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The Disobedient Child of God

OR

A PHILOSOPHY OF LIFE

SUGGESTED BY

The Present Confusion of Thought

IN THE

GREAT WORLD WAR

*Eventually Men Must Themselves Bring On
Peace and Righteousness*

Copyright 1918

By ALFRED DIETZ
WASHINGTON, D. C.

PRICE 25 CENTS.



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FOREWORD.

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This is called a "PHILOSOPHY OF LIFE" insofar as a man or woman that thinks must naturally form some general idea of life from its varied experiences and vicissitudes, termed Philosophy.

Physically speaking, man is the highest form of animal life on earth, while spiritually taken, he also is the highest form of intellectual life on earth, for all through creation we notice these two main elements in nature (spirit and matter) distinct and separate, yet closely linked and interwoven with each other to express life and form organization, or living organism.

While one element is just as important as the other in the phenomena of life, the spiritual element is the more important, in that it is the inner or main spring of life—the sentimental, emotional part of nature and man, the cause and design of organization, the why and wherefore of being, and beginning and ultimate end of organism, while the material element is the form that it is clothed in, or the shape and outer covering and manifestation of the inner life, and is subject outwardly to changes that are taking place forever and continually inwardly.

But let us not forget that both elements are subject to the immutable and unchangeable laws of nature, caused by nature's originator—the First Great Cause and Giver of Laws, which we call God.

While this, then, is mainly a philosophy of life, I have given it the title and called it "*The Disobedient Child of God*" because of the fact that, like Adam and Eve, our first parents spoken of in the Bible, showed disobedience to God by eating of the forbidden fruit of the tree of good and evil, and thereby lost a paradise forever, so man has ever after been disobedient in not learning the higher wisdom from God and he is forever despoiling a world of beauty and love through selfishness and ignorance, and must forever continue eating from the tree of good and evil to attain that knowledge and wisdom through bitter disappointment and experience that will or may eventually open his eyes and make him see his own shortcomings and imperfections and learn the lessons which will redeem him and by which he can make this world a better world to live in—a world of peace and beauty and love instead of a world of horror and strife which he has made it through his own ignorance, obstinacy and folly to accept the truth.



—GOD'S UNDISCOVERED

1897

HOW SHALL WE KNOW THE TRUTH?

What is Truth, and how can we attain the higher wisdom that will make us know and perceive it?
Only through

The Wonderful Link of Thought and Power of the Mind

which man possesses and binds him to deity to prove that he was made in the image of his Creator, can man learn the truth and perceive the higher wisdom of an Allwise Creator.

God spake—but God speaks only through the minds of men, and his language is the language of nature. What does He say?

Have you ever read His message in forest, field or glen?
Have you ever read His meaning in the ocean's wide expanse,
And then perceived His mighty wonders all through an azure h've
Of other worlds that glisten in a firmament of blue,
And yet, of all the wonders of air and sea and land,
Man is himself the greatest—to think and understand.

Yes; by the power of thought and reason he has slowly but surely harnessed the forces of nature to his use, and he has answered the questions which are presented to him in solving the riddles of the universe, and while he has so far mastered the situation as far as his own comfort and well-being is concerned, and even in a smaller sense, he still has not yet learned to control himself, to thoroughly curb his animal instincts and propensities, or to overcome his "human nature" which he is so proud of and which he offers as an excuse for all his faults. He still has not yet fully learned the lesson that God would teach him, and the purpose of this book is to impress this fact deeply into my readers, and, if possible, point out where we have failed and what is necessary to regain the lost paradise.

WHAT IS THE WORD OF GOD?

The Bible is generally accepted as the word of God. It is the book of books in that it contains everything of human interest from the creation to man's salvation. It is the light that has been and is brightening up many dark corners of man's downfall. It is the corner-stone and foundation of the Christian religion, but we cannot deny it that the Bible was written by men—by the prophets of old, who must have gained their knowledge direct from God and nature.

I claim, then, that the Bible is not originally the word of God, but a man-made book, containing the record of impressions received by men who were leaders in their day and time and were deep thinkers and searchers after truth and wisdom and who were also inspired by what they found.

I said, God spake—but God speaks only through nature—his handiwork, and through man, who belongs to nature and creation.

We would not know or conceive of a God if it were not for nature—the creation, His handiwork.

We know God only through His works, as we know men, also, only by their works and deeds.

For, by their works you shall know them.

We know that the creation is—that nature is—that man is. If we want to be fair we could not think that it all came about except through an All-wise Intelligence in the universe that has caused it all—an intelligence that is forever and continually at work in nature's workshop—the Great Master Workman who shapes all and guides all and keeps all.

Admitting that much, then, we admit God, and knowing man to possess

thought and reason and will-power, which are gifts of a higher intelligence, we also realize that man was made in God's image, and that therefore all men can be prophets and seers and anything else they want to be providing they use the talents that God has given them, which lie dormant within them and only need exhilaration, development and practice to bring them forth to bear fruit.

