

## Part II — The Luxuries of Happiness

from *How You Can Be Happy* (1926)

by William S. Sadler, M.D., F.A.C.S.

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### Sources for Part II, in the order in which they first appear

- (1) Bertrand Russell, *How to Be Free and Happy* (New York: The Rand School of Social Science, 1924)
- (2) Jules Payot, Litt.D., Ph.D., *The Conquest of Happiness*, Authorized Translation by Richard Duffy (New York: Funk & Wagnalls Company, 1923)
- (3) Orison Swett Marden, *Pushing to the Front, Volume II* (Petersburg, N.Y. et al.: The Success Company, 1911)
- (4) Newell Dwight Hillis, *The Quest of Happiness: A Study of Victor Over Life's Troubles* (New York: The Macmillan Company, 1902)
- (5) William S. Sadler, M.D., "The Six Fundamentals of Happiness," in *The American Magazine*, March 1926, pp. 37, 66, 68, 70
- (6) William S. Sadler, M.D., F.A.C.S., *The Elements of Pep: A Talk on Health and Efficiency* (Chicago: American Health Book Concern, 1925)
- (7) William S. Sadler, M.D., F.A.C.S., *The Essentials of Healthful Living* (New York: The Macmillan Company, 1925)
- (8) Dr. Wm. S. Sadler, "The Elements of Pep," in *Manufacturers News*, Chicago, December 27, 1924, pp. 1, 6-9
- (9) Joseph Morris and St. Clair Adams (Collectors), *It Can Be Done: Poems of Inspiration* (New York: George Sully & Company, 1921)
- (10) Hugo Black, *Happiness* (Chicago: Fleming H. Revell Company, 1911)

## Key

- (a) **Green** indicates where a source author (or previous Sadler book) first appears, or where he/she 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 each other.
- (e) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.

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## II: THE LUXURIES OF HAPPINESS

2:0.1 WE HAVE considered the seven essentials of happiness; now we come to the seven luxuries of human joy and well-being. By the luxuries of happiness we refer to a group of influences which, while not truly essential to fundamental happiness, are nevertheless, highly contributory to the greatest joy of living.

2:0.2 If rightly understood and wisely utilized, these so-called luxuries of happiness are able greatly to augment the degree of joy which can be experienced by the average man or woman. Let us study how we may wisely employ these joy-luxuries so as to make our lives more rich and worth while.

### HOW TO BE FREE AND HAPPY (Russell)

I should say, for the external conditions of happiness, that in this country [i.e. the USA], as far as the material problem of the production of goods is concerned, you have quite solved it.

If the goods that are produced were distributed with any justice,

that certainly would be a real contribution towards happiness.

Your problem here is two-fold. It is first a political problem: to secure the advantages of your unrivalled production for a wider circle.

2:0.3 In an industrial age, such as the present,

we are in possession, as a nation, of abundant material goods

whose proper distribution

would contribute something to the pleasures of living,

and it is in this connection that politics and industrial policies come to touch elbows with the subject of happiness.

SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

On the other hand, it is the psychological problem of learning how to get the good out of these material conditions that have been created by our industrial age (R 14).

III: THE CONQUEST OF MORAL LIBERTY (Payot 83)

HOW TO USE THE PASSIONS (Payot 95)

Similarly we may put the undisciplined energies of savage emotions at the service of our reason (P 95-96).

IV: SOCIETY (Payot 131)

THE PLEASURES OF SOCIETY (Payot 144)

[See A:2.21-24.]

V: MONEY (Payot 161)

LIMITING USELESS LUXURY (Payot 168)

Then how shall we trace the line between legitimate comfort and useless luxury?

2:0.4 We must learn in the conquest of self, to

harness the emotions of the savage to the service of reason—

to utilize the potential of barbarous impulses in the co-ordinate work of civilized man.

2:0.5 What we call society is all but empty of real and abiding pleasure.

About its only satisfying emotion is the feeling of that uncertain happiness producer called rivalry.<sup>1</sup>

2:0.6 How shall we distinguish between those things which might be called the legitimate comforts of living and the harmful and happiness-destroying luxuries of life?

Possibly the best single criterion would be to

SOURCE OR PARALLEL

It is not difficult to answer this question. We should consider as alien to us all that territory occupied by **vanity** (P 168).

III: THE CONQUEST OF MORAL LIBERTY (Payot 83)

THE HEALTHY REGION OF OUR SOUL (Payot 102)

**What is a step, if compared with** the altitude of Mont Blanc?

But a **succession of steps** constitutes the climbing to the summit of this mountain (P 105-06).

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throw out all our pleasure-seeking and happiness efforts which have their roots in **vanity**.

2:0.7 Again, we must not overlook the value of our small efforts, as in the end they are added up into the sum total of temperamental change and emotional control.

**What is a step compared to** the ascent of Pikes Peak,

and yet when we reach the mountain heights, we have attained our goal merely as the result of a **succession of these single steps**.

As we stand in the lowlands and view the heights, we must recognize that we scale them by the repetition of individual steps.

2:0.8 We will continue the study of the luxuries of happiness under the following seven heads:

2:0.9 1. Wealth—leisure.

2:0.10 2. Play—humor.

2:0.11 3. Education—culture.

2:0.12 4. Art—music.

2:0.13 5. Travel—adventure.

2:0.14 6. Home—and children.

2:0.15 7. A settled philosophy.

## 1. WEALTH—LEISURE

2:1.1 While wealth is not really essential to happiness, it can be made, if rightly employed, to contribute enormously to one's enjoyment of life. Money will not only enable us to obtain many things that are essential to happiness on the one hand, but will also enable us to supply ourselves with numerous conveniences and luxuries which are sometimes indirectly contributory to increased happiness. Wealth also enables us to do much for our fellows, which affords great satisfaction to the soul, and thus indirectly contributes to the sum of our happiness in that it increases the satisfaction of living.

2:1.2 There is no question but that discoveries in recent years, not only in the matter of natural resources, but in labor saving machines and other inventions—automobiles, the radio, etc.—I say, there can be little doubt but that all of these developments have actually increased the potential of human happiness. That is, they have made it possible for a greater number of people to live a broader and fuller life, to actually get more out of living.

2:1.3 Improved methods of agriculture, time-saving and labor-saving devices—all these things have made it possible for a larger number of people to enjoy more happiness during the span of one's short life on this planet.

L: THE HABIT OF HAPPINESS  
(Marden 634)

On the other hand, some of the poorest people in the world are happy (M 639).

2:1.4 We may call attention again to the fact that

many poor people are quite happy,

though it will be admitted by everyone that when human beings descend to the level of poverty, happiness is greatly curtailed.

On the other hand, no one can help but recognize that a wider distribution, a better division of property, as is coming about in the world today, is adding enormously to the joy and happiness of tens of thousands of human beings.

2:1.5 There is no use trying to evade the fact that the possession of property, the control of moderate wealth on the part of the average person, contributes enormously to happiness. When you own property you are not only able to provide your loved ones with the necessities and some of the luxuries of life today, but you feel more safe and secure against tomorrow; against the time when old age may cripple and curtail your earning powers.

V: MONEY (Payot 161)

THE INESTIMABLE BENEFIT OF MONEY  
(Payot 185)

[contd] The incalculable good that money brings is the security it gives to one who founds a family. Money is insurance against the future.

2:1.6 Moderate wealth affords a feeling of security and safety against the future.

SOURCE OR PARALLEL

It insures us against disease, death, and tyranny (P 185).

L: THE HABIT OF HAPPINESS  
(Marden 634)

[M]any of the most restless, discontented, unhappy people in the world are rich (M 639).

[See 2:1.49, below.]

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against the years of declining earning capacity.

I say moderate wealth because of the well-known fact that

many of the enormously wealthy classes are exceedingly unhappy.

They are overburdened with the care of their wealth—at least, as I have observed them in my office, they are often far from happy.

2:1.7 The extremes of poverty on the one hand, and the extremes of affluence and wealth on the other, conspire to bring about unhappiness. It has been my observation that those who are moderately well-to-do are most happy, seem to have the greatest capacity for happiness and enjoying life.

2:1.8 I have seen some very poor people who were quite happy, but it seemed to me they were on the borderline of feeble-mindedness, and I must say I know some very wealthy folks who are very happy—not that I would imply that they border on feeble-mindedness; they simply know how to bear their wealth gracefully, utilize it wisely, while withal they do not allow it to spoil them or to interfere with their humanness.

2:1.9 I know a man, a very wealthy man, a selfish, stingy soul, who is very unhappy. I have often pitied him and wondered if there were anything that could come into his life to stir him up and give him a little joy.



There seems to be but one satisfaction which can serve to cheer his lonely and unhappy existence and that is the consciousness of the power of the possession of the wealth which he controls, and sometimes he has used this power in a very unscrupulous and unholy manner.

2:1.10 Let me tell you about a young man and a young woman who married a few years ago on fifty dollars a week. How they managed to get along, I don't know. They have really suffered some of the stings of poverty. They have two little ones now and at the present time they are still maintaining a little home and raising these two children on seventy-five dollars a week. They never complain. They are cheerful; they both seem to be very happy. One could hardly say they are contented, but he is struggling on, living in hopes of being able to earn more money. Devoted to his work; he is not a man of great ability, and is probably never going to earn a very large income, but they seem to be supremely happy in the home they have founded and in the family they have started to raise.

2:1.11 They have most of the essentials of happiness but certainly, aside from their home and children, have few of its luxuries. One cannot help but recognize how their joy would be augmented if they had just a little more, but perhaps it will be all the sweeter when they toil for it and wait for it and anticipate it, and then later on, get it. It is folks like this that make us realize, help us to appreciate, that happiness is a matter of the soul, that

[HAPPINESS is largely a question of **internal climate**—emotional control.

it is a kind of **internal climate**,

## SOURCE OR PARALLEL

Happiness does not consist in the abundance of things possessed and is not altogether determined by the nature of our environment (1:0.1).]

VI: HAPPINESS THROUGH THE PURSUIT AND USE OF MONEY; WITH AN INQUIRY WHY SOME ARE UNHAPPY DESPITE THEIR GOLD, OFFICES, AND HONORS (Hillis 143)

With the increase of intelligence, also,

is coming an increase of riches; for wealth is condensed brain and integrity (H 144).

During the last century society achieved liberty, and led the black race far from the slave market, and the white race away from the debtor's dungeon (H 143).

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and that it does not, after all, consist in the abundance of the things which we possess.

## THE PROVINCE OF DRUDGERY

2:1.12 The general increase in intelligence,

the availability of education for the rank and file,

is undoubtedly a factor which has had to do with the more wide-spread accumulation of wealth,

the development of natural resources, and the possession on a larger scale of those material things which contribute to human happiness.

