

**WHATEVER
IS, IS RIGHT**

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Whatever Is, Is Right by A. B. Child

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A. B. CHILD

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BY

A. B. CHILD, M. D.

“ All things work round like worlds. The orb of hell
Hath yet its place in heaven, as thine and all.
* * * spirit is the substance of all matter,
* * * * * in all existence.
Look at your spirit.”

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P R E F A C E .

THIS book aims to speak of life as it is. It has approbation for every thing, and condemnation for nothing. It recognizes no merit, no demerit, in human souls; no *special heaven* for pretended self-righteousness, and no special hell for a bleeding, suffering humanity. It accepts every creed, belief, and doctrine, every action, good and "bad," as being the lawful effect of a cause that lies in unseen spirit, which cause is above the power of human volition.

The thoughts herein written are gathered from practical life; from the kitchen and the parlor; from the garden and the barren field; from the workshop and the playhouse; from the gambling-house and the "house of God;" from the life of the poor man and the life of the rich man; from lives of want and lives of plenty; from lives of pleasure and lives of affliction; from the holy man's goodness and the wicked

man's goodness; from those who condemn and those who bear condemnation; from the mountains and the valleys of human distinctions; from babyhood and from manhood; from the beauties and the deformities of nature; from the day and from the night; from the tempest and from the sunshine; from talking with devils and talking with angels; from earth, hell, and heaven; from tacit soul-persuasion; from a feeble development of intuition.

There is no starch of restraint to bind the freedom of the thoughts herein written; no schoolhouse training to polish them; no rhetorical order to systematize them; no church excellence to cover up their deformities; no fear of evil, devils, or men, of God, or angels, to cut short the utterance of a single word that the soul's persuasion dictates.

Many will say that this book is at fault in the correct use of words, and in the systematic arrangement of ideas. In the parlance of earthly logic, I must admit this to be true; but about it I have little concern. I have used words in keeping with my very imperfect earthly education, that were most convenient to express ideas, and have written down these ideas as they were spontaneously produced.

Unuttered thoughts always exist in our bosoms, and they are without order, without system; they are spontaneous. Our thoughts expressed in social and in business conversation abruptly change, regardless of system or of order. And wherein should there be order, system, and arrangement in a book, more than in spontaneous thought? I know not, and have made this book according to my knowledge.

Some repetition of ideas, in different forms of expression, is here allowed, for the purpose of making this doctrine more clearly understood.

The ground is unreservedly taken, that the influences of the material world are entirely negative to the spiritual world; that the spirit produces matter, and matter cannot affect that which produces it. The soul produces deeds that are called good and bad—beliefs that war with each other, that change and pass away—and by these products of the soul, it can in no way be influenced, retarded, or advanced, in its eternal progression.

The whole book is a very imperfect presentation of a doctrine—if a doctrine it may be called—that is ineffably beautiful, and unutterably grand; viz., the doctrine that *all existence is as it was meant to be by*

Infinite Wisdom; all that is, is good; all that is, is right.

Perfect faith in God is perfect confidence that all his works are good, the fruition of which is the kingdom of heaven in the soul, the millennium of peace on the earth.

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