You cannot be a doctor unless you study medicine, neither can you be anything except through growth and development and exercise. You cannot be educated unless you train and study. You cannot know a trade or profession unless you serve your apprenticeship. If you want to be a soldier you must have training and schooling. Anything in life that you take up as your mission or want to be fitted for requires thoughtful training and study, and so it is if you want to find God and the truth you must search and find it for yourself.

But nature is the only place where you will ever find anything you want to know in all its original purity and beauty, and it is the fountain and the source of all knowledge. All we know has first been gathered from our observation and meditation of nature itself.

NATURE THE ORIGINAL AND TRUEST WORD OF GOD.

Nature, therefore, is the original and truest word of God, and all the knowledge that the prophets of the past and present have received to be able to impart to others has first been gathered from nature's great storehouse of information—nature's great workshop, where God is the Great Master Workman and Guiding and Keeping Force.

But why is man still groping in the dark and still has not yet found true happiness? Because

THE TRUTH IS HIDDEN AWAY FROM US

through long years of traditional teachings of sect and creed and a consequent conflict of ideas of man's imagination.

Man's own selfishness and physical desires and his fears and superstition have obscured the light of truth like a veil, and he is simply suffering for his own misdoings and disobedience to the voice of God in nature.

I shall point out—

That we don't understand God,

That we don't understand nature,

That we don't understand ourselves.

Not until we do understand will man ever be free to be happy and contented.

We don't understand because we do not think far enough.

So, first, let us contemplate this power of thought, and see what it is and what it can accomplish.

THE POWER OF THOUGHT AND REASON.

The power of thought and reason gives man the ability and ingenuity to himself be a creator of things out of things he already finds here for his use and comfort.

He cannot add anything or take anything away from God's great workshop, but he can by his ingenuity make those things which will make his earth and home a heaven, and I believe that is what he is to do. I believe that is the reason he possesses these attributes of divine favor, so he may make this earth God's footstool, and make for himself a dwelling-place of peace and happiness while here.

While God is a name signifying good, the highest spiritual expression of an Allwise Author, Architect and Maker of the universe, man is himself

endowed, as made in His image, with wonderful creative power to shape the things he already finds here to his use and purpose.

Man, through his wonderful ability to think, invents all that ever was invented, writes all that ever was written, speaks all that ever was spoken, and expresses in outer material form and workmanship and works and art what passes in his inner soul.

Human thought is the means to bring human happiness and to achieve by that the higher human destiny.

But thoughts will run at random unless controlled by reason, and reason cannot be proper and right except through education and enlightenment.

Thought is voluntary and involuntary. It can be caused by meditation and thoroughly controlled by the mind or will of man. If so, thoughts should not be spoken or expressed until after mature reasoning, consideration and understanding.

Thoughts can also be involuntary when caused by hypnotism, mesmerism or shock, and, if involuntary, may cause temper or anger, which is thought without reason, and may produce impulsively serious consequences and even crime if reason or will are lacking.

There is also thought transference and mind reading and telepathy, showing that the mind of man is sometimes under control of other minds.

Then there is also a spiritual side to thought, when it takes on a lofty character through inspiration or aspiration, expressing high ideals of life and mounting to prophetic vision to elevate men and bring them nearer to the Infinite wisdom and Supreme Intelligence of the God of nature and creation. —

Nearer, My God, to Thee.

THE DISSEMINATION OF KNOWLEDGE HAS BROUGHT PROGRESS, BUT ALSO A CONSEQUENT CONFUSION OF IDEAS.

It is this longing to know and understand which has caused the greatest expansion and widest dissemination of knowledge among men on the one hand, while, on the other, it also has caused the greatest confusion and Babylon of thought that we are suffering from today and have been suffering from in all times past through wrong teaching and catering to the lower appetites of man.

This has caused all the misery and suffering, all the dissension and strife, all the destruction and warfare of human experience. It has caused all divisions of thought among men which have divided them up into denomination and creed, until some day finally all men shall arrive at a common understanding and a better day shall dawn, when men shall become more serene and peaceful; when nervous agitation shall subside, and the high fever of pneumonia that mankind is suffering from will pass away and men will become calmer and cooler in judgment, and make this earth, not the dwelling-place of irrational beings like it would seem sometimes to be today, but make it indeed a dwelling-place and habitation of men made in the image of God, the highest expression of peace and harmony and good will among men.

A TIME FOR MATURE REASONING.

It is predicted and said, not only by certain denominational and sectional prophets, but by most men who are close observers and students of human nature and events, and it is even felt by those who give no particular thought to any of these things, but live only ordinary lives, that we are now living in the last time of this human confusion and bewilderment, and that human insaneness has reached its highest point at the present time in this, the greatest of all wars in human history that is now raging and has engulfed all the nations of the earth, including our own—the most peace-

loving nation on earth—and agitated all peoples, and, surely, the crisis is at hand and the fever must either destroy all or subside, and bring on the better day we speak of, for we find the time is at hand for more mature reasoning, for the abolishment of wrong and selfish ideas, and a coöperative effort of man's uplift and betterment, and in this betterment this nation is leading to show others the better way.

HONESTY OF LEADERS AND UNIVERSAL EDUCATION OF THE MASSES WILL BRING ON THE EMANCIPATION OF MEN AND ABOLISH SPECIAL PRIVILEGE AND AUTOCRACY.