2:1.13 The wider distribution of wealth, the possession of money on the part of a greater number of people, and in larger amounts, is

in this generation contributing to free the white race from the slavery of poverty,

just as great political movements and military operations in the past have freed the black race from slavery and numerous peasant races from serfdom.

2:1.14 It is all right to talk to young people about the blessedness of drudgery.<sup>2</sup> A certain amount of trouble and training and discipline is essential to the salvation of youth. Indolence and idleness are associated with vice and intemperance. When it comes to the rising generation, we cannot expect to keep them pure unless we make them work. They need a certain amount of hardship, and so I am willing to subscribe to those teachings which recognize the mission of drudgery; but when folks grow up and have the responsibility of a family and all that, I know full well, as a physician, that drudgery is not blessed.

2:1.15 We can bear a certain amount of responsibility and live in the presence of certain difficulties, and seem to get moral discipline, spiritual culture, and character development out of these adverse experiences, but when you push this too far, happiness not only takes its flight, but health likewise departs. A certain amount of drudgery may be good, but too much is fatal to both health and happiness.

2:1.16 We therefore welcome those developments in human society which more and more relieve adults from over-intense application and too much drudgery; but we do not look with favor upon this tendency of young men and young women to grow up in idleness, for we still believe in the old adage, when it comes to the young folks, that "Satan finds mischief for idle hands to do."

2:1.17 One of the great advantages of wealth, when it comes to the question of happiness, is that the possession of money enables one to enjoy leisure, and a certain amount of leisure, if it is not indispensable to happiness, is certainly a great aid in increasing one's capacity to enjoy the pleasures of living.

2:1.18 Toil may be good for the human species and drudgery may be a blessing in disguise, but we must not for one moment lose sight of the fact that a reasonable amount of leisure is quite essential to happiness.

[Note: In the "The Six Essentials of Happiness" article, 'reasonable leisure' is listed as one of the six. See 2:2.1, below.]

2:1.19 There are individuals who, because of necessity or through acquiring the **hurry habit**,<sup>3</sup> are always in a rush; hardly have time to breathe; are never able to stop for a moment to enjoy life. I say, such a hurly-burly life of hustle, drive, and work, is incompatible with the real enjoyment of happiness.

[Chief among the enemies of happiness is the **habit of hurry** (Hillis 339).]

2:1.20 True, a great many persons might have more leisure than they enjoy. They are unnecessarily busy; they have an exaggerated sense of the importance of things, including themselves; and they are altogether too serious about their daily duties and the ordinary obligations of life. Such persons need to acquire a different viewpoint of the relative importance of the daily demands of an ordinary life, and thus be in position to provide a sufficient amount of leisure in order to enable them to enjoy the pleasures of living.

2:1.21 It is the possession of wealth, at least in moderate amounts, that enables one to have the leisure that provides for play, recreation, and many of the more enjoyable pastimes and pursuits, which are a part of a well-ordered and well-proportioned human life.

THE WISE USE OF WEALTH

V: MONEY (Payot 161)

THE INESTIMABLE BENEFIT OF MONEY  
(Payot 185)

The best thing to do with money is to

help young people who struggle energetically to help themselves (P 187).

2:1.22 One of the best ways in which wealth can be used in large amounts to help humanity is to

set in operation enterprises which will help men to help themselves.

It is all right to endow hospitals and to found other sorts of charitable institutions, but this can be overdone.<sup>4</sup> What man most needs is an opportunity to help himself.

2:1.23 Wealth is best utilized in the founding of enterprises and institutions which give men a chance to work, a chance to improve their own condition by means of their own personal exertion.

2:1.24 I know of a family here in Chicago that has been the recipient of a great deal of charity from a certain wealthy couple and all that it has done for them is to enable them to raise ten feeble-minded, defective, degenerate children, and I cannot help but regard the whole thing as a curse to future generations. This wealthy couple have really founded a dynasty of vagabonds, drunkards, thieves, murderers, and prostitutes, for already the oldest of these children have begun to reproduce and replenish the earth with their feeble-minded and degenerate offspring, both legitimate and illegitimate.

2:1.25 Wealth can be unwisely used in so-called charity and philanthropy so as to perpetuate the miseries of poverty and degeneracy in future generations; to add to the numbers of that great

[XXIII: "ARISTOCRACY OF THE UNFIT" (William S. Sadler, M.D., F.A.C.S., *Race Decadence* [1922], 329).]

"aristocracy of the unfit"

whose dependent members must be supported by their more thrifty and strong-minded fellows. Charity and philanthropy are not always compatible with the eugenic welfare of a race or nation.

2:1.26 At the time of this writing I am thinking of a wealthy couple who get a great deal of enjoyment out of their riches; they use their money in wise ways to help a great many others. Scores of persons have been helped to help themselves because of the wise giving here and there on the part of this couple, and they are exceedingly happy and active—they are useful members of society. He toils in the business world, while his wife is a very useful woman in club life and takes a great interest in civic affairs. She is a social servant, she is not an idle butterfly.

VI: HAPPINESS THROUGH THE PURSUIT AND USE OF MONEY; WITH AN INQUIRY WHY SOME ARE UNHAPPY DESPITE THEIR GOLD, OFFICES, AND HONORS (Hillis 143)

No sentence is more frequently on the lips than Paul's words, "The love of money is the root of all evil." Nevertheless, that statement is a half truth, for money is also the root of all good (H 145).

2:1.27 I know the Scriptures say that

the "Love of money is the root of all evil,"

but it is not the money or the possession of it that is evil; it is the use or abuse of it that constitutes the evil; it is the inordinate love of it, and the love of it for itself and for the selfish power it may represent.

Money, if wisely used, can always be made to contribute to human happiness. Wealth may be the source of the real and higher joys of living if it is properly understood and wisely utilized.

2:1.28 Because of such erroneous interpretations of otherwise laudable teachings, many persons are looked upon as being wicked just because they are wealthy and it may be that two thousand years ago the kind of rich men they had were such that it would be “easier for a camel to go through the eye of a needle than for a rich man to go through the Gates of Heaven,” but I think the time has come when we are going to have rich men who, because of talents they have inherited, because of native ability, are going to use riches in a way not only to contribute to their own happiness, but to bless the whole human family, and that these rich men are going to be just as eligible to realms of future bliss and glory as any poor man who has toiled along the pathway of life through this so-called vale of tears.

2:1.29 A man does not have to be rich to be wicked. Plenty of poor folks are able to exhibit this same human tendency.<sup>5</sup> Character is after all quite separate and apart from the possession of wealth.

Money is simply

2:1.30 Money is simply  
a symbol of value and riches—

SOURCE OR PARALLEL

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energy made portable: convertible manhood (H 146).

potential energy.

Strictly speaking, money is **neither good nor ill**.

It is of itself **neither good nor bad**,

It is a **force**, like **water** or wind or **electricity**, and in itself is therefore without moral quality (H 145).

any more than fire, **water**, **electricity**, or any other material thing or physical **force**.

Its character after all is determined largely by the use to which it is put and by the motives and purposes dominating the mind of the one who exercises the control.

2:1.31 Wealth is a leverage that can be used for personal enjoyment and racial improvement.

Man cannot create gold: he uncovers it (H 147).

Man does not create gold, he simply finds it.

[A]ll those forms of treasure for which man digs and delves represent the **philanthropy of God**, rushing into those visible shapes called a sheaf, a waving palm or pine, the shining ledge of gold (H 147).

Our natural resources are a species of **divine philanthropy**

and every person who discovers or happens to find himself in control of these means to human happiness, should look upon his possession of these resources as a sort of trusteeship.

2:1.32 **Natural resources are not things which man himself has earned; he simply has discovered them; he has been fortunate in finding them**

[Compare: [Abundance] is a **trust** to be administered for others, that its possessor may achieve the higher form of happiness (H 152).]

**and he should hold them in trust, as it were, for the benefit of the whole human family.**<sup>6</sup>



There should be a great difference between the feeling of the right of possession in the control of an oil well or a gold mine as compared with the feelings of a farmer in the right of possession of the grain which he has raised by his personal cultivation of the soil.

2:1.33 I am thinking about the case of a man that was made rich by the War. His wife scarcely knows how to read or write. Of course his wealth, after long delays, has made an entrance for him into several clubs, but still his wife lingers behind, fearful to mingle with her fellows, robed in silk and bedecked with diamonds, but unable to carry on a satisfactory conversation with the average high school girl without betraying her lack of education and culture. Now these people are about as unhappy a couple as I know. They were happy in their married life before they had riches.

2:1.34 As might be suspected, the possession of all this money makes this man a shining mark for the unscrupulous female of the species, and all this has made the wife inordinately jealous, and well—they are simply unhappy, miserable. Joy has taken leave of their home and many is the time I have heard this woman pine for the days of their poverty when they were so happy and enjoyed their children. Of course, the children are being raised in idleness, and it is not going to take them long, according to present indications, to spend their father's money when it is once entrusted to their hands.

2:1.35 This is a case where wealth has not been wisely used. They did not have the necessary training and discipline to enable them to bear it gracefully and to manage it efficiently. It has proved a curse to this family and I think is going to prove a curse to their children.

2:1.36 How many cases I have come in contact with where wealth has cursed its possessors because it has led them to attempt the impossible, to try to break into society, to try to mingle with men and women of culture. It has led them to shun the society of their friends of former days, and they are unable to gain entrance to the social circles of their more cultured, wealthy fellows.

2:1.37 There is not only joy in the possession of moderate wealth because of the power and possibilities which it represents, but there is real pleasure in playing the game of commerce. The opportunity to hunt and compete and fight as indulged by our primitive ancestors is rapidly disappearing. We even talk about outlawing war,<sup>7</sup> but we must substitute other games,<sup>8</sup> which will intrigue the minds of men and will satisfy their innate hunger and thirst for competition and rivalry. We must not overlook the fact that

Nor should we be surprised that the pursuit of riches contributes to man's happiness, when we consider that the genius of **business** is the genius of the teacher.... Take away the good habits that come through **trade**, destroy the moralities developed through the right use of wealth, and man would become a mere pulp of animalism (H 148).

**trade** is a wonderful education and **business** an invaluable discipline and training.

THE CURSE OF POVERTY

2:1.38 We must remember that

When man wished for some luscious fruit, the tree refused to grow the plum in a single night, but promised that fruit unto long-continued thought and care. Seven years of caring for the tree

finally ripened the plum for our father man,

but better still,

ripened those fruits named patience and courage within the human heart (H 148).

For the enrichment of his home

he sweltered in the tropics and shivered in the arctics;

and having searched out all forests, and the riches of the seas and rivers,

when we cultivate the sheaf and prune the tree,

we not only enhance the harvest we subsequently reap,

but

we are also cultivating the mind;

there is ripening in the heart of the world's workers those spiritual fruits—patience, courage, and perseverance—

which are invaluable in the development of a strong and worth-while character.

