

Chapter 29 —Recreation and Relaxation

from *Worry and Nervousness: Or, The Science of Self-Mastery*

by William S. Sadler, M.D.

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Sources for Chapter 29, in the order in which they appear

- (1) William S. Sadler, M.D., *The Physiology of Faith and Fear: Or, The Mind in Health and Disease* (Chicago: A. C. McClurg & Co., 1912)
- (2) Professor G. T. W. Patrick, “The Psychology of Relaxation,” in *The Popular Science Monthly*, June 1914, pp. 590-604

Key

- (a) **Green** indicates where a source first appears, or where it reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and Sadler pointedly differ from one another.
- (e) **Bold type** indicates passages which Sadler copied verbatim, or nearly verbatim, from an uncited source.
- (f) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (g) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.

- (h) **Red** indicates either an obvious mistake, in most cases brought about by Sadler's miscopying or misunderstanding his source, or an otherwise questionable statement on Sadler's part.

XXXIV: NERVOUSNESS AND
 RELAXATION (*The Physiology of Faith and
 Fear* 387)

THE FIDGETY STATE (*The Physiology of Faith and
 Fear* 389)

[contd] Most of these nervous people
 live in a state of constant agitation (*PF&F*
 389).

The entire body seems to be working under
 a continual nervous lash.

The vital powers are driven at a ruinous
 pace,

while the energies of mind and body are
 dissipated with a lavish and extravagant
 hand;

the energy granules of the nerve centres are
 being used up to no useful purpose.

There is a tremendous waste of fuel and
 energy in these various useless movements
 on the part of the human machine (*PF&F*
 389-90).

[contd] It must be admitted that many
 nervous persons, especially nervous
 women, reach that place where they
 actually seem to enjoy this continual state
 of nervous agitation.

They are never happy except when they are
 excited and fidgety (*PF&F* 390).

**XXIX: RECREATION
 AND RELAXATION**

29:0.1 MANY of our nervous patients
 live in a state of constant muscular
 contraction or nervous agitation.

Both mind and body seem to be working
 under a continual nervous lash.

The vital powers are driven at a ruinous
 pace,

while the nervous energies are dissipated
 in a lavish and extravagant manner;

the energy granules of the nerve centers
 are being used up to no useful purpose.

There is a tremendous waste of fuel and
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 movements on the part of the human
 machine.

It must be admitted that many nervous
 persons, especially nervous women, reach
 that place where they actually seem to
 enjoy this continual state of nervous
 intoxication.

They are never happy except when they
 are excited and fidgety.

SOURCE

NERVOUS TEMPER (*The Physiology of Faith and Fear* 39)

[contd] The culmination of nervous irritation and lack of nervous control is seen in the case of acute anger.

Both the circulatory and nervous systems are concerned in these manifestations of nervous temper.

Not only are the nerves irritated and under loose control, but we know that these angry emotions are largely determined by certain changes in the visceral circulation.

In the initial state of anger or passion the face is pale, while the small blood vessels of the brain are greatly dilated, enormously congested.

The internal pressure is greatly raised; in fact, sudden death from apoplexy, due to the rupture of a blood vessel, is not an uncommon result of a fit of anger (*PF&F* 390).

Anger represents the culmination, the climax of nervousness.

During a fit of temper, every function of the body is run at an extravagant pace, and all its work is carried on in a wasteful fashion.

Tears may flow and saliva run, while all the muscles of the organism are in a state of intensity and contraction.

29: WORRY AND NERVOUSNESS

NERVOUS EXPLOSIONS

29:1.1 The culmination of nervous irritation and lack of nervous control is seen in the explosions and outbursts of acute anger.

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29:1.2 Anger represents the culmination, then, the climax of nervousness.

During a fit of temper, every function of the body is run at an extravagant pace, and all its work is carried on in a wasteful fashion.

Tears may flow and saliva run, while all the muscles of the organism are in a state of intensity and contraction.

SOURCE

This tenseness is also found to pervade the sympathetic nervous system, and, as a result, all the smaller blood-vessels are caused to contract down in a sort of spasm.

The blood-pressure is enormously raised, the patient executes a host of useless movements,

which may consist in biting the finger nails, clinching the fists, stamping the floor, throwing objects, and giving other exhibitions of demoralized and inefficient nervous control (*PF&F* 391).

THE FATIGUE STATE (*The Physiology of Faith and Fear* 392)

[contd] We cannot have long-continued over-functioning of the nervous system without having a subsequent and corresponding stage of under-functioning;

and so, the fidgety state is sooner or later followed by the fatigue state.

The sufferer who is all “keyed up,” high strung, nervous, fidgety, and overactive to-day,

must necessarily to-morrow or next day begin to experience unusual mental weariness and unnatural physical fatigue.

Such a patient will then describe himself as feeling “all run down.”

Exactly so; which only goes to show that he was previously all wound up.

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Exactly so; which only goes to show that he was previously all wound up.

SOURCE

Nature allows this nervous exhaustion to overtake them for the express purpose of keeping the nerves from “snapping,” to prevent the “boilers from bursting.”

This sense of nervous prostration and physical fatigue which supervenes in the case of these excited and agitated creatures is a great and wise safety device—

it is an efficient life-saver (*PF&F* 392).

We should not resist our fatigue and tired feelings.

Having done your best to economize muscular and nervous expenditure, if at night you find yourself tired and weary, simply reason like this:

“Yes, I am fairly tired out to-night, but that is only natural.

I will go to bed and get rested.

I shall be all right in the morning.”

And this very acceptance of your fatigue will rest you, more or less, immediately.

We must learn to cast from us the magnification of our weariness and the emphasis of our fatigue (*PF&F* 392).

“GETTING ON THE NERVES” (*The Physiology of Faith and Fear* 393)

[contd] There is something decidedly wrong with one’s nerves, when everybody is constantly “getting on them.”

They are either highly diseased or abnormally sensitive (*PF&F* 393).

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This sense of nervous prostration and physical fatigue which supervenes in the case of these excited and agitated creatures is a great and wise safety device—

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29:2.2 We should not unduly resist our fatigue and tired feelings.

Having done your best to economize muscular and nervous expenditure, if at night you find yourself tired and weary, simply reason like this:

“Yes, I am fairly tired out tonight, but that is only natural.

I will go to bed and get rested.

I shall be all right in the morning.”

And this very acceptance of your fatigue will rest you, more or less, immediately.

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There is something decidedly wrong with one’s nerves when everybody is constantly “getting on them.”

They are highly diseased—abnormally sensitive.

THE MODERN SPIRIT OF RUSH

NEEDLESS HURRY AND USELESS RUSH (*The Physiology of Faith and Fear* 395)

[contd] A great deal of the excitement, hurly-burly, and rush of everyday life is to no purpose whatever.

Even when it is necessary to make haste, let us make it calmly, without excitement and needless exertion.