The reason we have not yet attained uplift and betterment in its fullest sense throughout the world is because, while all men can think, they have in most cases, burdened by the struggle for existence which man's selfishness has intensified as he has progressed, not had the opportunity or power to impress the popular thought on problems of life for human happiness.

It was left for those who have the leisure and advantages of education which their more favorable circumstances avail them to work out and regulate and control human social and economical conditions and environments, and they constituted our governing class, something called the better class; but history shows that in the past they did not always legislate for the common good of all, but were controlled by that dominating trait of human nature, selfishness, to only consider the interest of themselves and their class, to the detriment mostly of the great mass of other people.

SELFISHNESS.

This dominating trait of human nature, then, selfishness, has been the stumbling-block of progress which prevented the greater majority of common people benefiting in common with the minority in all advantages afforded by a superior station in life, and, therefore, people were divided up into classes, which caused laws to be enacted that had for their object, mainly, that the great majority of men should be subservient to the will and whim of a great minority of wealthy and influential men; that there should be a strong contrast between rich and poor; that one class should enjoy all the privileges and advantages of a freedom of action, while the other class—the great majority— should be curtailed and serve and slave and make and produce all that is necessary for an earthly existence.

More and more this caused a clash of interests, which formed strong political organizations to spring up in all countries trying to get control in governmental affairs, and these political parties multiplied as the varied interests of the people asserted themselves, until finally in this country the people established democracy in place of autocracy, and a government of the people, by the people and for the people in the place of those who would audaciously assume such tremendous responsibilities unto themselves in countries of monarchical traditions and forms.

Education has gradually, but slowly, then, brought enlightenment. At one time only those whose circumstances permitted could go to college, but now even those who are in moderate circumstances can avail themselves of all there is to know in life, and education is now more general, especially so in countries which are free and democratically governed, and where men are not fettered by autocratic rule and limitation placed there by men who think themselves rulers and believe themselves ordained by a higher power (audaciously) to keep others in subjection.

People are freer and happier, therefore, in countries of democratic institutions than they would be in countries where their right of expression and development is hampered and controlled by despotic institutions.

"*Vox populi, vox dei*"—The people's voice is the voice of God, and a government of the people, by the people and for the people will eventually

solve all human problems, and, I may add, as our great martyred President, Abraham Lincoln, said, "Shall not perish from the earth."

What, therefore, is the object I may have in writing these pages:

To make people think and think aright.

A FIRST DUTY AND REMEDY—THINK ARIGHT.

To make people think and understand, first of all, that we must think aright; that is, that we must be thoroughly impartial in our observation and fair, and view things, not through the narrow spectacles of a special creed or class, but in the light of unanswerable logic and fact. We must recognize the truth when we see it, and when it has been revealed to us backed up by nature's book of facts. Also, education should be within the reach of all and not limited to a few. It should be within the reach of all alike—the greatest as well as the humblest—so it may bring nearer the day of universal understanding, and knowledge shall make you free, and, in consequence, the whole human race shall be free and happy, and we shall feel that we are all kindred of a universal whole and a brotherhood of man singing the praises of a Fatherhood of God.

But so far men have not yet attained this result, except just partially, and the great world war, now raging in its fury, the greatest of all wars in human history, attests the fact that men are not yet free, but still under the control of agencies working for human destruction and enslavement in countries that are controlled autocratically.

It is mainly because education and enlightenment have not yet been universally disseminated that people are continually divided up in matters of thought, causing differences of views and policies, and by the leaders of thought taking one side or the other, they can sway the masses one way or the other, and thereby have their followers continually opposing each other to the bitter end, causing dissension and strife and sometimes warfare and bloodshed.

You will perceive, therefore, that my purpose in writing these pages is a desire on my part, if possible, to make us see and understand where and how we have failed and erred, and clear the mind of many misunderstandings and see if we cannot bring the truth into a clearer light.

If possible, I want to point out some very evident facts of general understanding which seem to be always hidden away and obscured by old dogmas and teachings. It seems that the mind of man is fettered in by a maze or web of thought which hold him enmeshed, like the spider does the fly, because of many different schools of knowledge forever keeping him from knowing the simple truth which nature shows him.

The outstanding fact which I would like man to see is the fact that the ills he complains of, the misery that exists, the burdens he bears, the tears of bloodshed and destruction he reaps, and the suffering that is caused, is not the work or will of an All-wise Intellect that controls and guides the universe, but is the work of men himself—man's inhumanity to man.

MAN ALONE MUST SOLVE THE PROBLEM.

Therefore I would like to impress upon you, dear readers, the fact that man, and man alone, must solve the problems of life as they are presented to him, and as man in his disobedience to God has caused all wars he must also, through a contrite heart and better way, find peace and righteousness when he comes to know that that alone is necessary for his welfare and happiness while here.

If God was a personal God, like some believe, with power to enforce His will over all, He would never allow men to destroy each other as they have done in the past and are doing now, but would interfere at once and stop this horrid carnage.

