himself and other intellectual objects as to corporeal nature.” (Descartes 1901, Meditation V).



7. BLAISE PASCAL (1623-1662), founder of Hydrostatics, Hydrodynamics, and the Theory of Probabilities

1. In his book *Pensees (Thoughts)*, 1660), Blaise Pascal wrote: “Jesus Christ is a God whom we approach without pride and before whom we humble ourselves without despair.” (Pascal 1910, No. 528).

2. “Jesus Christ did nothing but teach men that they loved themselves, that they were slaves, blind, sick, wretched, and sinners; that He must deliver them, enlighten, bless, and heal them; that this would be effected by hating self, and by following Him through suffering and the death on the cross.

Without Jesus Christ man must be in vice and misery; with Jesus Christ man is free from vice and misery; in Him is all our virtue and all our happiness. Apart from Him there is but vice, misery, darkness, death, despair.” (Pascal 1910, No. 545-546).

3. “Christianity is strange. It bids man recognise that he is vile, even abominable, and bids him desire to be like God. Without such a counterpoise, this dignity would make him horribly vain, or this humiliation would make him terribly abject.” (Pascal 1910, No. 537).

4. “The knowledge of God without that of man’s misery causes pride. The knowledge of man’s misery without that of God causes despair. The knowledge of Jesus Christ constitutes the middle course, because in Him we find both God and our misery.” (Pascal 1910, No. 527).

5. “We know God only by Jesus Christ. Without this mediator, all communion with God is taken away; through Jesus Christ we know God. All those who have claimed to know God, and to prove Him without Jesus Christ, have had only weak proofs. But in proof of Jesus Christ we have the prophecies, which are solid and palpable proofs. And these prophecies, being accomplished and proved true by the event, mark the certainty of these truths and, therefore, the divinity of Christ. In Him, then, and through Him, we know God.” (Pascal 1910, No. 547).

6. “Not only do we know God by Jesus Christ alone, but we know ourselves only by Jesus Christ. We know life and death only through Jesus Christ. Apart from Jesus Christ, we do not know what is our life, nor our death, nor God, nor ourselves.

Thus without the Scripture, which has Jesus Christ alone for its object, we know nothing, and see only darkness and confusion in the nature of God and in our own nature.” (Pascal 1910, No. 548).

7. “There are two ways of proving the truths of our religion; one by the power of reason, the other by the authority of him who speaks.

We do not make use of the latter, but of the former. We do not say, ‘This must be believed, for Scripture, which says it, is divine.’ But we say that it must be believed for such and such a reason, which are feeble arguments, as reason may be bent to everything.” (Pascal 1910, No. 561).



8. SIR MICHAEL FARADAY (1791-1867), founder of Electronics and Electromagnetics

1. “I bow before Him who is Lord of all, and hope to be kept waiting patiently for His time and mode of releasing me according to His Divine Word and the great and precious promises whereby His people are made partakers of the Divine nature.” (Faraday, as cited in Jones 1870, Vol. II, 471).

2. “The book of nature which we have to read is written by the finger of God.” (Faraday, as cited in Seeger 1983, 101).

3. In one of his sermons (London, 7 July 1861), Faraday stated: “And therefore, brethren, we ought to value the privilege of knowing God’s truth far beyond anything we can have in this world. The more we see the perfection of God’s law fulfilled in Christ, the more we ought to thank God for His unspeakable gift.” (Faraday, as cited in Eichman 1993, 93-94).

4. Concerning the nature of the contemporary Church in one of his sermons (7 June 1863), Faraday said: “Think for a moment, brethren, of the Church of Christ, what it means and what it ought to be. Where the Word of God has sounded, there His people are drawn together; in small companies (and we may consider there are many such scattered over the world of whom we know nothing), gathered out of the world, to the obedience of all things that Christ has commanded.” (Faraday, as cited in Eichman 1993, 94-95).

5. “And though the thought of death brings the thought of judgement, which is far above all the trouble that arises from the breaking of mere earthly ties, it also brings to the Christian the thought of Him who died, was judged and who rose again for the justification of those who believe in Him.” (Faraday, as cited in Jones 1870, Vol. II, 424).



9. SIR JAMES CLERK MAXWELL (1831-1879), founder of Statistical Thermodynamics

According to the Encyclopaedia Britannica (1997): “James Clerk Maxwell is regarded by most modern physicists as the scientist of the 19th century who had the greatest influence on

20th-century physics; he is ranked with Sir Isaac Newton and Albert Einstein for the fundamental nature of his contributions.”

1. “Almighty God, who hast created man in Thine own image, and made him a living soul that he might seek after Thee and have dominion over Thy creatures, teach us to study the works of Thy hands that we may subdue the earth to our use, and strengthen our reason for Thy service; and so to receive Thy blessed Word, that we may believe on Him whom Thou hast sent to give us the knowledge of salvation and the remission of our sins. All which we ask in the name of the same Jesus Christ our Lord.” (Maxwell, as cited in Bowden 1998, 288; and in Williams and Mulfinger 1974, 487).

2. “I think the more we enter together into Christ’s work He will have the more room to work His work in us. For He always desires us to be one that He may be one with us. Our worship is social, and Christ will be wherever two or three are gathered together in His name.” (Maxwell, as cited in Campbell and Garnett 1882, 312).

3. “I think men of science as well as other men need to learn from Christ, and I think Christians whose minds are scientific are bound to study science that their view of the glory of God may be as extensive as their being is capable of.” (Maxwell, as cited in Campbell and Garnett 1882, 404-405).

4. In a letter to his wife (December 1873), Maxwell wrote: “I am always with you in spirit, but there is One who is nearer to you and to me than we ever can be to each other, and it is only through Him and in Him that we can ever really get to know each other. Let us try to realise the great mystery in *Ephesians V.*, and then we shall be in our right position with respect to the world outside, the men and women whom Christ came to save from their sins.” (Maxwell, as cited in Campbell and Garnett 1882, 387).

5. In a letter to his wife (June 23, 1864), Maxwell wrote: “Think what God has determined to do to all those who submit themselves to His righteousness and are willing to receive His gift. They are to be conformed to the image of His Son, and when that is fulfilled, and God sees that they are conformed to the image of Christ, there can be no more condemnation, for this is the praise which God Himself gives, whose judgment is just.” (Maxwell, as cited in Campbell and Garnett 1882, 338-339).



10. LORD KELVIN (1824-1907), founder of Thermodynamics and Energetics

1. Lord Kelvin (Sir William Thomson) closed his presidential address to the British Association for the Advancement of Science (Edinburgh, August 1871) thus:

“Overpoweringly strong proofs of intelligent and benevolent design lie all around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through Nature the influence of a free will, and teaching us that all living things depend on one ever-acting Creator and Ruler.” (Kelvin 1871; see also Seeger 1985a, 100-101).

2. In his first lecture in the “Introductory Course of Natural Philosophy,” Sir William Thomson stated:

“We feel that the power of investigating the laws established by the Creator for maintaining the harmony and permanence of His works is the noblest privilege which He has granted to our intellectual state.

As the depth of our insight into the wonderful works of God increases, the stronger are our feelings of awe and veneration in contemplating them and in endeavoring to approach their Author.” (Kelvin, as cited Seeger 1985a, 99-100).

3. In a speech to University College (1903), Kelvin said: “Do not be afraid to be free thinkers. If you think strongly enough, you will be forced by science to the belief in God.” (Kelvin, as cited in Yahya 2002).

4. “The atheistic idea is so nonsensical that I cannot put it into words.” (Lord Kelvin, Vict. Inst., 124, p. 267, as cited in Bowden 1982, 218).

5. In his address at the annual meeting of the Christian Evidence Society (May 23, 1889), Kelvin said: “I have long felt that there was a general impression in the non-scientific world, that the scientific world believes Science has discovered ways of explaining all the facts of Nature without adopting any definite belief in a Creator. I have never doubted that that impression was utterly groundless.” (Kelvin 1889).

6. “Science can do little positively towards the objects of this society. But it can do something, and that something is vital and fundamental. It is to show that what we see in the world of dead matter and of life around us is not a result of the fortuitous concourse of atoms.” (Kelvin 1889).



11. SIR ROBERT BOYLE (1627-1691), founder of Modern Chemistry

Boyle’s most significant religious works are *Some Considerations Touching the Style of the Holy Scriptures* (1661), *The Excellency of Theology, Compared with Natural Philosophy* (1674), and *The Christian Virtuoso* (1690). In his will Robert Boyle left funds for eight annual lectures (the famous *Boyle Lectures*, which still continue) “for proving the Christian Religion against notorious Infidels.”

1. “When with bold telescopes I survey the old and newly discovered stars and planets, when with excellent microscopes I discern the unimitable subtlety of nature’s curious workmanship; and when, in a word, by the help of anatomical knives, and the light of chemical furnaces, I study the book of nature, I find myself oftentimes reduced to exclaim with the Psalmist, ‘How manifold are Thy works, O Lord! In wisdom hast Thou made them all!’ ” (Boyle, as cited in Woodall 1997, 32).

2. In *The Excellency of Theology* (1674), Boyle stated: “The vastness, beauty, orderliness of heavenly bodies, the excellent structure of animals and plants, and other phenomena of nature justly induce an intelligent, unprejudiced observer to conclude a supreme, powerful, just, and good Author.” (Boyle, as cited in Seeger 1985, 183-184).