2:1.39 The search for wealth, the effort to earn money,

has led the human race to encircle the globe,

to sweat in the tropics, to shiver in the Arctics.

It has opened up the whole world today to be the dwelling place, the playground, and the workshop of the human species.

And we must remember that

all this effort to explore and discover,

this struggle for wealth,

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he returned from far-off islands, bringing back his “golden fleece” indeed,

but bringing the greater riches named self-reliance, fortitude, fertility of resource (H 149).

All philosophers have noted that if individuals have sometimes prospered in poverty,

nations never have (H 149).

Shivering with cold,

man went forth to pluck the soft wool from the sheep, the cotton from its pod, the linen from the flax, and soon he wove all these into garments against the winter’s snow (H 150).

Then hunger lifted its scourge,

and Nature pointed man to the squirrel, that had harvested the nuts, to the bees that had hived their honey.

Then men went forth to dig up the apple trees and plant them in his garden, ... founded a granary also, to hold his little store (H 151).

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has done much not only to enrich the nation

but likewise to enrich the character of each struggling person.

2:1.40 While we do recognize the fact that a single individual will sometimes apparently prosper in poverty,

we must also note the fact that a nation never does.

Nations are prosperous only when they are reasonably wealthy.

2:1.41 In primitive times

the savage was punished by the sufferings of cold;

he was chastised by the pangs of hunger,

and then he took lessons from the squirrel and from the bee

and the hoarding emotion enabled him to

save, to lay by in store,

and thus the biologic tendency toward accumulation of wealth began to act in our earlier ancestors.

## SOURCE OR PARALLEL

By a thousand pains Nature flogged man  
for his poverty;

by a thousand pleasures Nature rewarded  
man for his industry, and led him along  
the pathway toward wealth ... (H 151).

Avarice is a blight, destroying the sheaf  
(H 152).

Let it be confessed that wealth, when  
it becomes an end in itself, does injure....  
Self-interest often becomes selfishness ...  
(H 152).

Therefore Ruskin said, "Much of what  
society to-day calls the wealth of the  
individual, is the index of the ruin of the  
people ..." ... Such wealth is not owned by  
its possessor, but owns the man. He is its  
slave and keeper ... (H 157).

## II: HOW YOU CAN KEEP HAPPY

Nature flogs man in poverty,

but comforts him in wealth,

and thus the possession of property has  
come to be regarded by modern man as  
his great security against ill health,  
suffering, and sorrow.

2:1.42 Again let me say that the  
possession of wealth in and of itself is not  
an evil;

it is avarice that blights our riches.

Wealth becomes an evil only when it  
augments selfishness

and increases cruelty, because it happens  
to fall in the hands of the unkind and  
unjust. Wealth is a curse only when it  
causes the rich to become unhappy, cold,  
scornful and unsympathetic.

## THE CURSE OF RICHES

2:1.43 How many times we see

the idle rich slaves of avarice, bond slaves  
of wealth.

*They* do not have riches—money has  
*them*.

Recently, a certain fishing village on the New England coast was overtaken with sorrow, through the loss of thirty fishing boats which had sailed away to the coast of Newfoundland.... Together the banker and the merchant

went over the names of the fishermen whom they had known in boyhood, who were lost in the great storm, whose families were in need.

Touched by the sacred memories of the past, the merchant at first said he would give a thousand dollars.... When a week passed and the check did not come, the banker called upon his old friend, but after toiling for half an hour over his check-book, the old merchant

turned around in his chair, and said: "I cannot do it. I cannot do it. It hurts me to give" (H 157-58).

[Compare: Witness the career of the man who amassed great fortune, who began with heart so gentle that in his childhood he wept because the foot fell upon the butterfly in the path, but who in old age sits in his palace, with heart as cold as stone, ... and with no more sympathy in his veins than if his blood were molten iron ... (H 155).]

It is this very type of wealthy person who,

in the presence of real need,

hesitates to be liberal.

It was this type of man who once, when writing a check to help alleviate distress on the part of those who were suffering from the devastation of a storm,

said, "It hurts me to give."

2:1.44 I know a man who was a prince of a fellow before he was rich; he was happy, big-hearted, and sympathetic. All who knew him loved him, but he suddenly found himself the possessor of a million dollars. He has become cold, crabbed, and unsympathetic.

You can hardly smile at him but that he thinks you are trying to get some of his money away from him. He has shut himself away from the world.

Very few people seek his society unless they have business to transact or desire to get something from him, and all of this, by the way, partly explains why he is so suspicious of even those who would be friendly with him for friendship's sake. But however it came about, he has lost his friends, he is quite useless to the world, aside from the power for good or for evil which his money represents, and he is unhappy.

[*Compare*: Chasing happiness all over the world is about as silly a business as any human being ever engaged in, for it was never yet found by any pursuer (Marden 642).]

2:1.45 This rich man travels over the face of the earth, feverishly seeking happiness and the restless search for joy ever continues futile.

If he would just come down off his high horse and be a man among men, and make an honest effort to be like he used to be, he would have a fine time, because he has in his wealth now the means for augmenting every one of those sources of joy in which he used to take satisfaction, while he has the liberty now to enjoy his friends and to give some of the more oppressed among his acquaintances a greater opportunity to more fully enjoy life and their mutual association; but his is a case where, instead of having wealth, wealth has him. He has tried to live a new and artificial existence, suddenly transposing himself from one world to another, and he has failed.

2:1.46 We must never fail to recognize that

But wealth gained at the expense of manhood brings unhappiness (H 160).

wealth gained at the price of becoming inhuman and tyrannical is power dearly bought.

We encourage our youth to be thrifty, to cultivate the saving habit, but we hate to see the miser, the man who is a victim of sordid saving.

2:1.47 Of course, we recognize in recent years that

Gaining great treasure, [selfish men] use it as an instrument of oppression, as some trusts of to-day, by their shrewdness and cruelty, compel all the working people and poor to pay them toll (H 160).

great corporations, so-called trusts, have oftimes used their wealth and power to crush the laboring man,

to destroy their competitors.

In many ways, while

One great store can sell goods cheaper than many small ones;

they have increased production and thereby lessened the cost of living,

but if in so doing a thousand small shopkeepers are crushed and ruined, the saving was only a seeming (H 156).

they have also by unfair methods been harmful to society in general and to individual happiness in particular.

But because some large aggregations of wealth have abused their power, it does not mean that when they are properly regulated they may not serve valuable social purposes and may not contribute in the end directly to human happiness.

2:1.48 The truth of the matter is that from whatever angle we study this question of wealth as related to human happiness, we are confronted with the fact that

Money to be subordinated. . . . The essential thing is character, and so long as that waxes, the more property waxes also, the better (H 164-65).

wealth is always beneficent when it is subservient to character

and that it becomes a source of mischief only when the higher welfare and happiness of the race is made secondary to its possession and employment.



In other words, power as represented by wealth is not in and of itself a condition of happiness. It can be used for purposes of joy or debased to serve the ends of sorrow and sadness.

## HOW TO BE FREE AND HAPPY

(Russell)

2:1.49 We must, therefore, really come to recognize that

It is not great wealth or great poverty that brings most happiness (R 13).

it is not great wealth on the one hand, or abject poverty on the other that contributes to happiness;

[I]n the intermediate realms you find most happiness and freedom (R 12-13).

that the joy of living is probably most largely experienced by the middle classes

who are free both from the suffering of poverty and the undue and overburdening anxiety of great wealth.

2:1.50 We must remember that in putting forth effort to accumulate wealth, human beings are but following the lead of the inherent primary *instinct of acquisition*.\* [\*See Appendix for further discussion of acquisition and hoarding.]

[10. *Hoarding*. Hoarding is the emotion accompanying the *instinct of acquisition* (A:1.54).]

Hoarding is an emotion associated with this instinct,

and whether man is endowed with one talent or ten, he is going to want to accumulate—that is, the average person does.

Of course, there is the case in the Scriptures of the person with one talent who became discouraged, buried his talent in a napkin and received his Lord's rebukes for the failure of his stewardship.

On the other hand, in considering the parable of the talents, we must remember that

Now and then ... a youth is raised up with a peculiar genius for accumulating wealth, or controlling wealth. These men of peculiar endowments represent also peculiar responsibility (H 154).

he who has ten talents has a great deal of responsibility,

and sometimes we do not recognize that when we do not have so many talents in comparison with our fellows, we have the freedom from the responsibility for the proper employment of those talents.

2:1.51 Happiness is not conditioned on the number of talents possessed, but on how we make use of the little or the much we have, and the man of one talent, if he sincerely is responsible and discharges his duties regarding that one talent, can be just as happy in its increase as the individual who possesses ten talents.

2:1.52 Here is the story of a woman who was very unhappy as the wife of a very wealthy man; but she lost much of her wealth following the death of her husband, and, before she was fully aware of this loss of means, had given so much of it away, that one day she waked up and found that something radical must be done. She had known considerable about one of the business enterprises of her husband and while she still had control of it, decided to become its manager. She took hold, went to work in an office at 8:30 every morning, and at the end of a year, had gained such a knowledge of the business and become such an able administrator that it was evident she was going to save it from ruin. Later when the business became successful and better established, she began to take an interest in her employees.

She has built up a wonderful profit-sharing enterprise, a sort of ideal arrangement whereby, while she controls the business, all of her older employees share in its profits from year to year. This woman is very happy and who can say but that she is very useful?

2:1.53 I know of a wealthy man who says he doesn't know which has given him the greater satisfaction—earning his money or distributing it. He makes a real study out of where he puts every thousand dollars, and he is giving his money away so as to avoid increasing idleness, multiplying degeneracy, and adding to the sufferings of future generations. He is really using his money so as to help people to help themselves. This, I regard as the most important point which wealthy people should consider when bestowing their philanthropy. First, try to give money to help people help themselves; and second, make sure we are not ministering to the comfort of the weak and degenerate so as merely to enable them to reproduce in larger numbers and thus increase degeneracy and augment social delinquency in future generations.

2:1.54 We must always recognize that when selfishness is the motive behind the desire for the possession of wealth, just because of the power it represents, sorrow will usually be the harvest of its acquirement. Wealth is always subject to misuse when it is accumulated with no other motive than that it represents power—power to control, oppress, or otherwise dominate our fellows.

## 2. PLAY—HUMOR

“THE SIX FUNDAMENTALS OF HAPPINESS” (*The American Magazine* 37)

REASONABLE LEISURE: In the pursuit of happiness we must not overlook the value of reasonable leisure.

By leisure, I mean activities of a pleasurable sort apart from the daily work.

We live at too rapid a pace these days.

We do not have time to cultivate friendship, family life, sympathy, and love.

In fact, we live in such a rush that we miss the best things that life has to offer. And this is why I wish to add *reasonable leisure* to my list of the **fundamentals of happiness** (*TAM* 68).