But God is not a King or ruler in the human sense. He is a God of love,

and I would like you to see that God is good only, and does not interfere with man's own solution of life's problems. He may have a plan in creation, but that plan could only be good. It could mean only the salvation of mankind, if anything, and if, therefore, man is still suffering and struggling and inhuman, it is because he has not yet learned the higher wisdom; because he still is groping in the dark, and has not yet reached the light of full understanding and his own emancipation and freedom.

MAN STILL DOES NOT UNDERSTAND GOD.

God to him is a God clothed with human attributes. Instead of knowing Him as the source of all life and being, He is a man-made God of human fancy, who would rule the world much in the same way that man rules it, and make a failure of it. He is the God of denomination and creed.

But in the newer light, God is everlasting good; He is the source of all light and life, and while different religious schools of thought may limit His powers to suit their teachings, God is the God of all, the great Author and Architect of the universe, the Law-giver and First Great Cause of life and nature—the source of light and truth, and human thought cannot fully comprehend or understand God's nature, because man can only think as man—imperfect, striving ever onward to perfection.

Therefore, why should not all men believe in God, since He is not a God of creed or dogma and denomination, but is the God of all—the God of old—the God of truth and righteousness—the true and only God, and it is not necessary for man to worship him through creed and dogma, but he can worship Him in truth, for God is a spirit and must be worshiped in spirit and in truth.

I should like to show that man, being made in God's image, should learn from Him the higher lessons He would teach us—that we should be coöperative and brotherly, and live peaceful and happy lives while here, making this earth His footstool and the human family one common brotherhood, and bringing on this earth the heaven of happiness which man so much desires, but which he is taught he cannot hope to receive until he has passed away into an unknown hereafter.

I believe if man understood his lesson properly, he could, and should, begin to make his heaven here instead of waiting for it hereafter.

MANY FAILURES IN THE PAST ARE BRINGING NEARER THE DAY OF SUCCESS AT LAST.

Many times in human history it seemed that men at last had reached a point where his longing for universal peace and happiness might be realized, and each time it was found that men were not yet ready and willing to bring in a reign of universal righteousness, because they were still divided up by a confusion of thought and ideas. Instead of coming together into a common human brotherhood, they went farther apart and made war upon each other, so as to prolong the rule of special interests and keep far distant the day of common understanding.

Today, again, we live in such a time, and it seems this great world war is indeed the last struggle—the Armeggedon—before the time when men will find the truth at last and get wiser and better, and refuse hereafter to despoil this beautiful earth and habitation of men, but make it indeed the dwelling-place of a happy human family who have learned by bitter experiences the lesson of an Allwise Creator and have profited thereby.

It is for this that our brave boys are now fighting at the battle-front to bring nearer the day that the peaceful "**home, sweet home,**" of our land of the free and home of the brave shall be carried to other lands, and bring victory to our arms and our endeavors.

A NEWER LIGHT.

It shall be my endeavor to point out that we suffer from many misconceptions of truth through long tradition and usage, and that what was once understood to be true has often been found wanting, and we now look on things in a different light of newer thought through experience and hardship—the only way in which man ever has learned the lesson of his higher destiny.

THE GREAT WORLD WAR.

And now I would like briefly to refer to the war, which is evidence of the fact that man has not yet outgrown his animal nature, and this, the greatest of all wars in human history, I believe to be the final struggle between man's lowest nature and his higher longing and destiny.

If it is not, it certainly should be, for man has groped in ignorance and unrighteousness long enough in the past. From time immemorial his passion and anger have been let loose upon himself to destroy him and despoil his home and heaven, and he has destroyed the work and fruit of ages time and again.

I need not refer here to the tremendous struggles and wars of the past which have been waged for human progress, for my readers are all well aware of what is past. But I will say that the American Revolutionary War brought into being this great Nation of man's emancipation; erected a beacon light of man's brighter and better future on these blessed shores—a light that shines brightly all over the world, and has guided all suffering humanity of other lands to find here a refuge and a haven of peace and rest. It was the beginning of the most progressive epoch for man in human history. It uncovered the hidden meaning of God's plan in the universe—the meaning that right and truth shall eventually triumph, though for a long time it may be crushed and beaten to earth by man's disobedience to God. It was the light of hope that sent a new thrill into the hearts of men to continue on for right and truth, and was a warning to despots and tyrants that their arrogance and assumption will avail them not.

This nation was founded upon the rock of Christian love and human happiness, and despite the unselfish service this nation gave the world, many other nations still continued in their old way of aggrandizement and power—a dynasty, caring not for the welfare of all alike, but only the welfare of a special class or interest.

And now this greatest of all wars has come upon us—the Armageddon of nations before the time when wars shall cease, and the sword shall be turned into the pruning hook, and peace once more shall spread its beneficent wings to encompass humanity within its folds and bring nearer the day of happiness to man, and our brave boys have gone forth to bring this newer light and newer truth at last and make true the prophecies that now are made and in the past.

HOW DOES WAR COME UPON US?

When the whole world was at peace and nearest a solution of the problems to bring about ideal conditions for the human race—self-government and cooperation in place of class government and competition; order and peace instead of confusion and anarchy—happiness that all men are striving for—this greatest of all catastrophes in human history was precipitated over night (like an eruption of Vesuvius) to throw everything into confusion and chaos, shaking up all human foundations to the utmost in this greatest of all wars—the World War.