The unnatural and needless strain of this hurry and rush so contracts the muscles that they cannot engage in rapid locomotion without undue exertion, and consequently premature and unnecessary fatigue.

In fact, some people are so hurried, chronically rushed, that they cannot take time to eat, to breathe, or to sleep, in a natural and normal manner.

A little systematic planning would enable most of them to do a great deal more work each day, and to do it with one-half the expenditure of vital energy (*PF&F* 395).

THE PRACTICE OF NERVOUS CONTROL (*The Physiology of Faith and Fear* 396)

[contd] Nature would do very well for most of us if we would learn to keep our hands off, if we would simply leave her unmolested.

We are constantly and unnecessarily adding to her stress and strain.

We are incessantly overworking certain organs and underworking others.

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SOURCE

Everlastingly, we are injecting unhealthy impulses into the nervous regulation of our physical forces.

In fact, thousands of semi-invalids, if they would but learn to relax, to effect a nervous surrender,

and then practise the simple laws of hygiene with respect to eating, drinking, and sleeping, would experience a speedy and more or less complete recovery (*PF&F* 390).

We need to acquire more of the play spirit of the child who can run about and romp all day without getting unnaturally tired in either mind or body.

We need to practise relaxation (*PF&F* 396-97).

THE GOSPEL OF RELAXATION (*The Physiology of Faith and Fear* 397)

It seems especially necessary in this generation that men and women should learn how to relax.

Nervous patients should practise perfect relaxation from fifteen minutes to half an hour in the middle of the day.

[contd] Most patients will find it best to begin the practice of the gospel of relaxation in connection with their regular rest and sleep at night.

Learn to give yourself entirely over to the bed whereon you sleep; do not try to hold yourself in the bed or on the bed.

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We need to practice relaxation.

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Nervous patients should practice perfect relaxation from fifteen minutes to half an hour in the middle of the day.

29:4.2 Most patients will find it best to begin the practice of the gospel of relaxation in connection with their daily recreation and their regular rest and sleep at night.

Learn to give yourself entirely over to the bed whereon you sleep; do not try to hold yourself in the bed or on the bed.

THE GOSPEL OF RELAXATION

SOURCE

If the reader will observe himself to-night (unless he is fortunately one who has already learned how to relax),

he will be surprised in noticing how continuously and strenuously he holds himself in a certain position on the bed.

He will find most of his muscles cramped, his head held rigidly in a certain position, the whole spinal column more or less rigid;

in fact, he has taken up his customary job of engaging in hard muscular work in an effort to go to sleep.

In some cases, the knees will be found all drawn up, the fists clinched, the chin flexed, and the jaws set.

The entire physical picture is one of downright hard labor (*PF&F* 398).

[contd] Now, it will not be an easy matter to change this picture.

The gospel of relaxation is very easy to preach, but exceedingly hard to practise.

Not only do we have this harmful physical tension on going to bed, but it is on retiring that some people begin to do their most strenuous mental work.

The thoughts troop through the mind in a regular procession.

If you cannot otherwise stop thinking on retiring, success may be achieved by allowing the train of thought to march on with all its energy,

while you begin to concentrate the mind on relaxing the body;

29: WORRY AND NERVOUSNESS

If the reader will observe himself tonight (unless he is fortunately one who has never forgotten how, or else has already re-learned how to relax),

he will be surprised in noticing how continuously and strenuously he holds himself in a certain position on the bed.

He will find most of his muscles cramped, his head held rigidly in a certain position, the whole spinal column more or less rigid;

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If you cannot otherwise stop thinking on retiring, success may be achieved by allowing the train of thought to march on with all its energy,

while you begin to concentrate the mind on relaxing the body;

SOURCE

and it will usually be found that your train of thought slows down just in proportion as the muscles are relaxed.

There is a great deal of reciprocal action between mind and body (*PF&F* 398).

[contd] We have witnessed excellent results in insomnia when the patient's whole mind was concentrated on relaxation.

The body has been released from its nervous tension, and the mind has been occupied with helpful work instead of being engaged in harmful, sleep-destroying, and useless worry (*PF&F* 398).

[contd] In all the animal world, man is the only animal that maintains such incessant rigidity of the muscles, and such constant nervous tension.

It is only necessary to lift a sleeping cat or a slumbering babe to see how completely relaxed they are;

they give over entirely their weight to your supporting arms.

And still, we would not assert that relaxation alone is the secret of health.

It is highly necessary that we should have muscular and nervous work.

Nerves and muscles must work together;

but what we are concerned about is the unnecessary strain, the wasteful and extravagant tension which accompanies otherwise useful work,

and which so successfully invades even our periods of rest and sleep (*PF&F* 398-99)..

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and which so successfully invades even our periods of rest and sleep.

RELAXATION VERSUS RESISTANCE

RELAXATION *versus* RESISTANCE (*The Physiology of Faith and Fear* 399)

[contd] In overcoming most abnormal states of mind and nervous conditions of the body,

it will be found, as a rule, that more good can be accomplished by relaxation, by surrender, than by resistance, by fighting.

A large percentage of those things which harass and vex us would be robbed of their power further to torture the soul, if we could but become thoroughly reconciled to their presence.

It is our perpetual resistance of these annoying trifles of life that gives them such great power to harass and disturb us (*PF&F* 399).

[contd] Many a chronic pain is made worse by complaining about it and resisting it.

Had we calmly accepted the pain, as a matter of fact, it would have been immediately robbed of one-half its torture.

Now, we do not make a plea for over-relaxation, for that passive submission which shall rob us of the power to resist wrong, and the disposition to combat evil;

we are simply here registering a plea for nervous equilibrium, for regular periods of relaxation, for periods of rest following periods of work,

29:5.1 In overcoming most abnormal states of mind and nervous conditions of the body,

it will be found, as a rule, that more good can be accomplished by relaxation, by surrender, than by resistance, by fighting.

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we are simply here registering a plea for nervous equilibrium, for regular periods of relaxation, for periods of rest following periods of work,

SOURCE

and, further, to lessen the useless expenditure of energy in needless stress and strain, while engaged in our daily work (PF&F 399).

“THE PSYCHOLOGY OF RELAXATION” (Patrick in *The Popular Science Monthly*, 590)

Some of us manage to escape neurasthenia, but few of us are free from fatigue, chronic or acute...

Under these circumstances a new interest has suddenly awakened in relaxation. The psychology of it is yet unwritten; the physiology of it is obscure; yet the need of it has become apparent. This need has lately been greatly emphasized by an outbreak of recreation crazes

of which the dancing craze and the moving-picture craze are the most conspicuous (P 590).

[See 29:12.2, below.]

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and further, to lessen the useless expenditure of energy in needless stress and strain, while engaged in our daily work.

RECREATIONAL CRAZES

29:6.1 In addition to the usual interest manifested by the public in recreation,

we observe certain periodical outbreaks—veritable crazes—

typified at the present time by the moving picture craze on the one hand and the tango-dance craze on the other.