3. Boyle never saw any conflict between the Christian religion and Philosophy. (By the term “Philosophy” seventeenth-century writers mean what we understand by the concept “Science” today; see Woodall 1997). Boyle wrote: “If we lay aside all the irrational opinions, that are unreasonably fathered on the Christian religion, and all erroneous conceits repugnant to Christianity, which have been groundlessly fathered upon Philosophy, the seeming contradictions betwixt Divinity and true Philosophy, will be but few, and the real ones none at all.” (Boyle, as cited in Woodall 1997, 32).



12. SIR WILLIAM HARVEY (1578-1657), founder of Modern Medicine

William Harvey founded modern physiology and embryology, and elucidated the complex nature of the heart's functions and the circulation of the blood.

1. In his book *Anatomical Exercises on the Generation of Animals* (1651), William Harvey wrote:

“We acknowledge God, the Supreme and Omnipotent Creator, to be present in the production of all animals, and to point, as it were, with a finger to His existence in His works.

All things are indeed contrived and ordered with singular providence, divine wisdom, and most admirable and incomprehensible skill. And to none can these attributes be referred save to the Almighty.” (Harvey, 1989, 443).

2. “The examination of the bodies of animals has always been my delight, and I have thought that we might thence not only obtain an insight into the lighter mysteries of nature, but there perceive a kind of image or reflection of the omnipotent Creator Himself.” (Harvey, as cited in Keynes 1966, 330).



13. JOHN RAY (1627-1705), founder of Modern Biology and Natural History

1. In his book *The Wisdom of God Manifested in the Works of the Creation* (1691), John Ray wrote: “There is no greater, at least no more palpable and convincing Argument of the Existence of a Deity, than the admirable Art and Wisdom that discovers itself in the Make and Constitution, the Order and Disposition, the Ends and Uses of all the Parts and Members of this stately Fabrick of Heaven and Earth.” (Ray 1717, Part I).

2. “There is for a free man no occupation more worth and delightful than to contemplate the beauteous works of nature and honor the infinite wisdom and goodness of God.” (Ray, as cited in Graves 1996, 66; see also Yahya 2002).

3. “We feed our Bodies; our Souls are also to be fed: The Food of the Soul is Knowledge, especially Knowledge in the Things of God, and the Things that concern its Eternal Peace and Happiness - the Doctrine of Christianity, the Word of God read and preached, 1 Pet. ii. 2. ‘As newborn Babes, desire the sincere Milk of the Word, that ye may grow thereby’.” (Ray 1717, 399).

4. “The Life of a Christian is a continual Warfare, and we have potent and vigilant Enemies to encounter withal: the Devil, the World, and this corrupt Flesh we carry about with us.” (Ray 1717, 401).

5. “He that with his Christian Armour manfully fights against and repels the Temptations and Assaults of his Spiritual Enemies, he that keeps his Garments pure, and his Conscience void of Offence towards God and towards Man, shall enjoy perfect Peace here, and Assurance for ever.” (Ray 1717, 402).

Ray's major theological works are *A Persuasive to a Holy Life* (1700) and the three *Physico-Theological Discourses* (1692).



14. GOTTFRIED WILHELM LEIBNIZ (1646-1716), German mathematician and philosopher, founder of Infinitesimal Calculus

Leibniz invented the Differential and Integral Calculus (simultaneously with Newton).

1. In his central philosophical work *The Monadology* (1714), Leibniz wrote: "In God there is Power, which is the source of all, also Knowledge, whose content is the variety of the ideas, and finally Will, which makes changes or products according to the principle of the best." (Leibniz 1898, No. 48).

2. "God is absolutely perfect, for perfection is nothing but amount of positive reality, in the strict sense, leaving out of account the limits or bounds in things which are limited. And where there are no bounds, that is to say in God, perfection is absolutely infinite.

It follows also that created beings derive their perfections from the influence of God, but that their imperfections come from their own nature, which is incapable of being without limits. For it is in this that they differ from God." (Leibniz 1898, No. 41-42).

3. "God alone is the primary unity or original simple substance, of which all created or derivative Monads are products and have their birth, so to speak, through continual fulgurations of the Divinity from moment to moment, limited by the receptivity of the created being, of whose essence it is to have limits." (Leibniz 1898, No. 47).



15. CHARLES DARWIN (1809-1882), founder of the Theory of Evolution

1. Charles Darwin ended his most fundamental scientific work *The Origin of Species* (1872, 6th edition) with the words:

"There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved." (Darwin 1928, 463).

2. "Another source of conviction in the existence of God, connected with the reason and not with the feelings, impresses me as having much more weight. This follows from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity. When thus reflecting, I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist." (Darwin 1995, 60).

3. "To my mind it accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual." (Darwin 1928, 462; *The Origin of Species*).

4. "With respect to the theological view of the question; this is always painful to me. I am bewildered. I had no intention to write atheistically.

I cannot anyhow be contented to view this wonderful universe and especially the nature of man, and to conclude that everything is the result of brute force. I am inclined to look at everything as resulting from designed laws, with the details, whether good or bad, left to the working out of what we may call chance." (Darwin 1993, 224).

5. In 1879, three years before the end of his life, Darwin wrote that he had "never been an Atheist in the sense of denying the existence of a God." (Darwin, as cited in Bowden 1998, 273).

6. In 1873 Darwin stated: "The impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God." (Darwin, as cited in Bowden 1998, 273).



16. ERNST HAECKEL (1834-1919), German biologist, the most influential evolutionist in continental Europe

1. In his major philosophical work *Monism as Connecting Religion and Science: The Confession of Faith of a Man of Science* (1892) the pantheistic monist Ernst Haeckel wrote:

"The monistic idea of God, which alone is compatible with our present knowledge of nature, recognises the Divine spirit in all things.

God is everywhere. As Giordano Bruno has it: 'There is one Spirit in all things, and no body is so small that it does not contain a part of the Divine substance whereby it is animated'." (Haeckel 1895, 78).

2. "Of the various systems of pantheism which for long have given expression more or less clearly to the monistic conception of God, the most perfect is certainly that of Spinoza." (Haeckel 1895, 79).

3. "Ever more clearly are we compelled by reflection to recognise that God is not to be placed over against the material world as an external being, but must be placed as a 'Divine power' or 'moving Spirit' within the cosmos itself." (Haeckel 1895, 15).

4. "The charge of atheism which still continues to be levelled against our pantheism, and against the monism which lies at its root, no longer finds a response among the really educated classes of the present day." (Haeckel 1895, 80-81).

5. "I conclude my monistic Confession of Faith with the words: 'May God, the Spirit of the Good, the Beautiful, and the True, be with us'." (Haeckel 1895, 89).



17. THOMAS H. HUXLEY (1825-1895), English biologist and evolutionist, famous as “Darwin’s bulldog”

1. In his article *Science and Morals* (1886), Huxley stated:

“The student of nature, who starts from the axiom of the universality of the law of causation, cannot refuse to admit an eternal existence; if he admits the conservation of energy, he cannot deny the possibility of an eternal energy; if he admits the existence of immaterial phenomena in the form of consciousness, he must admit the possibility, at any rate, of an eternal series of such phenomena; and, if his studies have not been barren of the best fruit of the investigation of nature, he will have enough sense to see that when Spinoza says, ‘Per Deum intelligo ens absolute infinitum, hoc est substantiam constantem infinitis attributis,’ the God so conceived is one that only a very great fool would deny, even in his heart. Physical science is as little Atheistic as it is Materialistic.” (Huxley 1893-94, *Collected Essays*, Vol. IX, p. 140).

2. “The more I know intimately of the lives of other men (to say nothing of my own), the more obvious it is to me that the wicked does *not* flourish nor is the righteous punished. But for this to be clear we must bear in mind what almost all forget, that the rewards of life are contingent upon obedience to the *whole* law – physical as well as moral – and that moral obedience will not atone for physical sin, or *vice versa*.

The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence.” (Huxley 1903, Vol. I, Ch. 1.16).

“In a letter to Kingsley, Huxley said that he believed in ‘the Divine Government’ of the universe.” (Goudge 1967, Vol. IV, p. 103).

3. In “On Providence” (*An Apologetic Irenicon*, 1892), Huxley wrote:

“If the doctrine of a Providence is to be taken as the expression, in a way ‘to be understood of the people,’ of the total exclusion of chance from a place even in the most insignificant corner of Nature; if it means the strong conviction that the cosmic process is rational; and the faith that, throughout all duration, unbroken order has reigned in the universe – I not only accept it, but I am disposed to think it the most important of all truths. As it is of more consequence for a citizen to know the law than to be personally acquainted with the features of those who will surely carry it into effect, so this very positive doctrine of Providence, in the sense defined, seems to me far more important than all the theorems of speculative theology.” (Huxley 1903, Vol. III, Ch. 3.9; see also Coley & Hall 1980, 33).