We ask the question: "What is the matter with the world? Why this great slaughter, this great turmoil and trouble—this confusion and Babylon of old?"

What right have kings and rulers to suddenly interfere with God's well-

ordered plan in the universe, forgetting Him and peace and putting themselves into an armor of Mars, a man-made god of war, to dictate their mandates to men and roll out their chariots and juggernauts of old, to grind down all who oppose and challenge them?

We ask, Do people themselves bring upon themselves such a calamity? And we answer, No; since the people have not the voice in the matter except where the people's will is expressed by a people's government—except where the people rule themselves. But man's genius, great as it is in all things to evolve a proper and correct procedure, has not yet devised a plan that will exempt the innocent from suffering with the guilty in a catastrophe like this; therefore we were also finally drawn into the fray after trying our best endeavor to remain neutral, and now we are also in it, but with a purpose to make the whole world safe for democracy and bring universal peace, and all our strength and resources are used in this war against war—to make wars hereafter impossible, and for this our brave boys have gone forth and over the top to battle for freedom and righteousness for all mankind.

Only through such sad experiences as man is passing through now will men learn to devise a plan that eventually will bring true righteousness, true democracy and true fellowship.

There is nothing the matter with the beautiful world we live in. It is the same world except for the destruction that is wrought by man. He still must find a better way.

There is nothing the matter with God—the true God of nature and the universe—except we have made of Him a God of denomination and creed—a man-made God—and blamed Him too long and too much for our own shortcomings.

It is time for us to learn the lessons that God in His great love and bounty would teach us and learn from Him the higher wisdom.

There is nothing the matter even with the fundamental principles of righteousness and truth that have lived for ages, and of justice. They are the same. But we have not yet builded them on bedrock foundations to withstand the onslaught of audacious and ambitious men. We still must learn properly to protect the commonweal.

What, then, is wrong?

It is with man himself. We are yet imperfect, though striving ever onward to perfection through just such suffering and privation as man's disobedience to God has forced upon us. Men start out all right, with good and correct principles to build on and good intentions, but make mistakes and get confused. They quarrel in many tongues, like Babylon of old, and find that they must build all over again on new foundations. Human institutions are yet imperfect and wanting. Again the "Mene, Tekel, Upharsin" appears on the wall of the banquet-hall; the divinely-inspired Messenger of God comes again with sound of trumpet and fiery steed and clanking of spears and shields to announce the coming of the Lord. He warns them that men have departed from the right and correct path; that they have set up idols to be worshiped; that they are worshiping Mammon instead of the true God, and therefore the old must pass away and the new order come into existence.

It is the finger of responsibility pointing to man's greatest imperfection and greatest failing, of what is so-called human nature, but which in reality is only an inheritance of former primitive times, when man was still a savage, and causes all "*Man's Inhumanity to Man*."

Just as we thought civilization had reached a stage of development which promised a solution of all intricate human problems and a realization of the dreams and prophesies of our wise men and women of all time; when human brains and ingenuity had wrought and perfected almost everything imaginable to make this world again a paradise, this horrible nightmare came upon us like a bolt from a clear sky to silence all tongues and call a halt on all human progress.

But men were not to blame except insofar as they are the innocent victims of a system which they themselves have planted, fostered and allowed to grow. They thought they had planted a tree under whose sheltering branches they could dwell forever in peace and security, but found it was a hideous octopus that stretched forth its multitudinous fangs to devour and destroy them.

While people were soothing themselves to sleep to dream of a grand future Utopian existence, which poets and philosophers and scholars of all time and dreamers had besung, besought and bespoken, men were busily engaged forging the weapons of war which would soon come over them as the juggernaut of old to demand sacrifices greater than ever had been known before, and they were making guns and ammunition to destroy all they had created at command of those in whose charge they had entrusted their safety and security.

Men were the innocent victims of a system which they themselves had devised—a system that had been weighed and found wanting, and now their eyes were opened and lifted up in horror at the strength and power of their own creation. They had been blinded and could not see, like they had been blinded so many times before.

But,—

Though now the sky is darkened by the cloud of war
The sun behind it shines as brightly as of yore,

And surely,—

Its rays will penetrate the mist once more
To shed its luster forth in radiance of former days,
And make the earth more beautiful to live upon
Than e'er it was before.

Let us hope so.

But what is necessary to bring about this lasting peace, "a consummation devoutly to be wished for?"

WHAT IS THE REMEDY TO BRING ABOUT PEACE AND HAPPINESS TO HUMANITY?

A new awakening to facts in nature amply verified—a new understanding. The shelving of old ideas and dogmas which obstruct a clear vision and viewpoint and a practical application of truth already made manifest and revealed by unmasquerable logic (which itself is old and never has changed, but which must again be brought forth to the surface to shine as a new light amid the darkening maze of time.

Also, a willingness and honesty of purpose to live up to the truth.