2:2.1 In the pursuit of happiness, we must not overlook the value of reasonable leisure—

not necessarily idleness,

but activities of a pleasurable sort separate and apart from the daily toil.

This, at least to a certain extent, is really **essential to happiness.**

2:2.2 We are rapidly becoming too busy.

We have too little leisure to cultivate love, sympathy, and friendship.

But in our efforts to seek diversion and avoid monotony, let us not allow our quest for thrills to become a mania. If you want to be happy, avoid the “hurry habit.”

2:2.3 Much, very much, depends on the way we go about things. We should strive to fill our lives with good works—noble resolves, pleasant memories, holy inspirations, and uplifting achievements. We must enjoy happiness because we have done nothing and thought nothing which would make us unhappy.

2:2.4 It is good to have much work to do provided it can be done without tension, self-consciousness, and anxiety. Let us learn to approach the next moment—the next task—in the consciousness of the joy of the present moment—the present task.

[Note: 2:2.5-7 sound like Lena Sadler.]

2:2.5 Since I am happy in what I am doing now, what reason have I to believe I shall not be happy in what I am to do next? Since I am able so easily and joyfully to do the work of today, why should I not look forward to satisfaction and joy in doing the work of tomorrow?

2:2.6 Being busy—being rushed—is but a phantasm of the imagination. If you make it your religion

[Brethren, I count not myself to have apprehended: but **this one thing I do**, forgetting those things which are behind, and reaching forth unto those things which are before (Phil. 3:13).]

**“This one thing I do,”**

then you can never be busy—hurried—rushed.

I think it all depends on concentration—devotion—to *present* duty. If you do your work well—worthy of your best—you will be so preoccupied with it and so absorbed in it that there will be no opportunity to dread tomorrow or get fussed up over the next duty to be done.

2:2.7 You must learn so to focus your mind on the wonderful work you are doing that you are blind to all that awaits to be done. Let the moon of the present opportunity be the total eclipse of the sun of all that awaits to be done.

SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

2:2.8 We undoubtedly indulge that composite emotion called rivalry in both our play and our humor.<sup>9</sup>

[contd] The idea of leisure, the feeling that you have time to do things, is a health-promoting, happiness-fostering feeling.

The idea of leisure, the feeling that you have time to do things, is a health-promoting, happiness-fostering feeling.

There is something distressful about always being in a rush.

There is something distressful about always being in a rush, being in a hurry.

The thing that is wrong with a lot of people is that they are attempting to do too much:

2:2.9 What is really wrong with a lot of people is that they are attempting to do too much,

and they are distressed because they haven't the time to do even more.

they are trying to do too much already and then they want to add one or two, or possibly three more things to the list.

Plenty of these people have come to me as patients, and out of my experience with them I have come to believe more than ever in the good, old-fashioned division of our twenty-four-hour day:

There are only twenty-four hours in a day,

eight hours for work, eight hours for sleep,

and if we spend eight of them in work and toil, eight in sleep,

and eight hours for play (*TAM* 68).

then the other eight should be devoted to play, diversion, recreation, eating, culture, etc.

[contd] Every human being needs to have what we call "outside interests,"

2:2.10 Every human being needs to have what we call "outside interest,"

something they dearly love but

something that is entirely apart from his work, in order to get relaxation (*TAM* 68).

something that is entirely separate and apart from their work.

SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

III: SAFETY VALVES FOR PEP—  
HEALTHY SELF-EXPRESSION (*The  
Elements of Pep* 93)

III: RECREATION—LOVE OF PLAY—  
PRIMITIVE PATRIOTISM (*The Elements of Pep* 98)

My *definition of play* is this:

first, something you would rather do than eat;

and second, something that has nothing to do with your livelihood, ambition or religion (*EoP* 101).

“THE SIX FUNDAMENTALS OF HAPPINESS” (*The American Magazine* 37)

[contd from 2:2.10] A certain amount of play is essential to happiness,

and the sooner we form the habit of taking time off to play, the healthier and happier we will be.

Vacations, for instance, are not only essential to health, they are a great promoter of happiness (*TAM* 68).

[contd] While sleep is an antidote for work, it is not an antidote for worry.

You can work all day, sleep all night, and get up rested; but when you worry all day, you can sleep all night and wake up in the morning still tired.

My definition of play is

something you would rather do than eat,

but something that has nothing to do with your ambition, your livelihood, or your religion.

2:2.11 I believe that

a certain amount of play is essential to happiness,

but certainly normal play combined with humor, constitutes one of the chief luxuries of a happy life.

2:2.12 We must form the habit of taking time to be healthy and happy.

Vacations are not only essential to health but they are a great promoter of happiness.

There is a relaxation of the mind as well as the body that attends our holidays and adds greatly to the joy of living.

2:2.13 While sleep is an antidote for work, it is not for worry.<sup>10</sup>

You can work all day, sleep all night and get up rested; but when you worry all day, you can sleep all night and wake up in the morning tired.

## SOURCE OR PARALLEL

Sleep rests the physical body and the physical brain, but it doesn't afford a great deal of rest to the mind itself.

The human mind is best relaxed and rested by a change of work,

by variety and diversity.

It is monotony that tires the mind, variety that rests it (*TAM* 68).

[contd] It goes without saying that out-of-door play is superior to any sort of indoor sport when it comes to promoting health and happiness.

There is something about sunlight that imparts health (*TAM* 68).

## XX: THE PREVENTION OF NUTRITIONAL DISORDERS (*The Essentials of Healthful Living* 152)

RICKETS (*The Essentials of Healthful Living* 155)

Another singular thing discovered ... is that ordinary foods which are not supposed to be curative of rickets are beneficial in this disorder when they are exposed for a while to the direct rays of sunshine before they are eaten.

For instance, **cod liver oil** is the sovereign remedy for rickets, but now it is found that ordinary butter ... as well as other food substances, are equally efficacious ... (*EHL* 157).

## II: HOW YOU CAN KEEP HAPPY

Sleep rests the physical body and even the physical brain, but sleep doesn't afford a great deal of rest to the mind itself.

2:2.14 The human mind is best rested by change of work,

by shifting the gears, as it were,

by variety and diversity.

It is monotony that really tires the mind, while variety rests it.

2:2.15 It goes without saying that out-of-door play is superior to any sort of indoor sport when it comes to promoting health and happiness.

There is something about sunlight that imparts health.

We now know that most any food, if it is exposed to sunlight, will cure rickets.

It is not necessary to take **cod-liver oil**.



## “THE ELEMENTS OF PEP”

*(Manufacturers News 1)*

[I]f you will take guinea pigs that have rickets, put them out in the sunlight for so many hours each day

and then put them back into the cage with the other guinea pigs that did not have the sunlight,

it will not only cure those that had the sunlight, but they in turn will radiate something in their bodies that will help the guinea pigs that did not have the sunlight (*MN 1*).

“THE SIX FUNDAMENTALS OF HAPPINESS” *(The American Magazine 37)*

[contd from 2.2.15] WE CANNOT discuss play in relation to happiness without considering the subject of humor.

[[O]f all human emotions, more particularly sentiments, this one of humor is the most difficult to define ... (*A:3.29*).]

## 2.2.16 It has been found that

even guinea pigs that have been exposed to sunlight

can be put back in the cage with other guinea pigs having rickets

and the animals that haven't been exposed to sunlight will get well from the mysterious thing which is re-radiated from the bodies of those animals which have been out in the sunshine.

2.2.17 Sunlight is a very essential part of our play and recreation when it comes to considering these activities from a health standpoint, and in the end, whatever promotes our health is going to add to our happiness.

2.2.18 We cannot discuss play in relation to happiness without considering the subject of humor.

Humor is very difficult to define.

Like religion it is distinctly human; even the higher animals do not have it. You can teach a chimpanzee to bake bread and an orangoutang to pick cotton, but you can't train either of them to go to prayer meeting or laugh at a joke. Religion and humor are essentially human traits.

SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

Those persons who have a sense of humor enjoy life more fully than the ones who are devoid of it.

It makes for good teamwork and good sportsmanship. If we can direct our play along wholesome lines,

[A GOOD FAD (*Elements of Pep* 98)]

and have a sense of humor associated with it,

we have the best possible sort of combination to help us recreate (*TAM* 68).

[contd] One time I had a patient, a middle-aged man, who was quite soured on life.

He had worked hard in his earlier years, trying to get on in the world,

and during those years of stress and strain he had lost the habit of play.

The more I studied him, the more convinced I was that the one thing at the bottom of all his trouble was the fact that he had forgotten how to play.

2:2.19 There is no question but that

those persons who have the better sense of humor enjoy life more fully

and experience a larger share of joy and happiness.

And play and humor go together.

If we can direct our play along uplifting and helpful lines,

find a wholesome fad of some sort,

and then have a sense of humor associated with it,

we have the best possible sort of combination that will help us to relax and rest and recreate.

THE DANGERS OF MONOTONY

2:2.20 One time I had a patient, a middle aged man, who was quite soured on the world.

He complained of indigestion and insomnia. He wasn't getting along well with his business associates and was beginning even to have trouble in his family.

He had worked hard in his earlier years, trying to get ahead in the world,

and during these years of stress and strain he had gotten out of the habit of playing.

2:2.21 The more I studied this man, the more thoroughly I was convinced that the one thing at the bottom of all his trouble was the fact that he had ceased to play.

SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

It was no small task to get him initiated into the habit of spending a proper amount of time in play;

but we succeeded, and gradually the transformation was wrought.

One by one the disagreeable things in his character disappeared

and he became normal again (*TAM* 68).

It was no small task to get him initiated once more into a life of play,

but we succeeded and gradually the transformation was wrought.

One by one the disagreeable traits in his character began to disappear.

His health was restored,

things went better at the office; everything was lovely at home.

A year of normal play life had transformed this man physically, mentally and spiritually.

2:2.22 How many times we have cases of elderly men and women who are beginning to fail in health, to exhibit symptoms of anemia, indigestion, insomnia, etc., and who have been doctoring for years—I say, how many times we see them cured by taking up golf. Any other form of outdoor exercise that would enlist the interest and arouse enthusiasm would serve equally well, provided it was adapted to the physical strength of the individual.

2:2.23 There is no greater influence that can make for character development and protect the morals of our youth than vigorous outdoor athletics. I believe, however, it is a great mistake for educational institutions to encourage semi-professional athletics in which only comparatively few can participate and which afford exercise to the rest of the student body only by way of vociferous lung action. Our colleges would be better off if there were some way in which the student body could more generally participate in outdoor athletics.

SOURCE OR PARALLEL

[contd] One young married woman of my acquaintance, who had been very athletic before her marriage,

settled down to an indoor life after the first baby arrived.

She devoted herself exclusively to the child, neglecting her husband on one hand and her health on the other.