The scientific study of these recreational epidemics has shed considerable light upon the psychology of play and the fundamental basis of both fatigue and relaxation.

I am convinced there is a direct connection between the enormous increase in nervous disorders and fatigue-neuroses of the present time, and the great increase in the use of narcotics and alcoholic liquors.

There exists the same connection between our modern high tension and the more recent great increase in our recreational practices.

I think there can be traced a direct psychological and physiological connection between these things.

Again, a new and unique interest has suddenly arisen in *play* (P 590).

29:6.2 A new and unheard of interest has recently sprung up in recreational play

for both the young and the old.

A part of the routine medical advice to my adult neurotic patients is: "Go back to play if you would get well."

We have been told that we live under too much stress and tension, ... that we must relax, let go, unburden ourselves of many useless contractions (P 590).

We have always advised our nervous patients to relax,

and I am beginning to learn, in recent years, that about the only way they can ever acceptably carry out this bit of advice is to "go back to play."

29:6.3 That this recreational propaganda is bearing fruit is shown by the rate which the public interest in our various outdoor games and sports is increasing.

Finally a score of movements, perhaps many score, have sprung into notice, whose purpose is to encourage or provide some form of relaxation. We recall the recreation movement; the physical-culture movement; the playground movement;

The public playground movement in the towns and large cities throughout the country is progressing by leaps and bounds.

SOURCE

the Boy Scouts;
the Camp Fire girls;
the ever increasing interest in athletics, not only in our colleges, but also in our high schools and grammar schools;
the radical change in Young Men's Christian Associations
from devotional to hygienic and athletic religion;
the renewed devotion to outdoor games, like tennis, golf, baseball and football; ...
finally the supervised playgrounds, supervised folk dancing, supervised swimming, wading, tramping, gardening,
singing and story telling (P 590-91).

More than twenty-four hundred regularly supervised playgrounds and recreation centers were maintained last year in 342 cities in this country.

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Note the rapid spread of
the boy scout movement,
the camp-fire girls,
and the growing interest in college athletics.
Even the Young Men's Christian Association has somewhat switched its religious activities
from the older order into a sort of recreational and athletic brand of religion.
A new interest is springing up today in all forms of open air recreation,
cross country tramps, gardening, swimming,
and in addition to the strenuous modern dances,
we are now experiencing a healthy revival of the older folk-dancing;
even story-telling is taken up now as a profession,
and metropolitan Sunday papers give up a page to some professional story-teller.

29:6.4 Between three hundred and four hundred cities at the present time maintain public recreation playgrounds to the number now approaching three thousand,

SOURCE

A brand new profession has appeared, that of play leaders, employing 6,318 professional workers (P 591).

Chicago spent \$11,000,000 on playgrounds and field houses in two years.

Formerly the boy could play on the street, in the back alley, in the back yard; now the alley and back yard have disappeared, the street is crowded with automobiles

and the few remaining open spaces are given over to the lawn mower and keep-off-the-grass signs ... (P 591).

“Better playgrounds without schools,” says one writer,

than schools without playgrounds” (P 591).

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while almost seven thousand play superintendents and play leaders are employed in this new profession

which has sprung up as a part of our national effort to antidote the mental over-concentration and the muscular over-contraction associated with the life of our modern civilization.

Chicago spends millions of dollars each year on its public playgrounds and parks.¹

The increase in the number of playgrounds has kept pace with

the increase in automobiles which have driven the boy off the street, his old playground,

and the upbuilding of the central portions of the large cities has deprived the lads of

the vacant lot,

their former ball ground and athletic rendezvous.

29:6.5 And now the agitation is getting under good headway that all schools must have adequate playgrounds;

as someone has said, “better the playground without the school,

than the school without the playground.”

THE PSYCHOLOGY OF PLAY

Herbert Spencer was the first writer to propose a theory of play.

29:7.1 Herbert Spencer was probably the first to advance a theory of play.

Spencer's theory, which came perhaps from a suggestion of the poet Schiller, was that

It was hardly a working theory, however, in that

he contended that

play is due to the overflow of energy, superabundant energy (P 591).

play was merely the overflow of the superabundant animal spirits and vital energy of youth.

This seems **to us** to be merely a recognition of the phenomenon of play rather than a theory explanatory of its biological or psychological significance.

The next theory of play was that of Karl Groos, developed in his two books "The Play of Animals" and "The Play of Man."

The later theory of Gross, advocated in his works *The Play of Animals*, and *The Play of Men*,

It is called the "practise and preparation theory" and maintains that

sought to account for play on the ground that

play is an *instinct* whose purpose, during the long period of immaturity, is to perfect through play the **activities afterward required in serious life** (P 592).

children were thus engaged in **practicing their later and more serious and sober life pursuits.**

A third theory of play

But a later theory,

and one which **to our mind** comes more nearly explaining the significance of play, is that advanced by **Stanley Hall**,

has connected the plays of children

who seeks to connect the free and easy play of the modern child

SOURCE

with the serious pursuits of primitive man.

A mass of facts showing this connection has been collected by Stanley Hall and his school—facts which no future writer on the theory of play can ignore (P 592).

The instinct exhibited in infancy, as well as in boyhood,

[Compare: The boy ... hanging by his toes from the limb of tree ... (P 596).]

to climb stairs, ladders, trees,

lamp-posts, anything,

reminds us of forest life;

the hide-and-peek games

which appeal so powerfully even to the youngest children

recall the cave life of our ancestors,

or at least some mode of existence in which concealment from enemies, whether human or animal, was the condition of survival;

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with the more serious and sober pursuits of our ancestors—our more primitive progenitors.²

29:7.2 And so we are told that

the spectacle of the young infant

suspending its weight while holding on to some object,

and the early instincts so commonly shown to climb ladders, trees,

or anything else available,

are but racial mementoes of our ancestral forest life.

The hide and seek games,

the desire to convert a blanket into a tent, the instinct for “shanties”—

which all boys universally manifest—

we are told that these forms of play

are but the echo of remote ages when our ancestors sojourned in caves,

lived in tents, or dwelt in the mountain fastness.

SOURCE

while the instinct of infants to gravitate toward the nearest pond or puddle, the wading, swimming, fishing, boating proclivities of every youngster, seem like reminiscence of some time when our fathers lived near and by means of the water (P 593).

[contd] During a long period in the evolution of life among the higher animals and in the early history of man, the one all-important factor was *speed*,

for upon it depended safety in flight from enemies and capture in pursuit.

This ancient trait has persisted and survives to-day in a deep instinctive joy in speed,

whether exhibited in running or coasting or skating

or in the *speed mania* which lends such delight to motoring, flying, fast sailing

and fast riding (P 593).

[contd] Again, the ancient life of pursuit and capture persists upon every playground in the familiar games of tag, blackman, pull-away, and a hundred others (P 593).

