

I, the author, inherited an unresolved mystery regarding the death of my sister. There's an attempt to come to terms with it in memoir form; it begins with hard evidence such as photos from family albums; but anything—and even nothing as dark as night—become existing facts but more humanely warm and factual than “dark matter”.

This book (or whatever medium applies) is a cooked book because it is one of two accounts: Unless you're one of several the book you are reading is for public readership but changed to protect some that could be victims of mistaken information and/or of identity theft. The original account in CD form was distributed to several including family members for peer-review and partly to protect copyright.

I retired from social service in the area of alcoholism, child abuse, families disrupted by desertion—retiring from the Indiana Department of Public Welfare. I was a PK (preacher's kid), reared on the farm, belonged to the class of the Future Farmers of America. I worked at various jobs while in school (farm, service station, Michigan Chemical Company, Fisher Body, General Electric, transported oversized mobile homes, masonry work, ordained minister, and as a clinician at the Northwest Indiana Alcoholism Clinic, Indiana's Mental Health's Division on Alcoholism).

I was granted a Bachelor of Sacred Literature degree, and Master of Arts degree—majoring in philosophy, with minors in history, archaeology, epistemology—and did a two-part Thesis (Dissertation) on the works of Karl Jaspers. Part II was done and credited in partial fulfillment of the requirements for a “divinity degree”, which I opted against though it represented many more credit hours..

*Third person switch:* The author is a student of life and an independent scholar on the philosophical works of Karl Jaspers—the academically famous psychopathologist currently being made notorious by academic planners' religious attempts to limit and/or exploit his influence.

What the author has learned and been taught in defending Jaspers in the World Wide Internet public-appeals-court-of-propaganda has been applied to *Saving Lilia's Cry*. Defensive logic is turned in upon his memoirs and then takes the offensive in promoting not only the philosophy of the father of positive theological existential thinking, but the author's biological father's faith as well. In the end the defense becomes a tactical offensive against near and far illogic, i.e., rationalism.

The author's father ministered to a Church he subtitled “The Lighthouse on the Hill”, and published a periodical newspaper article with the caption “Coe Christian Church, the Lighthouse on the Hill”. The article included a “farmer-preacher's philosophy”—thus the significance of this book's front cover.

“In life there are great and small beams of enlightenment; Lilia Jean's was and remains a lighthouse on a slightly raised mound in that homestead woods. Some beams bend and fall by the wayside and can be reconstructed and rekindled as a constant enduring light from the night—even in our information age, for every informational eon's technology defaults.”—G.C.W.

“Nothing in all the world can be hidden from God. Everything is clear and lies open before him, and to him we must explain the way we have lived.” Hebrews 4:13 (NCV)