18. SIR JOSEPH J. THOMSON (1856-1940), Nobel Laureate in Physics, discoverer of the electron, founder of atomic physics

1. J.J. Thomson’s inaugural presidential address to the British Association is published in the prominent scientific journal *Nature* (26 August 1909). Sir Joseph concludes his address with the words:

“As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feeling, the truth of which is emphasized by every advance in science, that ‘Great are the Works of the Lord.’” (Thomson 1909, *Nature*, vol. 81, p. 257).

2. Sir Owen Richardson (Nobel Prize in Physics, 1928) described his teacher and friend J.J. Thomson thus: "He was sincerely religious, a churchman with a dislike for Anglo-Catholicism, a regular communicant, who every day knelt in private prayer, a habit known only to Lady Thomson until near the end of his life." (Richardson 1970, "Sir Joseph J. Thomson", in *The Dictionary of National Biography*, Oxford University Press, p. 862).

3. In his biographical article "J.J. Thomson, Anglican," in the journal *Perspectives on Science and Christian Faith*, Raymond Seeger (NSF) points out:

"As a Professor, J.J. Thomson did attend the Sunday evening college chapel service, and as Master, the morning service. He was a regular communicant in the Anglican Church. In addition, he showed an active interest in the Trinity Mission at Camberwell. With respect to his private devotional life, J.J. Thomson would invariably practice kneeling for daily prayer, and read his Bible before retiring each night. He truly was a practicing Christian!" (Seeger 1986, 132).



19. LOUIS PASTEUR (1822-1895), founder of Microbiology and Immunology

The French biologist Louis Pasteur proved the germ theory of disease and the Biogenesis Law. According to the Biogenesis Law, "All living organisms arise from pre-existing living organisms." This law overthrew the materialistic theory of *spontaneous generation* (i.e. the theory that life can arise from non-life). Louis Pasteur performed pioneering researches in stereochemistry; he also invented "pasteurization" (partial sterilization) and the vaccines against anthrax, chicken cholera and rabies.

1. "The more I study nature, the more I stand amazed at the work of the Creator. Science brings men nearer to God." (Pasteur, as cited in Lamont 1995; see also Tiner 1990, 75).

2. "In good philosophy, the word cause ought to be reserved to the single Divine impulse that has formed the universe." (Pasteur, as cited in Geison, 1995, 141-142).

3. "Little science takes you away from God but more of it takes you to Him." (Pasteur, as cited in Guitton 1991, 5; see also Yahya 2002).



20. WERNHER VON BRAUN (1912-1977), rocket engineer, founder of Astronautics

1. "The two most powerful forces shaping our civilization today are science and religion.

Through science man strives to learn more of the mysteries of creation. Through religion he seeks to know the creator.

Neither operates independently. It is as difficult for me to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science.

Far from being independent or opposing forces, science and religion are sisters. Both seek a better world. While science seeks control over the forces of nature around us, religion controls the forces of nature within us.” (von Braun 1963, 2).

2. “For me the idea of a creation is inconceivable without God. One cannot be exposed to the law and order of the universe without concluding that there must be a divine intent behind it all.

Some evolutionists believe that the creation is the result of a random arrangement of atoms and molecules over billions of years. But when they consider the development of the human brain by random processes within a time span of less than a million years, they have to admit that this span is just not long enough. Or take the evolution of the eye in the animal world. What random process could possibly explain the simultaneous evolution of the eye’s optical system, the conductors of the optical signals from the eye to the brain, and the optical nerve center in the brain itself where the incoming light impulses are converted to an image the conscious mind can comprehend?” (von Braun, as cited in Hill 1976, xi).

3. In the foreword to the book *From Goo to You by Way of the Zoo* (1976), Wernher von Braun wrote about Jesus Christ:

“We should not be dismayed by the relative insignificance of our own planet in the vast universe as modern science now sees it. In fact God deliberately reduced Himself to the stature of humanity in order to visit the earth in person, because the cumulative effect over the centuries of millions of individuals choosing to please themselves rather than God had infected the whole planet. When God became a man Himself, the experience proved to be nothing short of pure agony. In man’s time-honored fashion, they would unleash the whole arsenal of weapons against Him: misrepresentation, slander, and accusation of treason. The stage was set for a situation without parallel in the history of the earth. God would visit creatures and they would nail Him to the cross!” (von Braun, as cited in Hill 1976, xi).

4. “Finite man cannot comprehend an omnipresent, omniscient, omnipotent, and infinite God. Any effort to visualize God, to reduce him to our comprehension, to describe him in our language, begs his greatness.

I find it best through faith to accept God as an intelligent will, perfect in goodness, revealing himself in the world of experience more fully down through the ages, as man’s capacity for understanding grows.

For spiritual comfort I find assurance in the concept of the fatherhood of God. For ethical guidance I rely on the corollary concept of the brotherhood of man.

Scientists now believe that in nature, matter is never destroyed. Not even the tiniest particle can disappear without a trace. Nature does not know extinction – only transformation. Would God have less regard for his masterpiece of creation, the human soul?” (von Braun 1963, 2).

5. “Certainly there are those who argue that the universe evolved out of a random process, but what random process could produce the brain of a man or the system of the human eye?” (von Braun 1972).



21. FRANCIS COLLINS (born 1950), Director of the National Human Genome Research Institute

1. In the introduction of his book *The Language of God* (2006) Francis Collins wrote:

“For me the experience of sequencing the human genome, and uncovering this most remarkable of all texts, was both a stunning scientific achievement and an occasion of worship.

Many will be puzzled by these sentiments, assuming that a rigorous scientist could not also be a serious believer in a transcendent God. This book aims to dispel that notion, by arguing that belief in God can be an entirely rational choice, and that the principles of faith are, in fact, complementary with the principles of science.” (Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief*, New York, Free Press, 2006).

2. “Science’s domain is to explore nature. God’s domain is in the spiritual world, a realm not possible to explore with the tools and language of science. It must be examined with the heart, the mind, and the soul – and the mind must find a way to embrace both realms.” (Collins 2006).

3. “I have no reason to see a discordance between what I know as a scientist who spends all day studying the genome of humans and what I believe as somebody who pays a lot of attention to what the Bible has taught me about God and about Jesus Christ. Those are entirely compatible views. Science is the way – a powerful way, indeed – to study the natural world. Science is not particularly effective – in fact, it’s rather ineffective – in making commentary about the supernatural world. Both worlds, for me, are quite real and quite important. They are investigated in different ways. They coexist. They illuminate each other.” (Collins 2000).

4. To the question, “Are you a mainline Protestant? An Evangelical Protestant? What are you?” Dr. Collins replied:

“I guess I’d call myself a serious Christian. That is someone who believes in the reality of Christ’s death and resurrection, and who tries to integrate that into daily life and not just relegate it to something you talk about on Sunday morning.” (Collins 2000).

5. “Science is the only reliable way to understand the natural world, and its tools when properly utilized can generate profound insights into material existence. But science is powerless to answer questions such as ‘Why did the universe come into being?’, ‘What is the meaning of human existence?’, ‘What happens after we die?’. One of the strongest motivations of humankind is to seek answers to profound questions, and we need to bring all the power of both the scientific and spiritual perspectives to bear on understanding what is both seen and unseen.” (Collins 2006).



22. FOUNDERS OF MODERN SCIENCE INCLUDED IN PART I

1. Max PLANCK – founder of quantum mechanics
2. Werner HEISENBERG – co-founder of quantum mechanics
3. Erwin SCHROEDINGER – founder of wave mechanics
4. Charles TOWNES – founder of laser science
5. Arthur SCHAWLOW – co-founder of laser science
6. Richard SMALLEY – founder of nanotechnology
7. John ECCLES – founder of electrophysiology
8. Alexis CARREL – founder of transplantology
9. Joseph MURRAY – co-founder of transplantology

See Part I of this book and the Tables below.



These great scientists are the founding fathers of modern science. All of them are Bible-believing Christians. (See *Encyclopaedia Britannica* and the book *Men of Science, Men of God* by Dr. Henry M. Morris, Master Books, 1982).

