

**MAN AND THE TWO  
WORLDS; A LAYMAN'S  
IDEA OF GOD**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649374922

Man and the two worlds; a Layman's idea of God by William Frederick Dix & Randall  
Salisbury

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**WILLIAM FREDERICK DIX & RANDALL SALISBURY**

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# Man and the Two Worlds

*A Layman's Idea  
of God*



# MAN AND THE TWO WORLDS

## A Layman's Idea of God

*By*

WILLIAM FREDERICK DIX  
AND  
RANDALL SALISBURY



UNIV. OF  
CALIFORNIA

*Harper & Brothers Publishers*  
*New York and London*

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By Harper & Brothers

Printed in the U.S.A.

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*First Edition*

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TO THE  
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## INTRODUCTION

THE following chapters have been written by two men who have been friends from childhood. Both are university bred, both have had professional training, and at the present time they are both engaged in pursuing active business careers. Both have read rather extensively on philosophical and religious subjects and both are intensely interested in the study of their environment and of the human existence of which they are a part. Both have been possessed by the same craving to spell out some answer to the great riddle of human life.

In this endeavor each has experienced the same reaction from con-



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ventional religious and social formulas, and finally, in their persistent groping for light, both have arrived at certain definite and, they believe, satisfying conclusions.

So thoroughly have they discussed with each other every idea here expressed that it is as if this book were the product of one mind.

In order to have no barrier of technical phrases, scientific and theological expressions, they have tried to employ the simplest and clearest language. They have tried to avoid the ponderous and technical style often used by writers on philosophical subjects. A true philosophy should be, they believe, so common-sense, practical, and simple that it would appeal to any thoughtful person.

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The writers have every respect for the beliefs of others, provided they have thought things out for themselves in all sincerity, free and untrammelled from the dogmatic assertions of traditional religions or schools of belief. They claim a similar courtesy and generosity from their readers.

They do not believe that any priesthood or any sacerdotal establishment is necessary to interpret things divine to human consciousness. They believe that whatever divine revelation there is is made from God direct to the individual, without the interpellation of any ecclesiastical medium. They disbelieve in the possession of any power of this sort by any ecclesiastical system whatever. They be-

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lieve that the divine spirit influences the soul of human beings as music or art appeals to their senses; that the divine message is like the waves of sound upon a sounding board, that the more sensitively attuned the soul-sounding-board of man is to this influence, the truer and clearer is the impression received.

A man has every right to read the thoughts of others, to study the religious beliefs of others and the writings of those who discuss these subjects, but the writers protest against any intelligent thinker accepting the conclusions of others against his own intuitive and natural ideas. No one with an alert mind should accept unquestioningly the doctrines of others or allow anyone else to do his thinking for