As might be expected, she began to grow sickly and pale.

Her husband tired of her whining, and started running around at night to clubs and other places.

Finally, she fell into the doctor's hands, and

he quickly discovered that one of her outstanding difficulties was the fact that she had ceased to play.

After considerable persuasion, she agreed to try to jog herself out of the rut,

and, arrangements being made for help with the baby,

she devoted part of her time to athletics.

II: HOW YOU CAN KEEP HAPPY

2:2.24 I recall the case of a young married woman who had been athletic in her earlier years before marriage,

and even some time after, but who,

when the first baby arrived, settled down to her indoor home life.

She devoted herself exclusively to the child, neglecting her husband, on the one hand, and her health on the other.

She began to grow pale and sickly,

irritable and nervous;

her husband lost interest in the home, ran around nights to the clubs and other places;

finally, she fell into the doctor's hands and

among other things which were found abnormal,

was the fact that she had ceased to play.

She had no relaxation or recreation. Life was monotonous.

2:2.25 She was persuaded to jog herself out of this rut.

Arrangements were made for help in caring for the child,

and she went back into her normal life of former years.

Of course, she got well, and likewise her happiness was restored.

SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

Once more she experienced the joy of living.

Once more she experienced the joy of living,

and not the least of her gains was the fact that

Her husband found home a pleasant place,

her husband enjoyed being home evenings,

and his wife a pleasant partner at golf and tennis and other sports (*TAM* 68, 70).

and took great pleasure in going about with his wife.

By restoring her health and improving her happiness, she likewise saved her home from possible wreckage.

2:2.26 Just recently I had to deal with the case of a middle aged business man, who, as the result of overeating and under-working, was getting obese. Not only that, he was developing high blood pressure with some kidney trouble. While he was advised about a diet and other health practices, the main thing that brought about his cure within a few months, as well as to greatly reduce his weight, was his outdoor exercises, chief of which was golf.

2:2.27 How many semi-invalids we rescue by means of play. How many unhappy self-centered people we save by inducing them to go back to play. How many joyless, hypochondriacs we reconstruct by enlisting their interest in outdoor exercise and diverting recreation.

2:2.28 Then there is the case of a married couple who quit playing, settled down before they were thirty-five, to be old folks. Had no recreation except occasional trips to the movies at the behest of the children.

The wife got increasingly nervous; in fact, was threatened with a nervous breakdown; the man began to develop high blood pressure and insomnia. They had worked hard to get ahead in the world, and had looked upon automobiles somewhat as a luxury, if not an extravagance, but finally on the doctor's advice, they bought a car and then they began to go out camping, picknicking, playing. The parents not only got well physically and began to enjoy life, but they came to appreciate that they had had more of the company of their children, and that the youngsters had probably been kept out of no small amount of mischief.

2:2.29 Anything which encourages and promotes the outdoor life is directly contributory to the sum total of human happiness and the joys of living.

2:2.30 The automobile has certainly done much to help in cases of this kind. While reckless speeding may have added something to the nervousness and encouraged Americanitis on the part of a small minority, in the case of the vast majority the automobile has been a real source of health and happiness.

2:2.31 I had a patient, a somewhat despondent maiden lady, who seemed to have lost about all interest in life. She certainly was getting to be hypochondriac. Her thoughts were all self-centered. Finally I hit upon a plan of having her tell me a funny story every time she came for consultation. It went hard at first, but by and by she began to enjoy it and before she got through she was in the business of collecting stories and she really developed a knack for telling them.

She cheered up. She became happy through humor, was led to re-establish her social life, and to engage in numerous outdoor activities of play and recreation.

#### PLAY AND HUMOR COMBINED

2:2.32 Humor and play combined constitute a wonderful life saver. I don't know what we would do with some of our chronic patients without these wonderful rejuvenating influences.

2:2.33 Some time ago I met a man who had decided to take himself seriously. He had just about quit laughing. He said that he had come to the conclusion that the world was a workshop, not a play-house, and of course, he had lost his health as well as his happiness. His wife said she hadn't observed him laugh heartily for over three years. Now I made this chap bring a funny story to me every time he came for consultation. If the story wasn't funny enough to make me laugh, we called the conference off, and we tried it over the next day. Now there were a few trifling things wrong with him in a physical way, these were corrected, and he was re-educated with regard to his mental attitude toward life. He went back to play and he began to get well. Within three months he could go to a ball game and yell his head off with the rest of the fans.

[When we come to consider the value of work as a contribution to joy and happiness, we must remember that primitive man, while he was a fighting and playing animal, was hardly a working animal.]

2:2.34 We simply must not overlook the biologic fact that man is a playing animal, but not a working animal.

## SOURCE OR PARALLEL

Work has come to be imposed upon us by those demands of modern civilization which make it necessary for us to exert ourselves in order to satisfy the hoarding impulse ... (1:2.7.)]

III: SAFETY VALVES FOR PEP—  
HEALTHY SELF-EXPRESSION (*The Elements of Pep* 93)<sup>11</sup>

III: RECREATION—LOVE OF PLAY—  
PRIMITIVE PATRIOTISM (*The Elements of Pep* 98)

The older you get the more certainly you need to play and play regularly (*EoP* 98).

### **Difference Between Work and Play.**

Let me give you an illustration of the difference between work and play. Will you, in your imagination follow me for a moment? It is summer time. Over yonder in a vacant lot—

the kids are playing baseball.

## II: HOW YOU CAN KEEP HAPPY

He only works because his primary instincts and impulses urge him on in the direction of securing certain things, and in the midst of modern civilization he finds that work is necessary to the realization of his ambitions.

Man is a playing animal and a fighting animal, but we can do much to neutralize the fighting tendency by the rivalry, zest and enthusiasm connected with games.

2:2.35 Another thing we must remember is that

the older we get the more we need to play.

It is not so vitally important that youth should play, though they do it of their own initiative and free will, but play is quite indispensable to middle age and old age. Our play, of course, should be adapted to season, time, individual strength, etc.

2:2.36 In many ways we observe

the different reaction of the human mind to work and play.

For instance, take a springtime scene on a vacant lot.

Small boys are playing baseball.



SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

A lad has just knocked a home run. Do you visualize the knee action as that boy runs around the diamond and slides in home—safe? Wasn't that a picture of animated sprinting?

Watch the animated sprinting of the lad who has just knocked a home run and observe his enthusiasm as he slides in safe at home.

Just now this boy's father appears across the way with an empty market basket,

Just then his father appears across the way with an empty market basket

whistles, and calls the boy away from the game to go to the grocery on an errand.

and whistles for the boy to go on an errand to the grocery store.

Now watch the boy's knee action (*EoP* 99).

Now watch the boy's knee action—

He can hardly walk—behaves as if he has partial paralysis (*EoP* 99).

partial paralysis—he can hardly walk.

What is the trouble?

[contd] That is the difference between work and play (*EoP* 100).

Simply the difference between work and play.

He is surcharged with pep and full of energy and enthusiasm for play, but he is, comparatively speaking, "all in" when it comes to the doing of commonplace errands.

2:2.37 Of course, it is a fine thing if we can transpose the enthusiasm of the game, the delights of play, to some extent into our daily work. If we can, to some degree, **make a game out of our commonplace toil** and household drudgery, we have done much by way of contributing to both health and happiness. It is an excellent idea in dealing with children to get them to do much of their work as they would play a game.

[*Compare: Turn business into a game* and get a lot of other games to play along with it, and you will find that the **spirit of play** will be almost like discovering the fountain of perpetual youth (*EoP* 101).]

2:2.38 As far as possible we should seek to inculcate the **spirit of play** into everything we do.

Education could be made much more of a game. Our work at school could be reorganized so as to more and more simulate play. In these and other ways the quest for knowledge, as far as possible, should be made more enticing, more intriguing.

2:2.39 The competition and rivalry connected with various contests are exhilarating and invigorating, and should be introduced wherever possible into the monotony of life's daily grind. There is a childish light-heartedness about play that is refreshing to the body, restful to the mind, and inspiring to the soul.

“THE SIX FUNDAMENTALS OF HAPPINESS” (*The American Magazine* 37)

2:2.40 The urge to play is a deep-seated, highly complex emotion or some sort of sentiment. At any rate

[contd from 2:2.25] Play is an impulse that is present in every normal human being, and must find expression

it is an impulse that is present in every normal human being and must find expression.

It must have an outlet

if we are going to avoid monotony, and consequent unhappiness.

if we are going to avoid ill health and unhappiness.

Never to step down from one's dignity is depressing.

2:2.41 Dignity is depressing.

We must get away now and then

We must get away from the critical eye of the world now and then

long enough to let down,

and let go—

to let go,

to let ourselves out,

and by letting go I mean to indulge in primitive and gleeful activities, such as will give expression to our innate emotions and impulses (*TAM* 70).

to indulge in primitive and gleeful activities such as will give expression to our innate emotions and impulses.

This sort of thing is essential to health and indispensable to happiness.

PLAYING THE GAME (*Morris&Adams* 113)

PLAYING THE GAME

LIFE is a game with a glorious prize,  
If we can only play it right.  
It is give and take, build and break,  
And often it ends in a fight;  
But he surely wins who honestly tries  
(Regardless of wealth or fame),  
He can never despair who plays it fair—  
How are you playing the game?

Life is a game with a glorious prize,  
If we can only play it right.  
It is give and take, build and break,  
And often it ends in a fight;  
But he surely wins who honestly tries  
(Regardless of wealth or fame),  
He can never despair who plays it fair—  
How are you playing the game?

Do you wilt and whine, if you fail to win  
In the manner you think your due?  
Do you sneer at the man in case that he  
can  
And does, do better than you?  
Do you take your rebuffs with a knowing  
grin?  
Do you laugh tho' you pull up lame?  
Does your faith hold true when the whole  
world's blue?  
How are you playing the game?

Do you wilt and whine, if you fail to win  
In the manner you think your due?  
Do you sneer at the man in case that he  
can  
And does, do better than you?  
Do you take your rebuffs with a knowing  
grin?  
Do you laugh tho' you pull up lame?  
Does your faith hold true when the whole  
world's blue?  
How are you playing the game?

Get into the thick of it—wade in, boys!  
Whatever your cherished goal;  
Brace up your will till your pulses thrill,  
And you dare—to your very soul!  
Do something more than make a noise;  
Let your purpose leap into flame  
As you plunge with a cry, "I shall do or  
die,"

Get into the thick of it—wade in, boys;  
Whatever your cherished goal;  
Brace up your will till your pulses thrill,  
And you dare—to your very soul!  
Do something more than make a noise;  
Let your purpose leap into flame  
As you plunge with a cry, "I shall do or  
die,"

Then you will be playing the game.

*Anonymous.* (M&A 113)

Then you will be playing the game.

—Anonymous.