TABLE I. SCIENTIFIC DISCIPLINES ESTABLISHED BY BIBLE-BELIEVING SCIENTISTS:

	SCIENTIFIC DISCIPLINES	BIBLE-BELIEVING SCIENTISTS
1.	ANALYTICAL GEOMETRY	RENE DESCARTES (1596-1650)
2.	ANESTHESIOLOGY	JAMES SIMPSON (1811-1870)
3.	ANTISEPTIC SURGERY	JOSEPH LISTER (1827-1912)
4.	ASTRONAUTICS	HERMANN OBERTH (1894-1989) WERNHER VON BRAUN (1912-1977)
5.	ATOMIC PHYSICS	JOSEPH J. THOMSON (1856-1940)
6.	BACTERIOLOGY	LOUIS PASTEUR (1822-1895)
7.	BIOLOGY	JOHN RAY (1627-1705)
8.	CALCULUS	ISAAC NEWTON (1642-1727) GOTTFRIED LEIBNIZ (1646-1716)
9.	CARDIOLOGY	WILLIAM HARVEY (1578-1657)
10.	CELESTIAL MECHANICS	JOHANNES KEPLER (1571-1630)
11.	CHEMISTRY	ROBERT BOYLE (1627-1691)
12.	COMPARATIVE ANATOMY	GEORGES CUVIER (1769-1832)
13.	COMPUTER SCIENCE	CHARLES BABBAGE (1791-1871)
14.	CRYOLOGY	LORD KELVIN (1824-1907)
15.	DIFFERENTIAL GEOMETRY	CARL FRIEDRICH GAUSS (1777-1855)
16.	DIMENSIONAL ANALYSIS	LORD RAYLEIGH (1842-1919)

17.	DYNAMICS	ISAAC NEWTON (1642-1727)
18.	ELECTRODYNAMICS	JAMES CLERK MAXWELL (1831-1879) ANDRE-MARIE AMPERE (1775-1836)
19.	ELECTRO-MAGNETICS	MICHAEL FARADAY (1791-1867)
20.	ELECTRONICS	JOHN AMBROSE FLEMING (1849-1945) MICHAEL FARADAY (1791-1867)
21.	ELECTROPHYSIOLOGY	JOHN ECCLES (1903-1997)
22.	EMBRIOLOGY	WILLIAM HARVEY (1578-1657)
23.	ENERGETICS	LORD KELVIN (1824-1907)
24.	ENTOMOLOGY OF LIVING INSECTS	HENRI FABRE (1823-1915)
25.	EXPERIMENTAL PHYSICS	GALILEO GALILEI (1564-1642)
26.	FIELD THEORY	MICHAEL FARADAY (1791-1867)
27.	FLUID MECHANICS	GEORGE STOKES (1819-1903)
28.	GALACTIC ASTRONOMY	WILLIAM HERSCHEL (1738-1822)
29.	GAS DYNAMICS	ROBERT BOYLE (1627-1691)
30.	GENETICS	GREGOR MENDEL (1822-1884)
31.	GEOLOGY	NICOLAUS STENO (1638-1686)
32.	GLACIAL GEOLOGY	LOUIS AGASSIZ (1807-1873)
33.	GYNECOLOGY	JAMES SIMPSON (1811-1870)
34.	HELIOCENTRIC COSMOLOGY	NICOLAUS COPERNICUS (1473-1543)
35.	HYDRAULICS	LEONARDO DA VINCI (1452-1519)
36.	HYDRODYNAMICS	BLAISE PASCAL (1623-1662)
37.	HYDROGRAPHY	MATTHEW MAURY (1806-1873)
38.	HYDROSTATICS	BLAISE PASCAL (1623-1662)
39.	ICHTHYOLOGY	LOUIS AGASSIZ (1807-1873)
40.	IMMUNOLOGY	LOUIS PASTEUR (1822-1895)

41.	ISOTOPIC CHEMISTRY	WILLIAM RAMSAY (1852-1916)
42.	LASER SCIENCE	CHARLES TOWNES (born 1915) ARTHUR SCHAWLOW (1921-1999)
43.	MATHEMATICAL ANALYSIS	LEONHARD EULER (1707-1783)
44.	MICROBIOLOGY	LOUIS PASTEUR (1822-1895)
45.	MINERALOGY	GEORGIUS AGRICOLA (1494-1555)
46.	MODEL ANALYSIS	LORD RAYLEIGH (1842-1919)
47.	MODERN MEDICINE	WILLIAM HARVEY (1578-1657)
48.	NANOTECHNOLOGY	RICHARD SMALLEY (1943-2005)
49.	NATURAL HISTORY	JOHN RAY (1627-1705)
50.	NON-EUCLIDEAN GEOMETRY	BERNHARD RIEMANN (1826-1866)
51.	NUMBER THEORY	CARL FRIEDRICH GAUSS (1777-1855)
52.	OCEANOGRAPHY	MATTHEW MAURY (1806-1873)
53.	OPTICAL MINERALOGY	DAVID BREWSTER (1781-1868)
54.	OPTICS	JOHANNES KEPLER (1571-1630)
55.	PALEONTOLOGY	JOHN WOODWARD (1665-1728) GEORGES CUVIER (1769-1832)
56.	PATHOLOGY	RUDOLPH VIRCHOW (1821-1902)
57.	PHYSICAL ASTRONOMY	JOHANNES KEPLER (1571-1630)
58.	PHYSICAL CHEMISTRY	MIKHAIL LOMONOSOV (1711-1765)
59.	PHYSIOLOGY	WILLIAM HARVEY (1578-1657)
60.	QUANTUM MECHANICS	MAX PLANCK (1858-1947) WERNER HEISENBERG (1901-1976)
61.	REVERSIBLE THERMODYNAMICS	JAMES JOULE (1818-1889)
62.	STATISTICAL THERMODYNAMICS	JAMES CLERK MAXWELL (1831-1879)

63.	STRATIGRAPHY	NICOLAUS STENO (1638-1686)
64.	SYSTEMATIC BIOLOGY	CAROLUS LINNAEUS (1707-1778)
65.	TAXONOMY	JOHN RAY (1627-1705)
66.	THERMODYNAMICS	LORD KELVIN (1824-1907)
67.	THERMOKINETICS	HUMPHRY DAVY (1778-1829)
68.	TRANSPLANTOLOGY	ALEXIS CARREL (1873-1944) JOSEPH E. MURRAY (born 1919)
69.	VERTEBRATE PALEONTOLOGY	GEORGES CUVIER (1769-1832)
70.	WAVE MECHANICS	ERWIN SCHROEDINGER (1887-1961)

TABLE II. NOTABLE INVENTIONS, DISCOVERIES OR DEVELOPMENTS BY BIBLE-BELIEVING SCIENTISTS:

INVENTIONS, DISCOVERIES	BIBLE-BELIEVING SCIENTISTS
ABSOLUTE TEMPERATURE SCALE	LORD KELVIN (1824-1907)
ACTUARIAL TABLES	CHARLES BABBAGE (1791-1871)
BAROMETER	BLAISE PASCAL (1623-1662)
BINARY PULSARS	JOSEPH H. TAYLOR, JR. (born 1941)
BIOGENESIS LAW	LOUIS PASTEUR (1822-1895)
BRAGG'S LAW	WILLIAM H. BRAGG (1862-1942) WILLIAM L. BRAGG (1890-1971)
CALCULATING MACHINE	CHARLES BABBAGE (1791-1871)
CARTESIAN COORDINATE SYSTEM	RENE DESCARTES (1596-1650)
CHARGE OF THE ELECTRON	ROBERT MILLIKAN (1868–1953)

CHLOROFORM	JAMES SIMPSON (1811-1870)
CLASSIFICATION SYSTEM	CAROLUS LINNAEUS (1707-1778)
COMPTON EFFECT	ARTHUR COMPTON (1892–1962)
CONFORMATIONAL ANALYSIS	DEREK BARTON (1918–1998)
DOUBLE STARS	WILLIAM HERSCHEL (1738-1822)
ELECTRIC GENERATOR	MICHAEL FARADAY (1791-1867)
ELECTRIC MOTOR	JOSEPH HENRY (1797-1878)
ELECTRON	JOSEPH J. THOMSON (1856-1940)
EPHEMERIS TABLES	JOHANNES KEPLER (1571-1630)
EPIDEMIOLOGY OF MALARIA	RONALD ROSS (1857-1932)
FERMENTATION CONTROL	LOUIS PASTEUR (1822-1895)
FULLERENE	RICHARD SMALLEY (1943-2005)
GALVANOMETER	JOSEPH HENRY (1797-1878)
GLOBAL STAR CATALOG	JOHN HERSCHEL (1792-1871)
HUMAN GENOME PROJECT	FRANCIS COLLINS (born 1950)
INERT GASES	WILLIAM RAMSAY (1852-1916)
KALEIDOSCOPE	DAVID BREWSTER (1781-1868)
KIDNEY TRANSPLANT	JOSEPH E. MURRAY (born 1919)
LASER	CHARLES TOWNES (born 1915) ARTHUR SCHAWLOW (1921–1999)
LASER COOLING	WILLIAM D. PHILLIPS (born 1948) ARTHUR SCHAWLOW (1921–1999)
LAW OF GRAVITY	ISAAC NEWTON (1642-1727)
MASER	CHARLES TOWNES (born 1915) ARTHUR SCHAWLOW (1921–1999)
MINE SAFETY LAMP	HUMPHRY DAVY (1778-1829)
MOTT TRANSITION	NEVILL MOTT (1905-1996)

ORGAN TRANSPLANT	ALEXIS CARREL (1873–1944)
PASTEURIZATION	LOUIS PASTEUR (1822-1895)
PRINCIPLE OF UNCERTAINTY	WERNER HEISENBERG (1901-1976)
PULSARS	ANTONY HEWISH (born 1924) JOCELYN BELL BURNELL (born 1943)
RADIO	GUGLIELMO MARCONI (1874–1937)
REFLECTING TELESCOPE	ISAAC NEWTON (1642-1727)
SCIENTIFIC INDUCTIVE METHOD	FRANCIS BACON (1561-1626)
SELF-INDUCTION	JOSEPH HENRY (1797-1878)
TELEGRAPH & THE MORSE CODE	SAMUEL F.B. MORSE (1791-1872)
THERMIONIC VALVE	JOHN AMBROSE FLEMING (1849-1945)
TRANS-ATLANTIC CABLE	LORD KELVIN (1824-1907)
VACCINATION & IMMUNIZATION	LOUIS PASTEUR (1822-1895)



PART V. GREAT PHILOSOPHERS (17th - 21st Century)

1. IMMANUEL KANT (1724-1804), one of the greatest philosophers in the history of Western philosophy

1. In his chief philosophical work *Critique of Pure Reason*, Kant wrote:

“I inevitably believe in the existence of God and in a future life, and I am certain that nothing can shake this belief, since my moral principles would thereby be themselves overthrown, and I cannot disclaim them without becoming abhorrent in my own eyes.” (Kant 1929, 856).