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29:7.3 In this same way the advocates of this theory seek to explain

the strange and early drawings which the young lad has for wading, swimming, fishing, boating,

and other forms of aquatic recreation.

29:7.4 *Speed* was a vital requisite in past ages,

both in the chase for food and in the ability to escape from one's enemies or to flee from danger;

and so it is suggested that

this is an explanation of that racial heredity which is shown in the joy

with which the children engage in running, racing, coasting, and skating,

and in the modern *speed mania* of the adult for motoring, yachting, and airship flying,

not to mention horse racing.

29:7.5 Other universal forms of play such as "tag," "pull-away," and "black man,"

SOURCE

The ancient life of personal combat is mirrored in the plays of children in **mimic fighting and wrestling.**

The passion of every boy for the **bow and arrow**, sling, **slingshot**, gun or anything that will shoot,

is merely the persistence of deep-rooted race habits,

formed during **ages** of subsistence by these means (P 593).

[Many instances of play] show the limitations of the Groos theory of play, for none of the plays of this class have much to do in preparing the child for the life of to-day, or in giving him special practise for his future work (P 594).

The real world of to-day is that of the laboratory, the **school**,

the library, the **bank**, the **office**, the **shop**, the street, the **factory**, the farm and the **railroad.**

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together with **mimic fighting and wrestling,**

the **bow and arrow**, the **slingshot**, and the air gun,

all represent the boy or the girl engaged in play at those very same pursuits and primitive activities

which, in by-gone generations, constituted the real life work and the sober employment of our ancestors at different **stages** of barbarism and civilization. (Fig. 11.)

THE PURPOSE OF PLAY

29:8.1 It is very evident that

the play of the child is not a preparation for one's later life work.

The real work of the world today is found in the **school**,

the **bank**, the **office**, the **shop**, the **factory**, and the **railroad;**

but children do not enthusiastically and instinctively play at these, neither are they greatly interested in the stories surrounding these modern spheres of activity.

They are instinctively led,

SOURCE

Notwithstanding the child's strong imitative bent, his world, as shown in his **tales**, his dreams and the **plays** he loves best,

is the **forest**, the **stream**, the **camp**, the **cave**, the **hunting-ground**

and the **battlefield** (P 594).

[contd] **Everything which has such a vital and absorbing interest for the boy has had at one time in our racial history an actual life and death interest for mankind.**

Take, for instance, the jack-knife.

How many knives has your boy had and lost and what rich joy there is in every new one!

We see how the practise and preparation theory of play fails here.

The knife has no significance in society now.

It has degenerated to mere finger-nail purposes.

But at one time it meant life in defence and food in offence.

29: WORRY AND NERVOUSNESS

both in **play** and **tale**,

to the **forest**, the **stream**, the **camp**, the **cave**, the hut, the forest **hunting grounds**,

and the **battlefield**, both mimic and real.

29:8.2 Dr. Stanley Hall, Dr. Gulick, and Professor Patrick have repeatedly called attention to these newer ideas of play and recreation, and I am indebted to their numerous writings for **many** of the ideas expressed in this connection; particularly to Professor Patrick, whose illuminating contribution on play and recreation in *The Popular Science Monthly* has been so freely drawn upon in the writing of the latter part of this chapter.³

29:8.3 **Everything which has such a vital and absorbing interest for the boy has had at one time in our racial history an actual life and death interest for mankind.**

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How many knives has your boy had and lost and what rich joy there is in every new one!

We see how the practice and preparation theory of play fails here.

The knife has no significance in society now.

It has degenerated to mere finger-nail purposes.

But at one time it meant life in defence and food in offence.

SOURCE

Your boy's supreme interest in the knife is a latent memory of those ancient days.

Those who could use the knife and use it well, survived and transmitted this trait to their offspring.

The same could be said of the sling, the bow and arrow, and of sports like boxing, fencing, fishing,

etc. (P 594)

[contd] Consider the fascination of fishing.

This is not a practise and preparation for the real life of to-day, but a reverberation of racial activities.

In a summer resort where the writer was a visitor the past summer, day after day the whole male population of the hotel resorted to the fishing grounds.

They paid two dollars and a half a day for a guide, seven dollars a day for a motor-boat, and a cent and a half apiece for worms.

Surely a stranger uninitiated into our habits of thought would have been amazed to see these returning fishermen at night indifferently handing over their catch to the guide.

It was the fishing they desired, not the fish, and yet great was their woe when one large fish was lost in the act of landing.

29: WORRY AND NERVOUSNESS

Your boy's supreme interest in the knife is a latent memory of those ancient days.

Those who could use the knife and use it well, survived and transmitted this trait to their offspring.

29:8.5 The same could be said of the sling, the bow and arrow, and of sports like boxing, fencing, fishing,

the "camping out" craze,

etc.

29:8.6 Consider the fascination of fishing.

This is not a practice and preparation for the real life of today, but a reverberation of racial activities.

29:8.7 In a summer resort where the writer was a visitor the past summer, day after day the whole male population of the hotel resorted to the fishing grounds.

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It was the fishing they desired, not the fish, and yet great was their woe when one large fish was lost in the act of landing.

29:8.8 Look at the long line of waiting, patient fishermen and women who line Chicago's lake front in every park on Sundays and holidays.

SOURCE

It is estimated by the *New York Times* that on Sundays and holidays when the weather is fine,

25,000 people in New York City go fishing at a minimum cost of one dollar each,

and of these no doubt more than 95 per cent. go for fun and not for the fish.

At some stage in the history of human development fishing was without doubt a general means of subsistence.

Those who could catch fish survived and handed down this instinct (P 594).

It is in baseball and football, however, that we best see the historical significance of play.

The daily is a good index of popular interest.

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25,000 people in New York City go fishing at a minimum cost of one dollar each,

and of these no doubt, more than 95 per cent go for fun and not for the fish. (Fig. 11.)

At some stage in the history of human development fishing was without doubt a general means of subsistence.

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BASEBALL AND FOOTBALL

29:9.1 If we accept this newer theory that the play of the child is the spontaneous and instinctive expression of the former and ancient racial pursuits of his ancestors, then we can come to understand something about the great popularity of baseball and football. In this respect

the daily press is a pretty good way of judging the popular interest in these outdoor sports.

Here we shall often find perhaps seven, perhaps twenty columns devoted to baseball,

while no other single subject whether in politics, art, literature or science, aspires to two columns (P 595).

Dr. Gulick says:

... The ability to throw a stone with power, accuracy, and speed was at one time in our early civilization an important factor in determining the survival of the fittest.

The early man who could seize a bough of a tree and strike with accuracy—

and great power

was better fitted to survive in the brutal struggles of those early days than was the man not so endowed.

He could defend the family better,

he was better fitted for killing game, he was better fitted for overcoming his enemies.