I do not mean that we shall forget the lessons and morals of the past, but we shall present them clearer and more forcibly in a newer thought of a more enlightened age and time. That we shall not stubbornly persist in keeping people divided up in narrow confines of doctrine, belief or creed, but bring them closer together with a clearer knowledge of more progressive thought, and cement them in a fellowship of principles which are eternal and should be more universally recognized.

This makes me think of "In union there is strength—divided we fall."

If, therefore, in time of war we can forget all differences easily and husband our whole strength in one united effort to bring the victory, we ought to know and realize that this coöperation is even a better thing in time of peace to bring happiness and contentment to men, so they may enjoy the fruit and blessing of their collective efforts.

**DIFFERENCE OF THOUGHT A DIFFERENCE IN VIEWPOINT
ONLY, WHICH DOES NOT CHANGE THE ETERNAL
PRINCIPLE OF TRUTH.**

We find ourselves divided up into different denominations and sects of thought in religious, political and social matters, but let us remember always that this is only a matter of viewpoint or opinion determined by the height or depth of our knowledge and observation in these things. The farther we can see, the broader will be our vision. We do not see from a small mound what we see from a high hill; neither do we behold from a high hill what we behold from the mountain top. What we believe in individually is a private matter which should have nothing to do with doing our whole duty in collective society.

THE REAL REMEDY IS NOT BELIEVING BUT DOING.

We must believe right if we do right, and only by doing right can we be right.

Privately we may belong to different schools of thought, but collectively we should not fail to recognize the great live principles of truth and righteousness that are forever the same and not bound by private opinion and thought, and this should cement men into closer fellowship of coöperative effort and harmonious feeling, and bring about better conditions among men, for only when the simple truth is forgotten which even a child can understand will calamity come upon us.

EDUCATION THE MEANS.

What we learn and know is a matter of education, and education is a matter of thought. A man desiring to see more than his naked eye can behold uses a glass or telescope. In that same sense, therefore, education is a glass or telescope through which a man learns and knows still more to broaden his vision. But he must not see only, but think. He does not know his lesson if he does not think.

Therefore, the many wonderful things man sees in life should make him think far enough to find that nature is just as beautiful right around in his immediate vicinity where he stands than it is far off in distant lands. He can find the all-seeing eye of God following him everywhere and the unchangeable laws of nature governing all things the same universally. He finds that education and thought will make him see where he was blind before. It removes the bandage from his eyes, so he may see the naked truth, and truth shall make him free.

Education and thought has produced all we know and all we have wrought, and the pages of history abound with many illustrious names of those who have delved deep into the recesses of nature and brought forth the treasures thereof, and who have earned for themselves wreaths of immortality for laying bare the wonderful facts and powers of nature to make man master of the material universe and teach him to harness all the forces of nature to his use.

Most of these services to mankind have been ill repaid, and many have been martyrs to an overpowering ignorance of superstition and stupidity, for these men lived ahead of their time, when the great mass of people could still not grasp their meaning, and judged them with their own dark judgments.

And so it is that ever and anon,—

Truth has been crushed to earth
To rise again, as surely as the sun,
When all the clouds have vanished
And the night is done.

The search for truth is a most laborious undertaking. It is like groping in the dark for some rare jewel of light. Through narrow passages of time you go; as you crawl along you must often stumble and fall when doubt enshrouds you; you may arrive at places of seeming light which prove to be illusions. But finally your efforts are crowned by success in finding the truth revealed as a bright and shining star.

THE STAR OF BETHLEHEM.

I can imagine that it was this hope of human longing for peace among men (this desire for a great human brotherhood) that shone in the hearts of those who followed this bright, shining star which led the Wise Men of the East to the stable of Bethlehem, wherein lay in a manger the babe that was to be the greatest teacher of men.

Christ came as a Saviour to the world. He taught men truth and righteousness. He held up to them a mirror of their own crude coarseness and extreme materiality, and pointed upward to higher ideals and loftier sentiments. He taught men of God and their relationship to Him and themselves, and lived Himself a life of excellent virtue and higher morality. He was the most perfect of men, as the Bible records it, and He warned men that all their scheming would avail them nothing if they forgot righteousness. His teachings are just as true today as they were then, and it is simply history repeating itself.

Like so many other servants and teachers before His time and after, He was not understood and was misrepresented and had to die a cruel death as a sacrifice for the sins of men.

But Christianity has gone on and on, evidenced by the many countless churches and temples pointing their high steeples and spires to higher love and duty, and yet men are still engaged, like or else in destructible warfare and merciless competition for their own selfish motives of aggrandizement and powers, and the very principles which men are taught from early childhood to respect and defend and live up to as the correct Christian principles for righteous living, are violated and forgotten, and men revert back again to barbarism and primitive animalism instead of applying the Golden Rule and principles of good will to everyday life to make them practical, and to live together in harmony and peace and constructive coöperation, as Christ had taught them.

WE DON'T PRACTICE WHAT WE PREACH.

Why is righteousness not so practical today? Because we do not practice what we preach, and find it impossible to serve two masters at the same time.