2. “In other words, belief in a God and in another world is so interwoven with my moral sentiment that as there is little danger of my losing the latter, there is equally little cause for fear that the former can ever be taken from me.” (Kant 1929, 857; *Critique of Pure Reason*).

3. In his *Lectures on Philosophical Theology*, Kant stated:

“God created the world for His honor’s sake because it is only through the obedience to His holy laws that God can be honored. For what does it mean to honor God? What, if not to serve Him? But how can He be served? Certainly not by trying to entice His favor by rendering Him all sorts of praise. For such praise is at best only a means for preparing our hearts to a good disposition. Instead, the service of God consists simply and solely in following His will and observing His holy laws and commands.” (Kant 1978, 142-143).

4. “God is the only ruler of the world. He governs as a monarch, but not as a despot; for He wills to have His commands observed out of love, and not out of servile fear. Like a father, He orders what is good for us, and does not command out of mere arbitrariness, like a tyrant. God even demands of us that we reflect on the reason for His commandments, and He insists on our observing them because He wants first to make us worthy of happiness and then participate in it. God’s will is benevolence, and His purpose is what is best.” (Kant 1978, 156; *Lectures on Philosophical Theology*).



2. JEAN-JACQUES ROUSSEAU (1712-1778), founder of modern deism

1. In his renowned educational book *Emile* (1762), Rousseau wrote:

“Whether matter is eternal or created, whether its origin is passive or not, it is still certain that the whole is one, and that it proclaims a single intelligence; for I see nothing that is not part of the same ordered system, nothing which does not co-operate to the same end, namely, the conservation of all within the established order. This being who wills and can perform his will, this being active through his own power, this being, whoever he may be, who moves the universe and orders all things, is what I call God. To this name I add the ideas of intelligence, power, will, which I have brought together, and that of kindness which is their necessary consequence.” (Rousseau 1911, Book IV).

2. “God is intelligent, but how? Man is intelligent when he reasons, but the Supreme Intelligence does not need to reason; there is neither premise nor conclusion for him, there is not even a proposition. The Supreme Intelligence is wholly intuitive, it sees what is and what shall be; all truths are one for it, as all places are but one point and all time but one moment. Man’s power makes use of means, the divine power is self-active. God can because he wills; his will is his power. God is good; this is certain; but man finds his happiness in the welfare of his kind. God’s happiness consists in the love of order; for it is through order that he maintains what is, and unites each part in the whole.” (Rousseau 1911, Book IV).

3. “It is not in my power to believe that passive and dead matter can have brought forth living and feeling beings, that blind chance has brought forth intelligent beings, *that* that which does not think has brought forth thinking beings. I believe, therefore, that the world is governed by a wise and powerful Will; I see it or rather I feel it, and it is a great thing to know this.” (Rousseau 1911, Book IV).

4. In a letter to Voltaire, Rousseau wrote:

“I have suffered too much in my life not to look forward to another. Not all the subtleties of metaphysics can shake for one moment my belief in a beneficent Providence. I sense the existence of Providence, I believe in it, I insist on it, I hope for it, I shall defend it to my last breath.” (Rousseau, as cited in Guehenno 1966, 351; see also Caputo 2000, 65).

5. “God makes all things good; man meddles with them and they become evil. He forces one soil to yield the products of another, one tree to bear another’s fruit. He confuses and confounds time, place, and natural conditions.” (Rousseau 1911, Book I).

6. “Conscience! Conscience! Divine instinct, immortal voice from heaven; sure guide for a creature ignorant and finite indeed, yet intelligent and free; infallible judge of good and evil, making man like to God! In thee consists the excellence of man’s nature and the morality of his actions; apart from thee, I find nothing in myself to raise me above the beasts - nothing but the sad privilege of wandering from one error to another, by the help of an unbridled understanding and a reason which knows no principle.” (Rousseau 1911, Book IV; see also Hampson 1969, 34).



3. VOLTAIRE (1694-1778), French philosopher and historian, one of the most influential thinkers of the Enlightenment

1. "Tonight I was in a meditative mood. I was absorbed in the contemplation of nature; I admired the immensity, the movements, the harmony of those infinite globes.

I admired still more the Intelligence which directs these vast forces. I said to myself: 'One must be blind not to be dazzled by this spectacle; one must be stupid not to recognize the Author of it; one must be mad not to worship Him'." (Voltaire, as cited in Redman 1963, 187).

2. "I die, adoring God, loving my friends, not hating my enemies and detesting superstitions." (Voltaire, as cited in Parton 1884, 577).

3. "All nature cries to us that He exists, that there is a Supreme Intelligence, a power immense, an order admirable, and all teaches us our dependence." (Voltaire, as cited in Parton 1884, 554).

4. "I believe in God, not the God of the mystics and the theologians, but the God of nature, the great geometrician, the architect of the universe, the prime mover, unalterable, transcendental, everlasting." (Voltaire, as cited in Cragg 1970, 237).



4. DAVID HUME (1711-1776), Scottish empiricist philosopher, historian, and economist, founder of modern skepticism

1. In 1745, in his famous letter to John Couatts (Lord Provost of Edinburgh), David Hume wrote:

"Wherever I see Order, I infer from Experience that *there*, there hath been Design and Contrivance. And the same Principle which leads me into this Inference, when I contemplate a Building, regular and beautiful in its whole Frame and Structure; the same Principle obliges me to infer an infinitely perfect Architect, from the infinite Art and Contrivance which is display'd in the whole Fabrick of the Universe." (See Hume 1977, 120; *A Letter From a Gentleman to His Friend in Edinburgh*).

2. In the Introduction to his book *The Natural History of Religion* (1757), Hume stated: "The whole frame of nature bespeaks an intelligent Author; and no rational enquirer can, after serious reflection, suspend his belief a moment with regard to the primary principles of genuine Theism and Religion." (Hume 1956, 21).

3. In *The Natural History of Religion* (1757), Hume wrote: "Were men led into the apprehension of invisible, intelligent Power by a contemplation of the works of nature, they could never possibly entertain any conception but of one single Being, who bestowed existence and order on this vast machine, and adjusted all its parts, according to one regular plan or connected system. ...All things in the universe are evidently of a piece. Every thing is adjusted to every thing. One design prevails throughout the whole. And this uniformity leads the mind to acknowledge one Author." (Hume 1956, 26).

4. "The order of the universe proves an omnipotent Mind." (Hume 1978; *Treatise*, 633n).



5. SPINOZA (1632-1677), Dutch-Jewish philosopher, the chief exponent of modern rationalism

1. In his central philosophical work *Ethics* (1677), Benedict de Spinoza wrote:

“By God, I mean a Being absolutely infinite - that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality.” (Spinoza 1883, Part I “Concerning God”, Def. VI).

2. Spinoza looked on Jesus Christ as a man of transcendent moral genius, standing out above Moses and the prophets. Spinoza looked on Jesus as a Son of God, but not as a God. In discussing the nature of prophetic vision he wrote:

“I believe not that any man ever came to that singular height of perfection but Christ, to whom the ordinances of God that lead men to salvation were revealed, not in words or visions, but immediately: so that God manifested himself to the apostles by the mind of Christ, as formerly to Moses by means of a voice in the air. And therefore the voice of Christ may be called, like that which Moses heard, the voice of God. In this sense we may likewise say that the wisdom of God, that is, a wisdom above man’s, took man’s nature in Christ, and that Christ is the way of salvation.” (Spinoza, as cited in Frederick Pollock, *Spinoza: His Life and Philosophy*, Adamant Media Corporation, Boston, 2000, 352).

3. “I say that it is by no means necessary to salvation to know Christ after the flesh; but of the eternal Son of God, that is, the eternal wisdom of God, which has shown itself forth in all things, and chiefly in the mind of man, and most chiefly of all in Jesus Christ, we are to think far otherwise. For without this no one can attain the state of blessedness; since this alone teaches what is true and false, good and evil. And because, as I have said, this wisdom was chiefly shown forth through Jesus Christ, his disciples preached the same as by him it was revealed to them, and showed that in that spirit of Christ they could exalt themselves above others.” (Spinoza, as cited in Frederick Pollock, *Spinoza: His Life and Philosophy*, Adamant Media Corporation, Boston, 2000, 353).

4. “God, or substance, consisting of infinite attributes, of which each expresses eternal and infinite essentiality, necessarily exists.” (Spinoza 1883, Part I, Prop. XI).

5. “We cannot be more certain of the existence of anything, than of the existence of a Being absolutely infinite or perfect - that is, of God.” (Spinoza 1883, Part I, Prop. XI, Note).

6. “Besides God no substance can be granted or conceived.” (Spinoza 1883, Part I, Prop. XIV).

7. “Whatsoever is, is in God, and without God nothing can be, or be conceived.” (Spinoza 1883, Part I, Prop. XV).