**3. EDUCATION—CULTURE**

2:3.1 True education stands not only for knowledge but for culture, and there is associated with the consciousness of education, a peculiar sort of latent power and commanding poise. Of course, we must remember the fact that capacity for education, for intellectual development, is largely a matter of inheritance. Not all individuals are capable of receiving the same amount of education. There is an inequality in the distribution of talent when it comes to educability. Many of our youths can easily go through the common grades, though some are so stunted in their mental development that they cannot even go this far. Others are able to go through high school, or part of the way through, when they drop out; still other groups can go partially or completely through college; while still others go on and qualify themselves in some of the technical or learned professions.

**IX: INTELLECTUAL CULTURE (Payot 357)**
**THE ETERNAL COMPANIONS (Payot 362)**

[contd] Great poets, prose writers, and philosophers are the **eternal companions** who reveal to us, at the moments of disappointment, new reasons for loving life (P 362).

**THE RUIN OF THE MIND (Payot 379)**

2:3.2 We must not forget that

books, like art and music, are **good companions**

and help us to avoid monotony;

they provide variety without the danger of drifting into such questionable practices as

How can people ruin their minds by **gambling** or **insipid conversation** when by turning to the great historians they may dwell in Egypt, in Greece, in Europe of medieval days, and revive the emotions that dominated our ancestors while they struggled to protect our country from foreign and domestic oppression (P 383).

**gambling, gossiping,** and vice.

2:3.3 And we must not, in our pursuit of happiness, overlook the value of discipline, even the discipline that comes with study, with the effort and application which are necessary to secure an education. There is, after all, some wisdom in years, and authority is not to be altogether disregarded and despised.

### III: THE CONQUEST OF MORAL LIBERTY (Payot 83)

[INTRODUCTION] (Payot 83)

We should **analyze ourselves**

2:3.4 Neither should we shrink from that legitimate **self-analysis**

which has for its purpose

and discover our **good** and **bad** tendencies (P 86).

the discovering in our own experience of those emotions which are **good** and those which are **bad**—

in their ultimate effect upon our happiness and character.

### IX: HAPPINESS AND THE FRIENDSHIP OF BOOKS (**Hillis** 249)

[contd] AMONG a man's most helpful friends let us make a large place for books. They are the **tools of the mind** (H 249).

2:3.5 Books are, after all, the **tools of the mind.**

They are, perhaps, when considered with the knowledge they afford, and when we stop to think how knowledge increases our capacity for the enjoyment of happiness—I say, when considered from every angle, books come to occupy almost the chief place among the luxuries of happiness; they are all but indispensable to the fullness of joy which we all seek and crave.

**Make all great minds our servants.** (H 252)

Consider that a book makes it possible for one generation to begin where another leaves off (H 253).

**They conserve experiments of others.** (H 253)

**Make man a citizen of all ages.** (H 259)

The ancients tell us of the god who wore boots that enabled him to step from continent to continent ... And this fairy story is literally fulfilled through the books ... (H 259).

The new era began when the printing-press came with its stranger incitements (H 253).

2:3.6 Books **make all great minds of the present, as well as of the past, our servants.**

They enable us in each new generation to start, as it were, on the shoulders of the past generation.

From books we get the **experience of others.**

The printed page brings us the wisdom of the ages.

In fact books enable us to live **in all ages**

and on **all continents**

and to enjoy the accumulated centuries of information and inspiration as we contact with the great minds of all time, at least this is true since writing was developed

and more especially since the art of **printing** was discovered.

The great men of yesterday are dead, and so are the great men of yesterday's yesterday, back to the hundredth generation. One way there is, however, by which we can see them, and know them personally, ... when they are fully **communicative** ... (H 261).

For the book preserves the **soul**

just as the phonograph preserves the voice (H 262).

Strangely enough, for some books work unhappiness. The **very** magnitude of the task breeds discouragement.

**So much to read**, so little time to read in (H 263).

Books differ as do fruits and foods, and men must recognize their special **needs**. The man ... can **choose** his books as a skilful physician diagnoses the condition of his patient

and selects the remedy that is adapted to the temperament at the special moment (H 265).

**Books of fact.** (H 265)

**Books of life.** (H 266)

**Biographies** are the supreme books in literature (H 267).

In this way we are able to **communicate** with the great minds of today and the geniuses of yesterday.

2:3.7 Books preserve for the intellect and **soul** of succeeding generations the thoughts of our great men,

just as the phonograph preserves the voices of our great musicians.

2:3.8 But the **very** multiplicity of books creates a problem.

There is **so much to read**

that we have to choose wisely, lest our time and effort be consumed with the chaff and we fail to secure the real grain of the literature which is worthy of our perusal.

And too, we must **choose** between the various kinds of books

and get those best suited to help us in any given **need**.

By kinds of books I refer to

those which deal with **facts** or science,

with **life**

or **biography**,

**Books of art, called literature.** (H 268)

[N]ovels are also, in the highest sense, books of art ... (H 268).

**Idealism and realism.** (H 269)

Doubtless there is a half-truth in the plea for realism in literature,

but all bald realism is at heart false (H 270).

**Books of poetry.** (H 273)

No words can describe what we owe to these great singers (H 275).

[*Compare*: Education ... cannot teach man tact or correct his self-conceit (H 196).]

philosophy,

those that are purely **literary**,

fiction,

essays on **idealism**, etc.

2:3.9 In this day of lauded realism

it is well sometimes to remember that

while realism may be true, it is not always good and beautiful,

and so we are beholden to

our fellows who write **poetry**

and sing songs,

for these all have a cultural and inspirational value which makes them serviceable in the cause of happiness promotion.

2:3.10 Education, more especially culture, certainly does serve the purpose of increasing one's capacity for the enjoyment of happiness,

if it does not over-develop one's conceit,

if it does not serve to make one over-aristocratic and snobbish so as to shut him out from sympathetic association with his fellows. If, on the other hand, it serves to discipline and train the mind and broaden the intellect, then education certainly does add zest to living and contributes to increased joy in our workaday existence.



2:3.11 While it is true that knowledge or culture is not really essential to happiness, while it is true that we see many sincere but ignorant souls who are supremely happy, at least they are happy to the full extent of their capacity for enjoying the simple pleasures of living; nevertheless, increase of knowledge, broadening of the intellect, unfailingly accentuates the joy of living and enormously expands our happiness capacity.

2:3.12 Increase of knowledge tremendously multiplies our ability to get satisfaction out of work and play. It enormously enhances the value and enjoyment of travel and adventure and all the higher activities of life.

2:3.13 And when we speak of education, we do not refer merely to a sojourn in some school or college; we refer to that training, discipline, and accumulation of knowledge which attends one's daily life. We refer to culture, which can be had by systematic and leisurely reading and not merely by those continuous courses of study which are associated in our minds with attendance at a university.

2:3.14 We must remember that we have within the books at our disposal the knowledge of the world. There is very little which the teacher in the college can give his students but what is already to be found in the textbooks. The presence of the teacher, true, is an inspiration to learning.

There is a touch of culture in associating with the noble minds of great teachers, but if the student has the application and the real hunger and thirst for knowledge, much, very much, of a college education can be secured during one's spare moments, during one's leisure.

2:3.15 The undisciplined minds of youth may require regulation, classes, recitations, and the presence of a teacher to supervise their intellectual training; but the adult mind, if it enters into this sort of thing with enthusiasm, can secure a liberal education out of any public library.

#### EXPERIENCE AS A TEACHER

2:3.16 And we must not forget, in this connection, what a wonderful educator real experience is. The practical affairs of daily life all possess tremendous cultural possibilities. Life itself, if we keep our eyes open, to observe, to profit from experience, to learn the difference between essentials and non-essentials, to discern those things which inspire and uplift us in contrast with those that depress and degrade us—well, this experience of living, if one is wide awake and observant, is the greatest education after all, and if rightly interpreted, if we only can learn how to react to the problems of life, then we can reap real happiness as the harvest of the seed sowing of our daily doings.

[*Note: See Chapters XXII to XXXVII of *Worry and Nervousness*, in which Sadler describes the various programs he prescribes for his patients.*]

2:3.17 So many times we help our unhappy, self-centered, and sorrowful patients not only by putting them to work and play, but by sending them, as it were, to school, by establishing systematic courses of reading, by having them take up special courses of study, or special courses of muscle training, artcraft, etc., things which occupy both the hand and the mind.

2:3.18 Not long ago I had a nervous patient, a middle aged woman who had suffered from repeated nervous breakdowns and who was exceedingly unhappy and miserable. We persuaded her to take a six months' course in artcraft. She became so enthusiastic about it, she was so helped by this training, that she took it up as a career and has become a teacher, having already spent several years in various institutions, hospitals among others, teaching artcraft to other nervous patients, and it certainly has been this woman's salvation. She became interested in doing something worth while with both her mind and her hands.

2:3.19 At the present time I have a young man who is a victim of a rather serious form of nervous trouble, and while we did everything possible to help him by way of work and play, his evenings proved his undoing, until we put him to work on two or three systematic courses of study in addition to two evenings in a gymnasium. His condition is greatly improved since he began to devote himself to this regular reading, to this systematic study.

2:3.20 We often help our self-centered hypochondriacs by interesting them in nature study, taking up in earnest

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[There is much to be had from the study of books on birds, trees, flowers, animals, bees,

all phases of geology, biology, astronomy— anything that will get the patient’s mind off himself and onto the great big world and the greater and bigger universe of which it is a part (*Worry and Nervousness* 445).]

## II: HOW YOU CAN KEEP HAPPY

the study of bees or butterflies, ants or birds;

others find benefit in the study of geology and astronomy.

The whole biologic and natural science group is helpful and diverting to the mind. It affords real knowledge and culture of the highest sort. It is curative in the treatment of nervous disorders and is a positive contributor to the joy of living.

2:3.21 We meet with many persons whose idleness and indolence have been their nervous undoing. They are exceedingly miserable, very unhappy, and are never going to get possession of their own minds, they never will be able to acquire self-control until their minds go through a certain amount of real discipline and it is in this connection that systematic study, supervised reading, proves to be of such great help. Thousands of people are suffering from ennui. They are leading lonely lives and some of them are even sick and tired of living, yet a nearby library is full of books, crowded with the thoughts of great men and women, overflowing with inspiration, courage, and hope, not to mention the lighter variety of literature with its ability—to divert, entertain, and relax the mind.

2:3.22 Of course, books like plays, should be selected with a view to fitness. Those books which are most appropriate are the ones to be utilized. Books are thus able to lend themselves to diverting the mind from undesirable channels into those that will be helpful and uplifting.

It is a great mistake to discipline the mind when young, and then during middle age to allow it to drift, to engage in no systematic reading, for then when old age creeps upon us, we find our mind resents doing any real work and objects to our effort to make it engage in real study.