The morning of this writing I examined a dozen copies of metropolitan dailies, and I found from two to three columns given to politics, a column or two to a murder or suicide, and even in the crisis of a threatened war only five or six columns were devoted to the news of the situation;

but in these same papers and at this same time, I found from twelve to twenty-five columns of matter devoted to baseball,

football, horse-racing, yachting, golf, and prize-fighting;

far more space devoted to sports than to the combined interests of science, art, literature, religion, and politics.

29:9.2 The ability to throw a stone with power, accuracy, and speed was at one time in our early civilization an important factor in determining the survival of the fittest.

Among our early and barbarous ancestors,

the man who could pick up a club and strike with accuracy—

hit with certainty and power—

was the man best fitted to survive in the brutal struggles of those early days.

He not only could better defend his family,

but was also better fitted for killing game and overcoming his enemies.

SOURCE

29: WORRY AND NERVOUSNESS

The ability to run and dodge with speed and endurance

And so

the ability to run with speed and dodge with cunning—the fleetness of foot and endurance of chase—

was also a basal factor (P 595).

were all vital factors

in the make-up of our ancestors who survived and transmitted these characteristic instincts and tendencies to us, their progeny.

And today, when we let go the mental tension, relax, we find ourselves taking to these same primitive occupations as our favorite sport—just like and for the same reasons—that a duck takes to water.

In baseball we have a game combining three of the most deep-seated racial instincts,

29:9.3 And so in baseball we have a game which combines three of the most deep-seated and ancestral racial instincts:

the instinct to throw, to run and to strike.

the instinct to throw straight, to run fast, and to strike hard, not to mention the love of conquest.

During untold periods of the life history of our race,

During long periods of the ancestral life-history of our race,

survival has come to him who could throw the straightest, run the swiftest and strike the hardest.

survival has come to him who could throw the straightest, run the swiftest, and strike the hardest.

To throw something at something is almost as natural for a boy as to breathe.

To throw a stone at something is almost second nature for a boy;

throwing is a universal instinct.

Now we must admit that

Throwing, batting, running are no longer of any service in this

throwing, batting, and running are no longer of any practical use in this

age of mind,

civilized and advanced age of art, science, and commerce;

SOURCE

but they were the conditions of survival
in the distant past.

Baseball reinstates those ancient attitudes

and brings a thrill of cherished memories.

Any one who has ever held a bat in hand
and assume the expectant attitude of the
batter knows the peculiar thrill which is
explained only by recalling that his
distant ancestors

in just that attitude beat down with a real
club many an opposing foe,

whether man or beast,

and those who held clubs in this position
and struck hard

and quickly survived and transmitted this
instinct (P 595).

29: WORRY AND NERVOUSNESS

but they were qualifications of life and
death significance in by-gone ages.

The baseball game revives these old race
attitudes

and brings a thrill of joy and cherished
racial memory

to both the participants and spectators.

Any one who has ever held a bat in hand
and assumed the expectant attitude of the
batter knows the peculiar thrill of his
distant ancestors,

who in just that attitude, waited for an
approaching enemy and beat down his foe
with a real war club,

whether his antagonist was man or beast,

and those who assumed the best position,
struck hardest,

and aimed most accurately,

survived and transmitted that instinct to
their offspring—

and baseball is the modernized and
civilized expression of these ancient
racial characteristics.

The next ball game you attend take notice
of the star batter as he takes his place at
the plate. See him stand there, bat in
hand, every muscle tense, ready to strike,
dodge, jump, or run on a moment's
notice, bat in striking position, oscillating
in expectancy while waiting for the ball!
(Fig. 12.)

SOURCE

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And then the climax—that vicious and all-powerful strike, the home run, and the vociferous cheering and wild enthusiasm of the vast throng of spectators in the grand-stand who yell themselves hoarse as did their ancestors in olden times when the gladiator had vanquished the beast or killed the bull in the ancient arena!

The instinct to throw, as the same author shows,

belongs to boys only, scarcely appearing in the case of girls.

The awkward throw of girls, like the left arm throw of boys, is well-known.

The plays of girls reveal their own set of instincts recalling the habits of primitive women.

“We are the descendants of those men who could throw and those women who loved children” (P 595).

[contd] Football excites still greater enthusiasm than baseball because it reinstates

still more primitive forms of activity,

for instance the face to face opposition of two hostile forces,

the rude physical shock of the heavy opposing teams,

29:9.4 This instinct to throw

belongs largely to boys, scarcely appearing in the case of girls.

The awkward throw of girls, like the left arm throw of boys, is well known.

The plays of the little girl reveal a different set of instincts recalling the habits of primitive woman,

and so we find that

“We are the descendants of those men who could throw, and those women who loved children.”

29:9.5 Football excites still greater enthusiasm than baseball because it reinstates

and recalls still more vividly

those still more primitive forms of ancestral activity.

Here we have the face to face opposition of two trained and able hostile forces,

the rude and primitive physical shock

of the onslaught, the barbarous scramble, the cruel tackle,

SOURCE

the scrimmage-like,

mêlée character of the collision,

the tackling and dodging and lively chases for goal,

as for cover (P 595).

[See next section.]

If it could be shown that the child passes through the various stages of development that the race passed through, this would throw no light on the sports of men (P 597).

29: WORRY AND NERVOUSNESS

the uncivilized scrimmage,

the savage melee, the fierce charges and collisions,

the tackling, dodging, and the lively chases for goal,

as for ancient cave of safety—

all are a vivid reenactment of the life struggles of the race in by-gone days. (Fig. 13.)

It is all a play-picture of far-away realities, and the psychology of our whole play tendency is comprehended in the fact that our instinctive pursuits of mind and body unfailingly choose to discharge along the channels of the least psychic resistance, and, therefore, our instinctive play-efforts are productive of little or no real fatigue, because they operate along and over long established and well initiated nerve paths in the brain, calling into play only those nerve actions and emotions to which our race has long been accustomed.

THE PSYCHOLOGY OF RELAXATION

29:10.1 Professor Patrick has so splendidly and concisely stated my own views of the psychology and physiology of fatigue and relaxation, that I cannot do better than to quote.

29:10.2 If it could be shown that the child passes through the various stages of development that the race passed through, this would throw no light on the sports of men.

SOURCE

[contd] Nor again does this theory explain the delight which children take in their play nor does it make clear the distinction between work and play.

Why does a boy become so quickly fatigued hoeing in the garden or raking leaves when his physical endurance is beyond belief when hunting, fishing, or playing football?

It is commonly assumed that in the former case the fatigue is fictitious, but this is not the case, as the results of forced child labor always show (P 597).

It is evident that progress in civilization has depended upon the development of certain peculiar forms of mental activity which were relatively undeveloped in primitive man.

If it be true that these forms of mental activity are relatively undeveloped in the child and when developed in the adult are most susceptible to fatigue,

we have at once the key to the whole problem of sport and play, explaining why the plays of children and the sports of men take the form of primitive human activities (P 597).

[contd] Even in the lower forms of animal life this tendency appears as the persistent striving of the organism toward an end,

that end being usually some changed relation which shall subserve the life purposes of the individual.