We are taught to love God above all and our neighbor as ourselves, in the churches and by our consciences, but outside of them we are serving Mammon by practicing selfishness in business and in our daily intercourse with men, and are upholding the system of everyone for himself and the devil take the hindmost. We countenance a system whereby a small number of men can control and monopolize all the means whereby other men must live, making the great majority bear all the burdens and endure all the sufferings that must be borne and endured by men, while a small minority enjoy all the results of this labor and suffering and have all the wealth and pleasures of an earthly existence.

Men get to be heartless exploiters, confiscating God's bounteousness in nature, intended for all living beings, to themselves, depriving others of the fruit of their labor. They strive by cunning and shrewdness, which they call superior intellect, to own the earth and the wealth thereof, and then build fences around it with signs of warning for trespassers.

This is only ignorance in the extreme, and will avail not when once education has enlightened the masses to know and understand. Mammon

will then be dethroned and the true God will again live in the hearts of men.

**NOT MAMMON, BUT GOD, SHALL RULE, AND THE SPIRIT OF
COÖPERATIVE HUMAN BROTHERHOOD SHALL PREVAIL.**

Narrow is the path, but finally right shall triumph.

The second coming of Christ has been often predicted, and He Himself has spoken of it with some vigor.

Not the individual Christ, but Truth and Righteousness which He taught, and the coöperative spirit of human fellowship which He lived and exemplified will live again in the hearts of men, who will live down false teachings and establish a system founded on equality for all—a universal religion, based on liberty, justice and righteousness—a brotherhood of men singing the praises of a Fatherhood of God.

I do not think that Christ intended men to be divided up into so many sects and creeds of today; that He wanted men to make war upon each other for merely a difference of opinion they may have regarding a trifling subject. But He taught them truth which is universal to be universally accepted by all. He was a lover of humanity, a lover of right, and wanted to bring heaven here instead of waiting for it in an unknown hereafter.

**A THOUGHTFUL STUDY OF NATURE WILL MAKE US SEE THE
TRUTH.**

A thoughtful study of nature will evidence the fact that we can all believe in God, or good, not as a matter of special religious teaching principally, but as a matter of fact in nature as the First Great Cause and Abiding Good.

Then, men are brothers, not as a matter of sentiment, but as a matter of physical and spiritual relationship in nature, and therefore should not destroy each other.

Thirdly, this beautiful world, the handiwork of God—His eternal workshop—was not given man to destroy and mar, but was given to him to make still more beautiful through his own creative talent and ability, which proves that he was made in the image of the great Creator.

WHAT IS LIFE?

As we see it, it is a wonderful phenomena of continuous activity and endless changes of form and organization—a process of never-ending creation.

There is continuous growth, development, maturity, death and decay, and this seeming death is but a birth again, a change, a transition into other forms of life.

There is a never-ceasing activity all around us of all things, and even the seeming silence of the field and wood is to the searching eye and trained ear of man a busy workshop of nature.

The seasons come and go, and with them comes alternating frost and the white mantle of snow that nature wraps itself up into in fall and winter when it sleeps, while in spring and summer the earth looks beautiful in its dress of fragrant green and pretty, perfumed flowers.

Man himself comes and goes. Childhood, youth and old age. Love finds a way, and men mate and multiply. What is it all? *It is all meant for human happiness.* It is the process of evolution that adds year on year and reaches into ages and spells eternity.

And what is it composed of?

It is matter and material everywhere through which the life force or spirit moves. It is the breath of God forever at work. Spirit and matter

are closely interwoven, and yet they appear as two distinct and separate elements in nature. One is the creative and molding power and intelligence in nature, the other the clay that is formed and shaped to what nature intends.

All is in motion, regulated by never-changing laws of a higher, supreme Intelligence, the First Law-Giver and Cause, and though the imperfect mind of man cannot fully grasp or comprehend the vastness and immensity of the universe or understand the Infinite Mind of God, he knows that he himself is mind and matter. He may find by deep contemplation the universe and universal order very wonderful, but he finds that he himself is just as wonderfully made. His body is the outer form or covering of his inner self. It is the house or temple in which his spirit lives, and therefore should be held very valuable and be taken good care of; and when the body gets worn out, and the time of parting comes, nothing in the universe can be forever lost. It is only a transition—a change—a moving from one habitation to another, which we still know little of.

But, as a poet once wonderfully expressed it,—

There is no death. The heavens may fall,
The flowers fade and pass away;
They only wait through win'try hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread—
He bears our best loved ones away,
And then we call them "dead."

Born into that undying life,
They leave us but to come again,
With joy we welcome them again
Except in sin or pain.

And ever near us, though unseen,
The dear immortal spirits tread—
For all the boundless universe
Is life—there are no dead.

CONCLUSION.

In conclusion, I would simply remind my readers that the research and spread of knowledge of the past and present time should now certainly have left its impress on the human mind more universally, and we all should be more enlightened now, and should think aright when we do think. As I said before, we should recognize and acknowledge the truth when it is borne out by unanswerable facts in nature, and this should make us even more thoughtful when we consider what it is all for. In the light of this modern thought, we should certainly know more now than to make war upon another and destroy each other. It is time for us to discriminate between what is man-made and therefore imperfect and what is God-made or perfect. We should not blame God for man's wrongdoing, but put the blame where it belongs. We should remember, also, that God is not a God of creed or belief, but the true and only God—the spirit of nature and the universe.