8. “All things, I repeat, are in God, and all things which come to pass, come to pass solely through the laws of the infinite nature of God, and follow from the necessity of His essence. Wherefore it can in nowise be said, that God is passive in respect to anything other than Himself.” (Spinoza 1883, Part I, Prop. XV, Note).

9. “Nothing in the universe is contingent, but all things are conditioned to exist and operate in a particular manner by the necessity of the Divine nature.” (Spinoza 1883, Part I, Prop. XXIX).



6. GIORDANO BRUNO (1548-1600), Italian philosopher, astronomer, and mathematician, founder of the theory of the infinite universe

1. "Wisdom is most manifest on the surface and body of all created things, for everywhere Wisdom crieth and on all sides her voice is heard. For what are all those things which we see, stars, animals, bodies and the beauty thereof, but the voices and echoes of Wisdom, the works of the Divine Being that shew forth his lofty providence, in which as in a book may be read most clearly the story of Divine Power, Wisdom and Goodness? For the invisible things of God are discovered through those things which are understood. This thou hast from Scripture." (Bruno, as cited in Singer 1950, 60-61).

2. "God, that most fertile Mind, will indeed send Wisdom, but what sort of Wisdom? Only such as can be adapted to our mental vision, in the shadow of light; as from the Sun who cannot be reached nor apprehended, who in himself continueth mysteriously and steadfastly in infinite light, yet his pervasive radiance descendeth to us by the emission of rays and is communicated and diffused throughout all things." (Bruno, as cited in Singer 1950, 59-60).

3. "The One Infinite is perfect, in simplicity, of itself, absolutely, nor can aught be greater or better. This is the one Whole, God, universal Nature, occupying all space, of whom naught but infinity can give the perfect image or semblance." (Bruno, as cited in Singer 1950, 61).

4. "The Universal Intellect is the innermost, most real and essential faculty and the most efficacious part of the world-soul. It is the one and the same thing, which fills the whole, illumines the universe, and directs nature in producing her species in the right way. It plays the same role in the production of natural things as our intellect does in the parallel production of rational systems." (Bruno 1962, 81).



7. GEORGE BERKELEY (1685-1753), Irish philosopher and mathematician, founder of modern idealism, famous as "the precursor of Mach and Einstein"

Dr. Berkeley's philosophy of science anticipated Ernst Mach's physics and Einstein's Theory of Relativity. Two centuries before Einstein, Berkeley rejected the theory of absolute space, time, and motion, in his treatise *De Motu* (On Motion, 1721). Berkeley's major mathematical work *The Analyst* (1734) comprises numerous objections to the doctrine of fluxions and the concept of infinitesimals. (See Sir Karl Popper, "A Note on Berkeley as Precursor of Mach and Einstein," in *Conjectures and Refutations*, London: Routledge and Kegan Paul, 1992; see also K. Popper, "Berkeley's Anticipation of Mach and Einstein," in *Locke and Berkeley*, ed. C. B. Martin & D. M. Armstrong, London: Macmillan, 1968).

1. "Raise now your thoughts from this ball of earth to all those glorious luminaries that adorn the high arch of heaven. The motion and situation of the planets, are they not admirable for use and order? Were those (miscalled *erratic*) globes once known to stray, in their repeated journeys through the pathless void? Do they not measure areas round the sun ever proportioned to the times? So fixed, so immutable are the laws by which the unseen Author of nature actuates the universe." (Berkeley 1910, 2nd Dial.)

2. "When I say the being of a God, I do not mean an obscure general Cause of things, whereof we have no conception, but God, in the strict and proper sense of the word. A Being whose spirituality, omnipresence, providence, omniscience, infinite power and goodness, are

as conspicuous as the existence of sensible things, of which (notwithstanding the fallacious pretences and affected scruples of Sceptics) there is no more reason to doubt than of our own being.” (Berkeley 1910, 3rd Dial.)



8. JOHN STUART MILL (1806-1873), English philosopher and economist, the major exponent of Utilitarianism

1. Concerning the existence of an Intelligent Creator, Mill wrote this:

“Whatever ground there is to believe in an Author of nature is derived from the appearances of the universe. The argument from design is grounded wholly on our experience of the appearances of the universe. It is, therefore, a far more important argument for theism than any other.

The order of nature exhibits certain qualities that are found to be characteristic of such things as are made by an intelligent mind for a purpose. We are entitled from this great similarity in the effects to infer similarity in the cause, and to believe that things which it is beyond the power of man to make, but which resemble the works of man in all but power, must also have been made by Intelligence armed with a power greater than human.” (Mill, as cited in Castell 1988, 181-182).

2. “Viewing the matter impartially, it does appear that there is a preponderance of evidence that the Creator desired the pleasure of His creatures. This is indicated by the fact, which cannot itself be denied, that pleasure of one description or another, is afforded by almost all of the powers, mental and physical, possessed by the creature.” (Mill, as cited in Castell 1988, 186).

3. Mill maintained that the structure of the eye proves a designing Mind or Intelligent Creator:

“The parts of which the eye is composed, and the arrangement of these parts, resemble one another in this very remarkable respect, that they all conduce to enabling the animal to see. These parts and their arrangement being as they are, the animal sees.

Now sight, being a fact which follows the putting together of the parts of the eye, can only be connected with the production of the eye as a final cause, not an efficient cause; since all efficient causes precede their effects. But a final cause is a purpose, and at once marks the origin of the eye as proceeding from an Intelligent Will.” (Mill, as cited in Castell 1988, 182).

4. “Among the facts of the universe to be accounted for, it may be said, is mind; and it is self evident that nothing can have produced mind but Mind.” (Mill 1969, 439).



9. LUDWIG WITTGENSTEIN (1889-1951), one of the founders of analytic philosophy

According to *Encyclopedia Britannica* (1997), “Wittgenstein is the greatest philosopher of the 20th century.”

1. “To believe in God means to understand the question about the meaning of life.

To believe in God means to see that the facts of the world are not the end of the matter.

To believe in God means to see that life has a meaning.” (Wittgenstein, as cited in Arthur Allen Cohen and Paul Mendes-Flohr, *Contemporary Jewish Religious Thought*, New York, Free Press, 1988, 567).

2. At one time, Wittgenstein had begun each day by repeating the Lord’s Prayer. Concerning this prayer, once he told his friend Maurice Drury:

“It is the most extraordinary prayer ever written. No one ever composed a prayer like it. But remember the Christian religion does not consist in saying a lot of prayers, in fact we are commanded just the opposite. If you and I are to live religious lives it must not just be that we talk a lot about religion, but that in some way our lives are different.” (Wittgenstein, as cited in *Ludwig Wittgenstein: Personal Recollections*, editor – Rush Rhees, Oxford, Basil Blackwell, 1981, 109).

3. The diaries that Wittgenstein kept during the First World War (in which he was a volunteer) reveal that he often prayed, not that he should be spared from death, but that he should meet it without cowardice and without losing control of himself:

“How will I behave when it comes to shooting? I am not afraid of being shot but of not doing my duty properly. God give me strength! Amen!

If it is all over with me now, may I die a good death, mindful of myself. May I never lose myself! Now I might have the opportunity to be a decent human being, because I am face to face with death. May the spirit enlighten me.” (Wittgenstein, as cited in Norman Malcolm, *Wittgenstein: A Religious Point of View?*, London, Routledge, 1993, 8-9).

4. To Drury he said:

“It is my belief that only if you try to be helpful to other people will you in the end find your way to God.” (Wittgenstein, as cited in Norman Malcolm, *Wittgenstein: A Religious Point of View?*, London, Routledge, 1993, 20).

5. In 1929 Wittgenstein wrote:

“If something is good it is also divine. In a strange way this sums up my ethics. Only the supernatural can express the Supernatural.” (Wittgenstein, as cited in Norman Malcolm, *Wittgenstein: A Religious Point of View?*, London, Routledge, 1993, 16).

6. Here is a comparison of the Gospels with Paul’s letters:

“The spring which flows quietly and transparently through the Gospels seems to have foam on it in Paul’s Epistles. Or, that is how it seems to me. Perhaps it is just my own impurity which sees cloudiness in it; for why shouldn’t this impurity be able to pollute what is clear? But to me it’s as if I saw human passion here, something like pride or anger, which does not agree with the humility of the *Gospels*. As if there were here an emphasis on his own person, and even as a religious act, which is foreign to the Gospel.

In the Gospels – so it seems to me – everything is less pretentious, humbler, simpler. There are huts; with Paul a church. There all men are equal and God himself is a man; with Paul there is already something like a hierarchy; honours and offices. That is, as it were, what my nose tells me.” (Wittgenstein, as cited in Norman Malcolm, *Wittgenstein: A Religious Point of View?*, London, Routledge, 1993, 16).

7. “WITTGENSTEIN: Drury, what is your favourite Gospel?

DRURY: I don't think I have ever asked myself that question.

WITTGENSTEIN: Mine is St. Matthew's. Matthew seems to me to contain everything. Now, I can't understand the Fourth Gospel. When I read those long discourses, it seems to me as if a different person is speaking than in the synoptic Gospels. The only incident that reminds me of the others is the story of the woman taken in adultery.