2:3.23 The mind should be kept limbered up, as it were, throughout life, ready to enjoy the declining years with our books, and if we do not neglect it for long periods of time, it can be kept nimble and in good trim so that we can enjoy in our old age not only light and diverting reading, but systematic study and real mental application.

2:3.24 If you are unhappy do not overlook the help that can be afforded by books, by education and culture. Literature will expose the horizon of the mind, broaden the vision the soul, and tremendously deepen one's capacity for happiness and the higher joys of living.

#### **4. ART—MUSIC**

2:4.1 While art and music may not be entirely essential to happiness, they certainly deserve a prominent place among the luxuries of joyous living. Sometimes the enjoyment of the fine arts is such as to entitle them to mention in connection with play and recreation, but I have thought it best to consider them separate and apart from our play life as that term is ordinarily understood, though we must admit that they constitute a highly enjoyable and inspiring form of diversion to a large number of people.

[See A:2.13.]

XV: THE INCREASE OF SOCIAL HAPPINESS THROUGH THE NEW ART MOVEMENT AND THE DIFFUSION OF THE BEAUTIFUL (Hillis 433)

[contd] ONE of the most helpful signs of the time with reference to the increase of happiness is the new enthusiasm for the fine arts and the diffusion of the beautiful (H 433).

[Compare: We can form a dislike for things ugly without indulging in excessive hate (Worry and Nervousness 1923 509).]

2:4.2 The basic emotion which leads to the pursuit of art and the enjoyment of the beautiful is probably the impulse to admiration,\*[\*See Appendix for further discussion of emotions.]

and there can be little doubt but that

the diffusion of a love for the beautiful is one of the things happening in the present generation which is enormously enlarging the capacity for happiness and enjoyment on the part of thousands of people.

After all, the art galleries of the world are a real contribution to happiness.

2:4.3 In the pursuit of happiness, let us ever be on the lookout for the beautiful. Let us seek the harmonious, hunger for the sweet, and withal so broaden our horizon and augment our tolerance that

while we shun the base and avoid the ugly, we will not over-react in our own minds to the men or women who may chance to be associated in some way with those inartistic things we are trying to avoid.

2:4.4 True happiness is found along that pathway of living which helps us to cultivate a love for the beautiful, an appetite for the natural, and which serves more and more to develop those tastes that lead us away from those things and experiences that are productive of regret and sorrow.

## THE ART OF HAPPINESS (Black 113)

[contd] There is an **art** of happiness, which is like the art of living.

No list of **rules** can cover all the ground; for life does not go in straight lines, and never runs exactly according to schedule (B 113).

Perhaps the first lesson is to **learn to accept limitations**,

not only the limitations of each stage of life, but also the limitations of one's lot and nature (B 116).

We all learn more or less to **moderate desires** (B 119).

This suggests a very simple piece of practical wisdom—to learn to appreciate the **compensations of life**.

Everybody has to bow to the inevitable—or break—but not everybody learns to make use of the inevitable. When we do, we often find that the shutting of one door makes the opening of another possible (B 120-21).

2:4.5 The experience of happiness is really the enjoyment of an **art**.

It is something, after all, that is above **rules** and regulations.

If we would master the art of living with ourselves as we are and the world as it is,

we must **learn how gracefully to accept the limits**

which are imposed upon us on the one hand by the laws of human heredity, and on the other hand, by the environment of modern civilization.

We must be **moderate in our desires**;

learn how to curb the appetite, and control our desire for possession.

2:4.6 We should recognize that

there are **compensations in life**;

that sometimes when we suffer loss,

we are compensated in turn by something else

which the difficulty of our position unwittingly bestows upon us;

*Contentment* with one's lot is a large part of the art of happiness (B 122).

The other rule is that

in bringing happiness to *others*

a man will find it for himself also (B 134).

XIII: THE EXTERNAL HELPS TO HAPPINESS; THE IMPORTANCE OF TAKING TIME, EXERCISE, AMUSEMENTS, MUSIC, TRAVEL, OUTSIDE INTERESTS, ETC. (Hillis 369)

Consider the relations between happiness and music. The *fine arts*

include *landscape gardening, architecture, sculpture, painting, literature,*

and, last of all, and highest of all, *music* (H 377).

Only a handful of people among the millions of our earth can ever possess, or do practically enjoy,

landscape gardening; another handful only are so situated as to be in touch with *architecture* and *painting*;

another half of the race, so far from being able to enjoy good *literature*, have never even learned to read (H 378).

and we should practice *contentment*,

while perhaps most important in the art of happiness

is the effort on our part to make *others* happy, to seek happiness for *others*, not so much for ourselves.

2:4.7 The *fine arts*,

the cultivation of which can contribute so largely to the enjoyment of that higher happiness which is attainable by the better type of human mind,

embrace *landscape gardening, architecture, sculpture, painting, literature,*

and *music*.

Now, while it requires the higher type of mind to appreciate

*architecture, sculpture, and painting,*

and even *literature*,



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[Music] is the one universal art not appealing to men as ignorant or wise, but to men as men (H 378).

so as to get joy out of them, we must recognize that

the most simple type of human mind can find pleasure in music.

2:4.8 The most ignorant and uncultured enjoy rhythm and syncopation.

Even slaves can sing. (H 378)

Our most primitive fellows sing;

they get joy and happiness out of folk music and no matter how primitive and uncultured the race,

IX: INTELLECTUAL CULTURE (Payot 357)

SCULPTURE, MUSIC (Payot 371)

there is always music of some sort associated with dancing,

Carpeaux' dancing ladies, so pliant and beautiful, reveal to us the perfection of the most universal of all arts—the art of dancing (P 372).

and dancing is a well-nigh universal means

whereby primitive peoples, as well as the more civilized races, seek joy and happiness.

2:4.9 Art and music minister to our higher feelings. They are an inspiration to the soul; their appeal is not merely to the intellect, and it seems that

[Forever, music will remain the universal language of men, angels, and spirits (44:1.15).] [Music is the universal language of mankind (Henry Wadsworth Longfellow).]

music comes well-nigh being the universal language of the human species.

XIII: THE EXTERNAL HELPS TO HAPPINESS; THE IMPORTANCE OF TAKING TIME, EXERCISE, AMUSEMENTS, MUSIC, TRAVEL, OUTSIDE INTERESTS, ETC. (Hillis 369)

[In Germany, the singers, actors and members of the military bands are under the pay of the state or city or king, but] in our country there is not one single city or state that has, through subsidy, sought to purify and strengthen the amusements of the people.... The time has fully come for the best people in our land to do something for the drama and the opera and for the great **orchestral bands** (H 381-82).

**Drama** has a great mission. (H 383)

2:4.10 If we are justified in using public funds raised by general taxation for any means of culture, if we are justified in using such funds for general education, it would seem that

we would be warranted in employing tax funds to provide public music, to endow **bands** and **orchestras**,

to provide for the people as a whole these things which make such a universal appeal to the soul as well as to the mind.

2:4.11 Public art institutes are a means of promoting human happiness, of exalting our ideas of the beautiful, and satisfying our hunger for contact with those things which are splendid and ideal. In our larger cities, every effort should be made to get the common people regularly to visit the art institutes that their eye may be trained more and more to appreciate beauty and harmony, and thus, in the end their capacity for experiencing happiness in other spheres of life will be greatly augmented.

2:4.12 The **drama**

serves its purpose in the satisfaction of the appeal it makes to

Now, [Wagner's "Parsifal"] is the drama of man's sin and Christ's redemptive love; but all the **great motives** of life are subjects of the drama ... (H 383).

our **great motives** and emotions,

as well as affording gratification for many of the higher sentiments.

XV: THE INCREASE OF SOCIAL HAPPINESS THROUGH THE NEW ART MOVEMENT AND THE DIFFUSION OF THE BEAUTIFUL (Hillis 433)

2:4.13 It seems that the human race in its development goes through various cycles.

There is no question but that in times past we had the age of art;

Among the Greeks architecture and **sculpture** absorbed all their thoughts (H 433).

the **sculpture** of Greece,

In Italy the supreme minds of the Renaissance gave themselves to **pictures** as well as to statues and cathedrals (H 434).

and the **painting** of Italy

are sufficient testimony to this fact.

Our age is doubtless still under the influence of the great **scientific** movement, being interested in every fact that pertains to things of **matter** and of mind;

Today we seem to be living in a more **material** century,

it is also deeply interested in **invention** ... (H 433).

an era of **invention**, materialistic development, and **scientific** expansion,

and it is at such a time as this, when things material are exalted before the eye of the individual and so worshipped by public opinion—I say, it is during such a materialistic epoch that we should make a special effort to exalt the beautiful,

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II: HOW YOU CAN KEEP HAPPY

Man toils not that he may live; he toils that he may **live beautifully** (H 435).

that we should strive not only to live, but to **live beautifully**.

2:4.14 There is no doubt but that art is progressing.

**Cities becoming beautiful.** (H 438)

Cities are becoming more beautiful.

Architecture is improving, and there is a development of the fine arts that, in the end, is going to accentuate the value of moral character; and every possible step we can take which is able to add to our love of the beautiful is going to increase our happiness, to multiply the joys of living.

2:4.15 Appreciation of the beautiful is an ennobling experience. If we can cultivate our love for harmony and those higher emotions and sentiments associated with the fine arts, we shall definitely uplift ourselves and our associates, and everything that is ennobling and uplifting is conducive to happiness.

2:4.16 I should tell about an unhappy, highly neurotic, hysterical woman who had spent most of five years going from one doctor to another, who dropped out of her college course in the sophomore year, had sort of a nervous blow-up or breakdown, couldn't get along with her folks at home, failed in everything she undertook, even broke off an engagement to a splendid fellow two months before they were to be married.

2:4.17 A careful analysis of her emotional life and a study of her talents disclosed but one thing that she might make a success at in life, and that was her artistic instinct. She did know how to design a dress, how to decorate a room.

An older brother was induced to finance her for a year or two while she sought to perfect herself in this art and to prepare herself to become a professional interior decorator. For once in her life she entered into a course of study with enthusiasm. She threw her whole soul into her efforts, and to make a long story short, she made good, not only with the course of study, but has made both an artistic and commercial success of her career, which she has been practicing with both joy and satisfaction now for over five years.

### CREATIVE SATISFACTION

2:4.18 We all know that artists take great satisfaction in their work, whether they be landscape gardeners, writers, painters, or musicians. This sort of thing satisfies that creative instinct which is such a part of the imaginary life of certain types of individuals.

[11. *Pride of creation.* ... Even children like to build things with their blocks, even as birds build their nests, beavers their dams, and ants their underground mansions (A:1.58).]

The desire to construct, to create, whether it is the bird building its nest, or the beaver its dam,

is also inherent in the human species, and there is indescribable satisfaction, supreme joy, connected with its normal gratification.