This striving has for its subjective correlate a state which we may characterize as tension, strain, stress or effort.

29: WORRY AND NERVOUSNESS

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that end being usually some changed relation which shall subserve the life purposes of the individual.

This striving has for its subjective correlate a state which we may characterize as tension, strain, stress, or effort.

SOURCE

It is this aspect of human behavior that constitutes work and distinguishes it from play.

It is the power to hold oneself to a given task for the sake of a given end, to carry on an occupation even though it may have ceased to be interesting, for the sake of some end to be gained other than the activity itself.

This is work and it involves stress, strain, tension, effort, endeavor, concentration, application and inhibition, and is unconditionally the ground of progress.

It is precisely the lack of this capacity for sustained and persevering effort that characterizes all uncivilized races (P 597-98).

[contd] Play is just the opposite and includes all activities in which the stress and strain are absent.

Play is self-developing and supplies its own incentive.

It is spontaneous and pleasant because of the sense of ease which accompanies it.

Clearly play in this sense is something broader and more inclusive than those activities which we usually embrace under the term.

It includes not merely children's plays and grown-ups' sports, not only hunting, fishing, boating, yachting, motoring, flying and all kinds of outing, not merely games and races and spectacles and tournaments and fairs and expositions,

29: WORRY AND NERVOUSNESS

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It includes not merely children's plays and grown-ups' sports, not only hunting, fishing, boating, yachting, motoring, flying, and all kinds of outing, not merely games and races and spectacles and tournaments and fairs and expositions,

SOURCE

but also the theater, and the opera, the enjoyment of music and painting and poetry, our daily paper and our magazines and our novels and our romances, and for that matter, many forms of so-called work in which the interest is self-developing, such, for instance, as gardening for pleasure.

Relaxation or recreation would be perhaps more fitting terms to designate this large class of human activities (P 598).

So we understand why adult sport resembles the activities of primitive man.

The older, the more basal, the more primitive, so to speak, the brain centers used in our hours of relaxation, the more complete our rest and enjoyment.

Just in proportion as the sport is primitive, so much greater is the sweet peace which it seems to bring to the troubled soul,

simply because it involves more primitive brain tracks and affords greater release from the strenuous life.

So while we find one hundred and fifty spectators at an inter-collegiate debate,

we find a thousand at an automobile race,

five thousand at a horse-race,

twenty thousand at a great baseball game,

29: WORRY AND NERVOUSNESS

but also the theater, and the opera, the enjoyment of music and painting and poetry, our daily paper and our magazines and our novels and our romances, and for that matter, many forms of so-called work in which the interest is self-developing, such, for instance, as gardening for pleasure.

Relaxation or recreation would be perhaps more fitting terms to designate this large class of human activities.

INSTINCTIVE OR RACIAL JOY

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Just in proportion as the sport is primitive, so much greater is the sweet peace which it seems to bring to the troubled soul,

simply because it involves more primitive brain tracks and affords greater release from the strenuous life.

So while we find one hundred and fifty spectators at an inter-collegiate debate,

we find five thousand at an automobile race,

ten thousand at a baseball game,

SOURCE

fifty thousand at a great football game

and 385,000 at a gladiatorial show.

The nervous tracts which function in such activities as hunting and fishing and swimming and boating and camping and in football and baseball and golf and polo, in horse-racing and bull-fighting, are deep worn, pervious and easy.

During countless centuries the nerve currents have flowed through these channels.

Witnessing these rude contests—pictures of former ages, or taking part in these deep-seated, instinctive actions brings sweet rest and refreshment.

“The racially old is seized by the individual with ease and joy” (P 599).

[contd] The game of golf has a peculiar restorative power surpassing all medical or other therapeutic arts.

We may be physically and mentally weary from a morning’s work.

Despite the strenuous physical exertion of an afternoon at golf, our fatigue is lessened, not increased.

Fresh air does not explain it.

It is a return to the primitive outdoor life.

We stride over hill and through ravine; we stumble into ditches; we carry a club and strike viciously at the ball;

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twenty thousand at a great football game,

thirty thousand at a prize fight,

and three hundred thousand at an ancient gladiatorial show.

The nervous tracts which function in such activities as hunting and fishing and swimming and boating and camping and in football and baseball and golf and polo, in horse racing and bull-fighting, are deep worn, pervious and easy.

During countless centuries the nerve currents have flowed through these channels.

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It is a return to the primitive outdoor life.

We stride over hill and through ravine; we stumble into ditches; we carry a club and strike viciously at the balls;

SOURCE

we follow the ball with the eye and search for it in the grass as our forefathers searched for their arrows and missiles;

we use our legs and our arms; we let the nerve currents course through the more ancient channels;

we revel unconsciously in latent memories and old race habits and come back to our work rested, renewed and refreshed (P 599).

As the strenuous life increases in city and country,

there is an increased demand for relaxation, whether in the form of baseball or football, horse-racing or gambling,

or in the form of the automobile craze or the auction-bridge craze or the tango-dancing craze.

These are all methods of escape from the clutch of the modern strenuous life, exhibited in all countries, but most noticeably in America,

for whatever it is that is driving the human race forward in the path of progress so rapidly and relentlessly, seems to have gripped the Anglo-Saxon people particularly hard (P 600).

[contd] Even these many forms of relaxation are not sufficient to relieve the overwrought brain centers,

29: WORRY AND NERVOUSNESS

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UNWHOLESOME PLAY SUBSTITUTES

29:12.1 As the strenuous life increases in city and country,

there is an increased demand for relaxation, whether in the form of baseball or football, horse-racing, gambling,

automobile craze, auction-bridge craze, moving-picture craze, or tango-dancing craze.

These are all methods of escape from the clutch of the modern strenuous life, exhibited in all countries, but most noticeably in America;

for whatever it is that is driving the human race forward in the path of progress so rapidly and relentlessly, seems to have gripped the Anglo-Saxon people particularly hard.

29:12.2 Even these many forms of relaxation are not sufficient to relieve the overwrought brain centers,

SOURCE

and so in ever-increasing amounts we have recourse to artificial means of relaxation through narcotics, such as alcohol, tobacco and other drugs.

Alcohol by its slight paralysis of the higher and later developed brain centers, accomplishes artificially what is effected naturally by play and sport,

that is, it liberates the older, freer life of the emotions and the more primitive impulses (P 600).

[contd] Thus, from this point of view the difficulties in regard to children's play disappear.

The reason why children play and why their plays take reversionary forms is now evident.

The higher brain centers, those making work possible, are not developed.

If a child does *anything*, he must play, *i.e.*, his activity must take the form prescribed by the brain centers already developed, and these are the old racial tracks.

He is equipped with a nervous mechanism adequate for old racial activities and for the most part with these only.

The little girl hugging and nursing her doll is not the victim of an instinct whose purpose is to prepare her for later maternal duties.