... At one time I thought that the epistles of St. Paul were a different religion to that of the Gospels. But now I see clearly that I was wrong. It is one and the same religion in both the Gospels and the Epistles." (Wittgenstein, as cited in *Ludwig Wittgenstein: Personal Recollections*, editor – Rush Rhees, Oxford, Basil Blackwell, 1981, 177-178).

8. "The Christian religion is only for one who needs infinite help, therefore only for one who feels an infinite need. The whole planet cannot be in greater anguish than a *single* soul. The Christian faith – as I view it – is the refuge in this ultimate anguish.

To whom it is given in this anguish to open his heart, instead of contracting it, accepts the means of salvation in his heart." (Wittgenstein, as cited in Norman Malcolm, *Wittgenstein: A Religious Point of View?*, London, Routledge, 1993, 17).

9. "Christianity is indeed the only sure way to happiness." (Wittgenstein, as cited in Monk 1991, 122).

10. "Christianity is not a doctrine; I mean, not a theory about what has happened and will happen with the human soul, but a description of an actual occurrence in human life. For 'consciousness of sin' is an actual occurrence, and so are despair and salvation through faith." (Wittgenstein, as cited in Norman Malcolm, *Wittgenstein: A Religious Point of View?*, London, Routledge, 1993, 16).

11. "Religious faith and superstition are entirely different. One of them springs from *fear* and is a kind of false science. The other is a trusting." (Wittgenstein, as cited in Norman Malcolm, *Wittgenstein: A Religious Point of View?*, London, Routledge, 1993, 18).

12. Wittgenstein's biographer and friend, Norman Malcolm wrote:

"Wittgenstein's mature life was strongly marked by religious thought and feeling. I am inclined to think that he was more deeply religious than are many people who correctly regard themselves as religious believers." (Wittgenstein, as cited in Norman Malcolm, *Wittgenstein: A Religious Point of View?*, London, Routledge, 1993, 21-22).

13. Two years before his death, Wittgenstein said to Drury:

"I have had a letter from an old friend in Austria, a priest. In it he says he hopes my work will go well, if it should be God's will. Now that is all I want: if it should be God's will.

Bach wrote on the title page of his *Orgelbuechlein*, 'To the glory of the most high God, and that my neighbour may be benefited thereby.' That is what I would have liked to say about my work." (Wittgenstein, as cited in *Ludwig Wittgenstein: Personal Recollections*, editor – Rush Rhees, Oxford, Basil Blackwell, 1981, 181-182).



10. RICHARD SWINBURNE (born 1934), Oxford Professor of Philosophy, one of the most influential theistic philosophers

1. "The basic structure of my argument is this. Scientists, historians, and detectives observe data and proceed thence to some theory about what best explains the occurrence of these data. We can analyse the criteria which they use in reaching a conclusion that a certain

theory is better supported by the data than a different theory – that is, is more likely, on the basis of those data, to be true.

Using those same criteria, we find that the view that there is a God explains *everything* we observe, not just some narrow range of data. It explains the fact that there is a universe at all, that scientific laws operate within it, that it contains conscious animals and humans with very complex intricately organized bodies, that we have abundant opportunities for developing ourselves and the world, as well as the more particular data that humans report miracles and have religious experiences. In so far as scientific causes and laws explain some of these things (and in part they do), these very causes and laws need explaining, and God's action explains them. The very same criteria which scientists use to reach their own theories lead us to move beyond those theories to a creator God who sustains everything in existence." (Richard Swinburne, *Is There a God?*, Oxford University Press, 1996, 2, italics in original).

2. "What the theist claims about God is that he does have a power to create, conserve, or annihilate anything, big or small. And he can also make objects move or do anything else. He can make them attract or repel each other, in the way that scientists have discovered that they do, and make them cause other objects to do or suffer various things: he can make the planets move in the way that Kepler discovered that they move, or make gunpowder explode when we set a match to it; or he can make planets move in quite different ways, and chemical substances explode or not explode under quite different conditions from those which now govern their behaviour. God is not limited by the laws of nature; he makes them and he can change or suspend them – if he chooses." (Richard Swinburne, *Is There a God?*, Oxford University Press, 1996, 5-6).



11. NOBEL PHILOSOPHERS INCLUDED IN PART II AND PART III

1. Jean-Paul SARTRE – Nobel Laureate in Literature
 2. Rudolf EUCKEN – Nobel Laureate in Literature
 3. Albert SCHWEITZER – Nobel Peace Prize Laureate
- See also: T.S. ELIOT – Nobel Laureate in Literature



PART VI. OTHER RELIGIOUS NOBELISTS

NOBEL SCIENTISTS

1. Max Born – Nobel Laureate in Physics
2. Brian D. Josephson – Nobel Laureate in Physics
3. Lord Rayleigh – Nobel Laureate in Physics
4. Emilio Segre – Nobel Laureate in Physics
5. Paul A.M. Dirac – Nobel Laureate in Physics
6. Max von Laue – Nobel Laureate in Physics
7. John Cockcroft – Nobel Laureate in Physics
8. Charles Glover Barkla – Nobel Laureate in Physics
9. Venkata Raman – Nobel Laureate in Physics
10. Johannes Diderik van der Waals – Nobel Laureate in Physics
11. James Franck – Nobel Laureate in Physics
12. Bertram N. Brockhouse – Nobel Laureate in Physics
13. Werner Arber – Nobel Laureate in Medicine and Physiology
14. Ivan Pavlov – Nobel Laureate in Medicine and Physiology
15. Sir Alexander Fleming – Nobel Laureate in Medicine and Physiology
16. Hans Krebs – Nobel Laureate in Medicine and Physiology
17. Roger W. Sperry – Nobel Laureate in Medicine and Physiology
18. George Beadle – Nobel Laureate in Medicine and Physiology
19. Werner Forssmann – Nobel Laureate in Medicine and Physiology
20. Tadeus Reichstein – Nobel Laureate in Medicine and Physiology
21. Corneille Heymans – Nobel Laureate in Medicine and Physiology
22. Sir Charles Sherrington – Nobel Laureate in Medicine and Physiology
23. Charles Nicolle – Nobel Laureate in Medicine and Physiology
24. Archibald V. Hill – Nobel Laureate in Medicine and Physiology

25. Santiago Ramon y Cajal – Nobel Laureate in Medicine and Physiology
26. Joshua Lederberg – Nobel Laureate in Medicine and Physiology
27. Albert Szent-Gyorgyi – Nobel Laureate in Medicine and Physiology
28. Aaron Ciechanover – Nobel Laureate in Chemistry
29. Ronald G.W. Norrish – Nobel Laureate in Chemistry
30. Ahmed Zewail – Nobel Laureate in Chemistry
31. Sir William Ramsay – Nobel Laureate in Chemistry
32. Karl Ziegler – Nobel Laureate in Chemistry

NOBEL WRITERS

33. Henri Bergson – Nobel Laureate in Literature
34. Thomas Mann – Nobel Laureate in Literature
35. Boris Pasternak – Nobel Laureate in Literature
36. William Faulkner – Nobel Laureate in Literature
37. Eugene O'Neill – Nobel Laureate in Literature
38. Romain Rolland – Nobel Laureate in Literature
39. Henryk Sienkiewicz – Nobel Laureate in Literature
40. William Golding – Nobel Laureate in Literature
41. Czeslaw Milosz – Nobel Laureate in Literature
42. Selma Lagerloef – Nobel Laureate in Literature
43. Ivan Bunin – Nobel Laureate in Literature
44. Grazia Deledda – Nobel Laureate in Literature
45. Naguib Mahfouz – Nobel Laureate in Literature
46. Shmuel Agnon – Nobel Laureate in Literature
47. Gabriela Mistral – Nobel Laureate in Literature
48. Ivo Andric – Nobel Laureate in Literature
49. William Butler Yeats – Nobel Laureate in Literature

NOBEL PEACE LAUREATES

50. Nathan Soederblom – Nobel Peace Prize Laureate
51. Mother Teresa – Nobel Peace Prize Laureate
52. The 14th Dalai Lama – Nobel Peace Prize Laureate
53. Georges Pire – Nobel Peace Prize Laureate
54. Lord Boyd Orr – Nobel Peace Prize Laureate
55. Betty Williams – Nobel Peace Prize Laureate
56. Mairead Corrigan – Nobel Peace Prize Laureate
57. Emily Greene Balch – Nobel Peace Prize Laureate
58. Jane Addams – Nobel Peace Prize Laureate
59. Robert Cecil – Nobel Peace Prize Laureate
60. Arthur Henderson – Nobel Peace Prize Laureate



PART VII. NOBELISTS, PHILOSOPHERS, AND SCIENTISTS ON JESUS

1. ALEXIS CARREL, Nobel Laureate in Medicine and Physiology

“Jesus knows our world. He does not disdain us like the God of Aristotle. We can speak to Him and He answers us. Although He is a person like ourselves, He is God and transcends all things.” (Carrel 1952, Chap. 6, Part 7).

2. ALBERT EINSTEIN, Nobel Laureate in Physics

Einstein’s attitude towards Jesus Christ was expressed in an interview, which the great scientist gave to the American magazine *The Saturday Evening Post* (26 October 1929):

“- *To what extent are you influenced by Christianity?*

- As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene.