Men are brothers everywhere, and the earth with all its bountiful supply of all things necessary for an earthly existence, was not intended by God to be owned and controlled by a few men, but was intended for a habitation by all men alike.

If we realize the truth as nature reveals it unto us, we may make this earth again a paradise and do away with war forever, and have a brotherhood of men singing the praises of a Fatherhood of God.

So—

Let us battle on for freedom,
Let us battle on for right,
Through the darkness of the ages
And the coming of the Light.

Till our boys bring us the message
From the battlefield of strife
That autocracy is beaten
And Democracy is rife.

We will then unfurl the banner
Of Old Glory to the breeze,
And sing the mighty anthem
Of the Everlasting Peace.

I now bid this little work God-speed, and hope it may find sympathetic souls, and do some good in the world.

If I am permitted to do so, I may later on attempt the publication of another book which shall contain some of my earlier writings, etc., and a further elucidation of philosophy; so this, then, is to be considered only a preliminary to what can really be said on the great subject of life and its wonderful experiences, and I hope this little book will bring success and inspire others to bring out their views and ideas in all matters concerning human interest and progression.

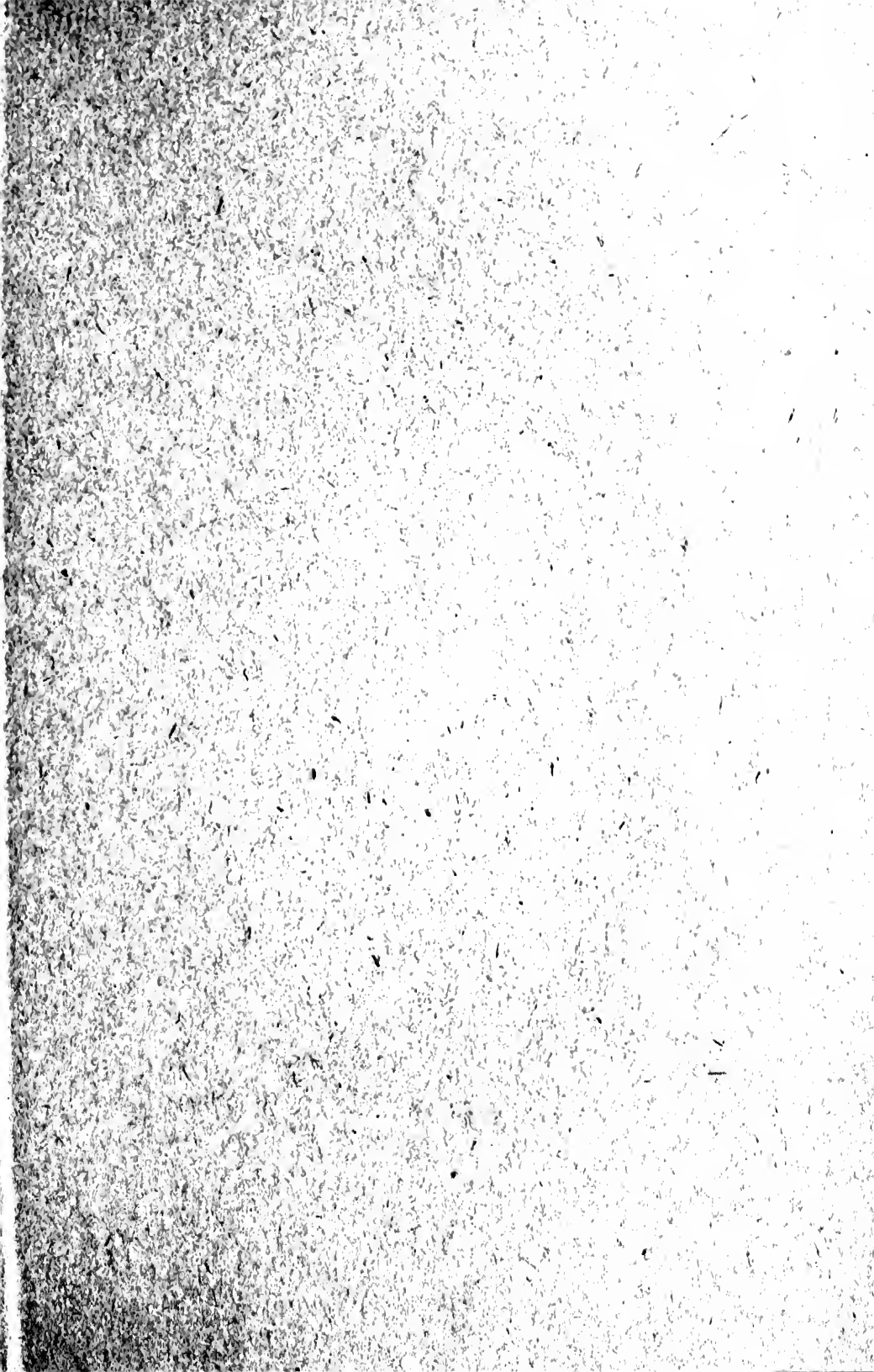


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