She is simply doing what her mother and her grandmothers have done since the foundation of the world.

29: WORRY AND NERVOUSNESS

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29:13.5 The little girl hugging and nursing her doll is not giving expression to an instinct whose purpose is to prepare her for later maternal duties.

She is simply doing what her mother and her grandmothers have done since the foundation of the world.

For, when the ancient cave man stood without, club in hand and rock missiles near, ready for the savage attack—ready for the test of brute force which should determine the fate of his primitive family—the woman of those pre-civilized days was crouching in a dark corner of that cave or hut dwelling, clinging tightly to the child, and figuring out the next best move to make in case the physical prowess of their natural defender should fail in the approaching battle at the threshold of their primitive abode.⁵

If they had not done so,

And if our primitive mothers had not thus planned, thought, loved, and clung to their babies,

she would never have been born (P 600).

then the little girl of today who is thus attracted by and devoted to her dolls, would never have been born.

[contd] The child does not play because of surplus energy, for under normal conditions all his energy is expended in play; the child is a playing animal (P 600).

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THE NEW ERA

Possibly the objection may be made that in this account of children's play, our attention has been directed too much to the plays of boys and that the plays of girls have been disregarded.

29:14.1 Possibly the objection may be made that in this account of children's play, our attention has been directed too much to the plays of boys and that the plays of girls have been disregarded.

An important distinction arises here to which in this present writing only passing reference can be made.

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The life of stress and effort and self-direction of which play is the antithesis is essentially masculine.

The life of stress and effort and self-direction of which play is the antithesis is essentially masculine.

SOURCE

Man represents the centrifugal motive; he stands for movement, change, variety, adaptation; for activity, tension and effort.

Woman represents the centripetal motive; she stands for passivity, permanence, stability, repose, relaxation, and rest.

She has greater composure and harmony.

She has therefore less need of the release afforded by primitive forms of activity.

Girls, of course, play and their plays follow the same laws as those of boys, but yet in less marked degree, while adult sports are for the most part masculine sports (P 601).

[contd] Just at present what we call civilization is tending in the direction of the masculine motive—to variation, adaptation, change—to effort, stress, and work.

That it is producing anything remarkable, except in invention and the mechanic arts, is doubtful.

The really great things of the world have been produced not with great effort, but with great ease.

The magnificent productions of the age of Pericles in architecture, sculpture, painting, and literature seem to have been more like the overflowing of a full vessel than like the laborious achievements of hard work.

But the present age is the age of great effort, the age of work, and hence our growing demand for more relaxation and rest (P 601-02).

29: WORRY AND NERVOUSNESS

29:14.2 Man represents the centrifugal motive; he stands for movement, change, variety, adaptation; for activity, tension and effort.

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But the present age is the age of great effort, the age of work, and hence our growing demand for more relaxation and rest.

EDUCATIONAL VALUE OF PLAY

[contd] The educational application of this theory of play presents less difficulties than the older theories.

It is not necessary that the child should live through and live out, any series of savage stages.

It is merely necessary that he should be kept active with the mental and physical equipment that he has,

that work should not be too early imposed upon him and that his plays should be so organized and supervised that,

while retaining the elementary form of his instinctive responses, they may be physically, morally and socially harmless.

For instance, a boy, if he is a boy, must throw.

It is just a question of whether he shall throw stones at a cat, at a street car, at little children or whether he shall throw a curved ball to the catcher.

The latter is harmless, the former dangerous.

Again, a boy's instinct of rivalry is very strong.

He must do something daring, get ahead of some one, as those of his ancestors who survived did before him.

29:15.1 The educational application of this theory of play, presents less difficulties than the older theories.

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SOURCE

If a proper playground is provided, all these things may be done without injury to society.

Otherwise his instinct is expended in an effort to “steal on Casey’s beat and get away with it.”

Again, at a certain age the dancing instinct is developed and if the children must be taught dancing then let them be taught the graceful and healthful folk dances (P 602).

[contd] In our modern cities supervised play has become necessary for social order, for the reason that the old conditions of spontaneous, healthful play have been taken away.

Says Luther Burbank quoted by Geo. E. Johnson:

Every child should have mud-pies, grasshoppers, water-bugs, tadpoles, frogs, mud turtles, elderberries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water-lilies, woodchucks, bats, bees, butterflies, various animals to pet, hay fields, pine cones, rocks to roll, sand, snakes, huckleberries and hornets; and any child who has been deprived of these has been deprived of the best part of his education (P 602).

[contd] As regards adults, the social applications of the theory are equally obvious.

There must be large periods of relaxation from the high tension life of to-day.

If they are not provided in the form of healthful and harmless sports, there will be irritability, abnormal fatigue and anti-social outbreaks.

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If a proper playground is provided, all these things may be done without injury to society.

Otherwise his instinct is expended in an effort to “steal on Casey’s beat and get away with it.”

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There must be large periods of relaxation from the high tension life of today.

If they are not provided in the form of healthful and harmless sports, there will be irritability, abnormal fatigue and anti-social outbreaks.

There will be tango-dancing crazes and auction-bridge crazes and there will be ever-increasing resort to the temporary, harmonizing effect of alcohol, tobacco, and coffee (P 602).

[contd] Even in the life of the family the harmonizing influence of games is seen.

The friction sometimes exhibited among its members, in some cases taking the extreme form of nagging, wrangling and quarreling,

is no doubt due in large part to the fatigue of the higher brain centers.

In such cases it will often be found that participation in some simple game, particularly an outdoor game,

such as golf, tennis or even quoits, will completely relieve the situation, bringing sympathy, harmony and peace.

In society, the larger family, the same effect must follow upon the larger participation in healthful sports.

It is sometimes a matter of surprise to us in periods of national prosperity when wages are good and work obtainable, that unrest increases, together with crime and insanity.

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not to mention waves of vice and crime and epidemics of immorality.

THE SOCIAL FUNCTION OF PLAY

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It is sometimes a matter of surprise to us in periods of national prosperity when wages are good and work obtainable, that unrest increases, together with crime and insanity.

SOURCE

It may be because the high tension with its consequent fatigue is not relieved.

What is needed is less work and worry and more healthful relaxation.

Worry is a good example of the high-tension life that is a part of our civilization (P 602-03).

It is very wearing, for the reason that it brings constant strain upon delicate and recently developed brain centers and makes relaxation imperative (P 603).

[contd] If we have correctly described the theory of play and the psychology of relaxation and their relations to the conditions of our modern life,

it will be evident at once that the need will not be supplied merely by providing more playgrounds for children and more holidays and sports for grown-ups, vital as these are.

The difficulty goes deeper and calls for emphasis of still other forms of relaxation than play and sport.

There are many of these, such, for instance, as music, which is one of the best,

and rhythmic dancing, which being very ancient racially is a form of relaxation of unsurpassed value.