- *Have you read Emil Ludwig’s book on Jesus?*

- Emil Ludwig’s Jesus is shallow. Jesus is too colossal for the pen of phrasemongers, however artful. No man can dispose of Christianity with a *bon mot*.

- *You accept the historical Jesus?*

- Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life.” (Einstein, as cited in Viereck 1929; see also Einstein, as cited in the German magazine *Geisteskampf der Gegenwart*, Guetersloh, 1930, S. 235).

3. ARTHUR COMPTON, Nobel Laureate in Physics

“Jesus’ teaching and the example of His life form the most reliable guide that I have found for shaping my own actions. It is because I accept His leadership that I call myself a Christian.

I see Him as the Everest among the world's many high mountains." (Compton 1956, 346).

4. ROBERT MILLIKAN, Nobel Laureate in Physics

"The practical preaching of modern science - and it is the most insistent and effective preacher in the world today - is extraordinarily like the preaching of Jesus. Its keynote is service, the subordination of the individual to the good of the whole. Jesus preached it as a duty - for the sake of world-salvation. Science preaches it as a duty - for the sake of world-progress.

Jesus also preached the joy and the satisfaction of service: 'He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.' " (Millikan, as cited in Kargon 1982, 147).

5. FRANCOIS MAURIAC, Nobel Laureate in Literature

"Our hearts remain full of unseen idols until we are stretched on the wood of the Cross with Christ, until we cease trying to nourish ourselves and our desires, and give ourselves completely to the poor, to the needy, to the suffering members of Christ's body throughout the world." (Mauriac, Notre Dame, 1964).

6. SIGRID UNDSSET, Nobel Laureate in Literature

In her article "Catholic Propaganda" (1927), Sigrid Undset wrote: "There is no room in the Catholic Church for different concepts about the being of God or about the divine-human nature of Jesus Christ or about the motherhood of the Virgin Mary; because Christ himself is the way to God's kingdom and because his death on the Cross is the secret which opens God's kingdom to the descendants of Adam, his blood truly cleanses the sinner from all his sin, his body is truly the food which is the life of believers." (Undset 1993).

7. T.S. ELIOT, Nobel Laureate in Literature

"Christ is the still point of the turning world." (Eliot, as cited in Castle 2002, 219).

"The division between those who accept, and those who deny, Christian revelation I take to be the most profound division between human beings." (Eliot, as cited in Yancey 1999, 88).

8. MOTHER TERESA, Nobel Peace Prize Laureate

"Charity begins today. Today somebody is suffering, today somebody is in the street, today somebody is hungry. Our work is for today, yesterday has gone, tomorrow has not yet come - *today*, we have only *today* to make Jesus known, loved, served, fed, clothed, sheltered, etc. Today - do not wait for tomorrow. Tomorrow might not come. Tomorrow we will not have them if we do not feed them today." (Mother Teresa 1991).

"Christ has come to bring the good news for you and for me. And as if that was not enough - it was not enough to become a man - He died on the cross to show that greater love, and He died for you and for me and for that leper and for that man dying of hunger and that naked person lying in the street not only of Calcutta, but of Africa, and New York, and London,

and Oslo - and insisted that we love one another as He loves each one of us.” (Mother Teresa, as cited in Thee 1995, 499).

9. ALBERT SCHWEITZER, Nobel Peace Prize Laureate

In *Reverence for Life* Schweitzer stated: “To hope, to keep silent, and to work alone - that is what we must learn to do if we really want to labor in the true spirit. But what exactly does it involve, this plowing? The plowman does not pull the plow. He does not push it. He only directs it. That is just how events move in our lives. We can do nothing but guide them straight in the direction which leads to our Lord Jesus Christ, striving toward him in all we do and experience. Strive toward him, and the furrow will plow itself.” (Schweitzer 1969, 47).

10. THEODORE ROOSEVELT, Nobel Peace Prize Laureate

“If there is any place on earth where earthly distinctions vanish it is in the church, in the presence of God. The nearer the people get to the heart of Christ, the nearer they get to each other, irrespective of earthly conditions.” (Theodore Roosevelt, *The Free Citizen*, New York, The Macmillan Company, Hermann Hagedorn - editor, 1956, p. 31).

11. FREDERIK DE KLERK, Nobel Peace Prize Laureate

“Christians should forgive one another because this is the command of the Lord and the precondition that He sets for our own forgiveness.

Ultimately, however, in our relationship with God, our sins can be forgiven only through the sacrifice and intercession of His Son, Jesus Christ. This, in its deepest sense, is the meaning of forgiveness and reconciliation and it leads not necessarily to peace in this world, but to the peace that passes all understanding.” (de Klerk 1997).

12. JOHN R. MOTT, Nobel Peace Prize Laureate

“The Scriptures clearly teach that if men are to be saved they must be saved through Christ. He alone can deliver them from the power of sin and its penalty. His death made salvation possible.

The Word of God sets forth the conditions of salvation. God has chosen to have these conditions made known through human instruments. Christians have a duty to preach Christ to every creature. The burning question for every Christian then is: Shall hundreds of millions of people now living, who need Christ and are capable of receiving help from Him, pass away without having even the opportunity to know Him?” (Mott, as cited in DuBose 1979).

“It is our duty to evangelize the world because we owe all men the gospel.

What a crime against mankind to keep a knowledge of the mission of Christ from two thirds of the human race! It is our duty to evangelize the world in this generation because of the missionary command of Christ.” (John R. Mott 1944).

13. KIM DAE-JUNG, Nobel Peace Prize Laureate

“Love of God does not mean we must love Him first. Rather, He loved us first, creating the world and leaving it in our care, sending His only son to us to spread the gospel, and,

finally, opening the way for us to deliver ourselves from sin through the crucifixion of His innocent son, Jesus. Through Jesus' resurrection, God gave us hope for eternal life." (Kim Dae-jung, *Prison Writings*, Berkeley: University of California Press, 1987).

14. MARTIN LUTHER KING JR., Nobel Peace Prize Laureate

"We believe firmly in the revelation of God in Jesus Christ.

If one is truly devoted to the religion of Jesus he will seek to rid the earth of social evils. The gospel is social as well as personal." (King, as cited in Oates 1982, 81-82).

15. JIMMY CARTER, Nobel Peace Prize Laureate

"Being born again is a new life, not of perfection but of striving, stretching, and searching - a life of intimacy with God through Holy Spirit. There must first be an emptying, and then a refilling. To the extent that we want to know, understand, and experience God, we can find all this in Jesus. It is a highly personal and subjective experience, possible only if we are searching for greater truths about ourselves and God." (Carter 1998, 20-21).

16. SPINOZA, Dutch-Jewish philosopher, the chief exponent of modern rationalism

Spinoza looked on Jesus Christ as a man of transcendent moral genius, standing out above Moses and the prophets. Spinoza looked on Jesus as a Son of God, but not as a God. In discussing the nature of prophetic vision he wrote:

"I believe not that any man ever came to that singular height of perfection but Christ, to whom the ordinances of God that lead men to salvation were revealed, not in words or visions, but immediately: so that God manifested himself to the apostles by the mind of Christ, as formerly to Moses by means of a voice in the air. And therefore the voice of Christ may be called, like that which Moses heard, the voice of God. In this sense we may likewise say that the wisdom of God, that is, a wisdom above man's, took man's nature in Christ, and that Christ is the way of salvation." (Spinoza, as cited in Frederick Pollock, *Spinoza: His Life and Philosophy*, Adamant Media Corporation, Boston, 2000, 352).

17. BLAISE PASCAL, founder of Hydrostatics and Hydrodynamics

"Jesus Christ is a God whom we approach without pride and before whom we humble ourselves without despair." (Pascal 1910, No. 528).

"Without Jesus Christ man must be in vice and misery; with Jesus Christ man is free from vice and misery; in Him is all our virtue and all our happiness. Apart from Him there is but vice, misery, darkness, death, despair." (Pascal 1910, No. 545-546).



PART VIII. RECOMMENDED BOOKS AND LINKS

BOOKS

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LINKS

Reasons To Believe (Science-Faith Think Tank):

<http://www.reasons.org/>

Michael Caputo's site *Atheism Exposed and Defeated*:

<http://atheismexposed.tripod.com/>

Stephen E. Jones' quotes database:

<http://members.iinet.net.au/~sejones/cequotes.html>

Christian Courier - an online electronic edition (free articles):

<http://www.christiancourier.com/>

Free Christian Literature:

<http://www.ucg.org/booklets/>

Leadership University (free books and articles):

<http://www.leaderu.com/>

Agape Christian Search and Directory:

<http://www.agapesearch.com/>

Was Darwin right? (Ph.D. Scientists on Intelligent Design & Evolution):

<http://www.wasdarwinright.com/>

Adherents.com (The Religious Affiliation of the Most Influential People):

<http://www.adherents.com/>

Famous Scientists and their God – essays & links:

<http://www.mat.univie.ac.at/~neum/sciandf.html>

Conservapedia on Atheism:

<http://www.conservapedia.com/Atheism>

Transforming Teachers (Teaching as Ministry):

<http://www.transformingteachers.org/>

The Christian Search Engine:

<http://www.christsites.com/>

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