An ever-ready and convenient form of relaxation is the modern novel, in which the attention is sustained objectively as in the chase or the drama,

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SOURCE

but its value as relaxation is greatly less than in the old and social story telling.

Society in all its forms is a healthful means of relaxation.

All valuable games and sports are social and the mere mingling with our fellows lowers the mental stress and tension.

Primitive man was wholly social and survived only in cooperative groups.

The reversionary character of crowd behavior has been made well known to us (P 603).

[contd] Religion may be mentioned finally as a mode of relaxation of the highest value.

Religion is a letting go the stress and tension of the individual and resigning ones to an outside power, whether that power be God or the church.

The function of religion in this aspect is that of a sustainer,

and religion loss its usefulness wholly if the individual, as is often the case, feels it his duty to sustain his religion.

His religion must sustain him.

Clubs, societies, fraternities of all kinds, exercise a similar function.

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THE RELAXATION OF RELIGION

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The great charm of all fraternal societies is that they relieve the stress, the burden, the tension of the individual and shift the responsibility upon the society as a whole.

The society is back of him, to some extent will do his thinking for him, decide moral questions for him, relieve his worry (P 603-04).

Just at present we are hearing it said that our country has gone “amusement mad.”

Well, our manner of life has been very strenuous.

The tension has been high.

Something was bound to happen.

Other forms of relaxation have failed us just when we needed them most—

particularly art

and religion (P 604).

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Other forms of relaxation have failed us just when we needed them most—

particularly the diversion of art,

and the strength and comfort of religion.

SUMMARY OF THE CHAPTER

1. Nervous patients appear to be under a continual nervous lash; the vital powers are driven at a ruinous pace while the nervous energies are dissipated in a lavish and extravagant manner.

2. Outbursts of acute anger are the culmination of nervous irritation and a lack of self-control.

3. The fidgety state is sooner or later followed by the fatigue state, and this is nature's plan to prevent the nerves "snapping" and "boilers bursting."

4. There is something decidedly wrong with one's nerves when everybody is constantly "getting on them."

5. Do not unduly resist your fatigue, or make a big fuss over your tired feelings.

6. Much of the excitement, hurly- burly, and rush of our everyday life is to no practical purpose whatever. Learn to make haste calmly.

7. We need more of the play spirit of the child who can run about and romp all day without getting unnaturally fatigued.

8. We need to re-learn the art of relaxation. It is a doctrine easy to preach but hard to practice.

9. Practice letting go of yourself when lying down and on retiring; fully relax the muscles and relieve the nerves.

10. More good to the nerves is often accomplished by relaxation and surrender than by resistance and fighting.

11. The only way some nervous patients can ever relax is to "go back to play"; go back to simple outdoor living with its games and recreation.

12. Both the modern recreational craze and the increased use of narcotics and liquors are the result of our high tension—high pressure living.

13. Playgrounds, outdoor sports, dancing, and athletics are all recreational efforts aimed at relaxation.

14. The play of the modern child is an unconscious reverting to the more serious and sober pursuits of our primitive ancestors.

15. The game of hide and seek, the instinct for tents and “shanties,” is but an echo of the racial living habits of former ages.

16. The boy’s love for running and racing, and the adult speed mania are but reminders of an age when life itself so often depended upon fleetness.

17. Tag, pull-away, and black man are but mimic memories of the day when such activities constituted the sober pursuits of our ancestors.

18. The boy’s fondness for the jack-knife, and the adult fascination for fishing are but memory reverberations of old racial activities.

19. The popularity of baseball consists in the fact that it revives in our experience the three most deep-seated racial instincts—straight throwing, fast running, and hard hitting.

20. The popularity of football is due to the fact that it presents a more or less savage face to face combat between two trained and hostile forces.

21. All of our modern field sports and athletic pastimes are but play-pictures of far-away and distant ancestral realities.

22. Because our recreation plays revert to ancestral types of activity, they are therefore accompanied by a minimum of nervous fatigue. They operate over nervous tracks long used and well established.

23. Play includes all those activities in which stress and strain are absent—which are spontaneous and self-developing in interest, supplying their own incentive.

24. The older, the more basal, the more primitive the brain centers used in our hours of relaxation, the more complete our rest, relaxation, and enjoyment.

SOURCE

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25. Tennis, golf, and other outdoor sports enable us, unconsciously, to revel in latent memories of old racial habits; and thus we are able to come back to our work rested, renewed, and refreshed.

26. Unwholesome substitutes for outdoor recreation are gambling, bridge, moving pictures, tango-dancing, not to mention waves of vice and crime and epidemics of immorality.

27. When these indoor substitutes fail, the populace have recourse to alcohol and other drug stimulants and narcotics.

28. The little girl playing with her doll is not in preparation for future maternal duties, but is instinctively reverting to the racial practices of her ancestors.

29. Man represents the centrifugal motive in society—activity, variety and change; woman represents the centripetal motive—stability, repose, and rest.

30. For educational purposes play must be organized so as to retain its recreational value, while eliminating its undesirable and unsocial elements.

31. This strenuous age demands not only more playgrounds, more outdoor sports, but also a revived interest in music, art, literature, and other recreational and intellectual pursuits.

32. Of all relaxing agencies, religion is probably of highest value; that is, provided it sustains you instead of you having to sustain your religion.

1. In 58:2 of the Urantia Book, Sadler also uses Chicago to cite a statistic:

Chicago's bill for sunshine would amount to considerably over 100 million dollars a day.

2. 90:2.4 in the Urantia Book expresses Stanley Hall's theory of play:

That which was serious business to primitive man has survived as a diversion of the modern child.

Sadler's source for the passage was Sumner & Keller's 1927 *The Science of Society*. Sumner & Keller attribute the theory not to Stanley Hall but to Edward B. Tylor. (See my parallel chart for Paper 90.)

3. Patrick mentions William James and Annie Payson Call as promoting the virtues of relaxation:

The gospel of relaxation has been eloquently preached by Professor James, Annie Payson Call and others (P 590).

Sadler used two books by Call when writing "Nervousness and Relaxation," chapter 34 of *The Physiology of Faith and Fear* (1912). Much of that chapter is reproduced in this chapter of *Worry and Nervousness*.

4. This conception of play and relaxation as "reversionary" is carried over in the passages in the UB about "reversion directors" (Paper 48, et al.). Sadler read an early version of Paper 48 to the Forum in the mid 1920s. (See the forthcoming *The Urantia Diaries of Clarence Bowman*, in which Bowman records this Forum meeting.)

5. This scene of the cave man with club in hand, protecting his wife and child, prefigures the scene in 100:4.5:

In the mind's eye conjure up a picture of one of your primitive ancestors of cave-dwelling times—a short, misshapen, filthy, snarling hulk of a man standing, legs spread, club upraised, breathing hate and animosity as he looks fiercely just ahead. Such a picture hardly depicts the divine dignity of man. But allow us to enlarge the picture. In front of this animated human crouches a saber-toothed tiger. Behind him, a woman and two children.