2:4.19 If you have talent along some of these lines, even though you may not follow art or music as a profession, indulge it, enjoy it, make a hobby or fad of it. Let your emotions find self-expression along these lines and it will prove beneficial to your health as well as adding to your happiness.

2:4.20 A few years ago, I had a couple on my hands whose children had grown up. They didn't know what to do with themselves. The oldest son had taken over his father's business; the father had foolishly thought he would retire, not knowing how unhappy he would be with nothing to do. The mother had never gone in for club life. She had devoted herself to her home and children. They found the home too large and though they had abundant wealth, they were very unhappy. They thought of moving out in the country, selling their large home, and this suggestion gave me the idea of setting them to work planning and designing a new home, to get them interested in studying landscape gardening, in laying out their grounds.

2:4.21 They spent three years in planning their new home, a little bungalow, but a thing of uniqueness and beauty, and they have been over five years now in laying out their grounds, making a veritable garden of Eden out of their estate, and all this has served them well from the standpoint of both health and happiness. Their friends enjoy coming to see them now. Their children come and bring with them the grandchildren, and I don't know that I ever have been in a home that radiated more joy and where there was more happiness and more satisfaction.

2:4.22 This couple derive great pleasure from working about the grounds which they have laid out, and mind you, they are well laid out, they have become experts in this business. They have had something to do and thus they have been able to keep well and happy.

2:4.23 There is happiness in doing things, building things, making things. The small boy is happy when he is digging a cave or building a shanty. Thousands of people would greatly enjoy working with tools, building a piece of furniture for the house. We enjoy even the artistic side of a common backyard garden. We get satisfaction out of laying it out in parts and parcels, making the artistic borders, digging the rows, etc. There is art even in agriculture; there is a chance to enhance the beauty of everything we do and there is satisfaction and joy in it, too.

2:4.24 I know of a woman who is not only unhappy, but has been a failure in everything she has tried. She started out as a stenographer, failed, and gave that up. Worked as a clerk. Tried a nursemaid's work and didn't like that; the youngsters got on her nerves. Finally she drifted into a millinery and dressmaking establishment, and in less than five years owned the place. She is a famous designer now. She is no longer a round peg in a square hole, and she beams with joy as she listens to the compliments which her clientele so freely bestow upon her.

2:4.25 What a pity it is that some of us live half or two-thirds of our lives before we find our niche, before we are able to get into our stride, before we discover the thing we can do well and do with joy and satisfaction.

## 5. TRAVEL—ADVENTURE

2:5.1 Travel may not be essential to happiness, but it is a wonderful luxury. Adventure and exploration are instinctive in the human species, and there is no question but that they add to the zest of living, that they multiply the joys of existence as do no other human activities. There is exhilaration in change. There is tonic in variety. There is inspiration in discovery.

[3. *Wonder*. Wonder is the emotion associated with the *instinct of curiosity* (A:1.21).]

The primary and inherent **emotion** of curiosity that is associated with the **instinct** of wonder

is satisfied to the fullest extent in travel and adventure.

XIII: THE EXTERNAL HELPS TO HAPPINESS; THE IMPORTANCE OF TAKING TIME, EXERCISE, AMUSEMENTS, MUSIC, TRAVEL, OUTSIDE INTERESTS, ETC. (**Hillis** 369)

2:5.2 True, we can cultivate the habit of closely scrutinizing the snowflake,

Let [the boy in the farm-house who wants to travel] gather a **blade of grass**, the leaf from an elm tree, one from an oak, and one from a pine, with a fern leaf and a cactus leaf, and then see why some are tent builders and why some are house builders, and why each leaf is a pattern of its own tree (H 386).

the **grass blade**,

Let the boy in the farm-house who wants to travel go out and get a black **clod** and with a microscope study the rich minerals that are in the lump of mud ... (H 385-86).

and the **clod** of dirt;

all these are worthy of our inspection and exploration.



We can exercise our emotions of curiosity on the grosser phenomena of Nature in wind, cloud, and storm; but man likes to go forth in quest of new worlds to conquer. There is zest in the risk and danger attendant upon exploration.

2:5.3 Man is a child of Nature; he is a part of Nature, and he likes to get out and draw close to her heart. The whole idea of vacations and holidays is but a recognition of man's need of close communion with Nature.

2:5.4 We must, in all our efforts to subdue and control our emotions, avoid shackling our inherent impulses to such a degree that it interferes with either health or happiness. As far as possible, we want to save the freshness and preserve the spontaneity of our innate and barbarous impulses, while we make them over and so control and refashion them as to make them fit into the conventional demands of modern civilization. Our habit of annual vacations is a real help in this direction, in that it enables us to spend our holidays in the midst of new, suggestive, and liberating surroundings.

## VIII: LOVE OF NATURE (Payot 295)

### THE SLAVERY OF THE CITY (Payot 297)

“Cities,” said Charron, Montaigne's friend, “are the prisons of the human spirit, just as cages are the prisons for birds...” (P 300).

2:5.5 Cities are the prison-house of the free spirit of mankind,

and on every possible occasion we should seek to escape their blighting and debilitating influence.

XIII: THE EXTERNAL HELPS TO HAPPINESS; THE IMPORTANCE OF TAKING TIME, EXERCISE, AMUSEMENTS, MUSIC, TRAVEL, OUTSIDE INTERESTS, ETC. (Hillis 369)

Beauty is one half in the picture,

and the other half in the educated taste,

just as sweetness is one half in the song,  
and the other half in the trained ear (H 385).

There is no use in any man's visiting the Louvre

unless in advance he has the eye that can see the "sermons in stones, books in running brooks, and truth in everything" (H 385).

There never was a peasant boy living in a hut but had within three miles of his own house objects of art and architecture so beautiful as to make the palaces and cathedrals of Europe contemptible ... (H 386).

2:5.6 And as we come in contact with Nature, we must remember that

her grandeur and beauty are only half in the picture we see—

the other half is in the cultured taste and appreciative intellects of those who behold with wonder and admiration the constantly changing features of natural phenomena.

There is little to be gained from travel

unless you have cultivated eyes that can see the "sermons in stones, books in running brooks and truth in everything."

2:5.7 Nature study is available to all alike, to poet

and peasant.

Nature is all about us. We are encompassed by her many moods and varied habits. To that human being who has developed his powers of observation there need never be a lonely moment.

The house in which man lives is so beautiful, so wonderfully and exquisitely furnished and appointed that it requires the whole of a lifetime to get an introduction to the habits and behavior of Dame Nature.

2:5.8 The study of Nature has its chief value in that it contributes to variety of interest and activity. Even in old age, there is so much to intrigue the mind and occupy the attention of the most versatile and active of human minds.

2:5.9 There is health value, there is general happiness in this habit of

**Return to the country from time to time.** (H 391)

going back to the country periodically,

the vacation instinct.

The mother was afraid [her children] might get into the dirt, but the wise old doctor said: “Madam, there is nothing so healthy as a little clean dirt, and there is nothing so unwholesome as gross personal cleanliness. Let your children dig in the soil” (H 392).

It is good for the children to dig in the earth.

From the soil man came; to the soil, in death, man shall return (H 393).

You know we come from the earth and we are going back to it,

and there is nothing so healthful as a little “clean dirt.”

2:5.10 It is a source of joy to get out of the well-kept city home with its polished floors and spotless linens, to take off our well-creased trousers and white linen collars and don overalls, to tramp through the forest, dig in the ground, and literally play with Nature, to bask in her smile and enjoy her sympathetic embrace and sublime communion; there is something thrilling and inspiring about this intimate contact.

2:5.11 Civilization is all too recent to make us contented for any length of time with the artificial surroundings of a great city. Nature is the work of God; it is the art of a creative mind. The Supreme Being is the soul and spirit of Nature, and we can't help but feel it when we expose ourselves directly and open-heartedly to her touch.

X: HAPPINESS AND THE MINISTRY OF NATURE (Hillis 283)

2:5.12 Nature is all powerful and all glorious (even if not always all wise),

Men become the happier when they realize that Nature is their partner and co-worker in every enterprise.

and she is ever our partner in the realization of life's ambitions.

Nature was made for man and man finds that he cannot thrive and prosper without her.

Nature furnishes man with raw material,

Nature is the raw material of the human mind and soul.

but she refuses to complete any plan without man's help (H 296-97).

Man is the creator, the designer, and builder, the conqueror of this vast domain of natural forces and resources.

2:5.13 If the tiny flake, and the gigantic star have a mission in the universe, man surely has, and increased happiness ever attends his realization of this Divine mission, his recognition that he is a part of this great and marvelous scheme of things we call Nature; that he is a member of that vast and infinite family of things and beings which is watched over by the Master Builder and Administrator.

## SOURCE OR PARALLEL

The way in which men approach Nature and find happiness is as varied as the individual.

Some there are who come to Nature to analyze the seed and stone, the flower and star, and we call these scientists, who want the facts in the case.

Others there are who come to Nature for the beautiful, and copy every lovely thing that “it may be a joy forever,” using now words as poets and now pigments as artists (H 307).

The approach of others is now for amusement and now for diversion and now for spiritual uplift and comfort (H 307).

Then comes the one who is a husbandman,

who looks upon the tree as a growth for fruit, and tests it as sweet or sour, and plans to graft in another bough that will neutralize the insipidity and lend a new crispness to its juices.

## II: HOW YOU CAN KEEP HAPPY

2:5.14 Of course, Nature appeals to different minds in different ways.

The scientist analyzes, classifies, searches for facts,

and seeks for generalizations of conduct which he calls laws.

The artist is inspired, he wants to copy, to re-enact.

The poet likewise hears the melody of the realms and in his soul it re-echoes in verse and song.

Still others view Nature and are filled with awe, admiration, and reverence;

they would meditate and even worship.

To the agriculturist, the husbandman,

Nature appears as a phenomenon to be cultivated, subdued, trained,

the thing from which we can get our livelihood on the one hand, and the raw material for making countless things of beauty and utility on the other hand.

## SOURCE OR PARALLEL

Afterward comes a **traveller**, weary, hot, and hungry,

to whom the **tree** is useful for shade, who looks upon it as a kind of an inn where he finds welcome and protection (H 308).

## II: HOW YOU CAN KEEP HAPPY

To the **traveler**

she is a vast, ever-unfolding panorama of beauty and grandeur, a thing to thrill, intrigue, and entertain.

2:5.15 So, no matter from what standpoint we view Nature in her various moods,<sup>12</sup> there awaits us culture and education, joy and happiness. Old Mother Nature is kindly disposed toward her children if they rightly understand her, and if they know how to interpret her moods and to understand her manifold phenomena.

2:5.16 While some timid souls prefer to remain at home and are satisfied to spend a lifetime within gun-shot of the humble domicile in which they were born, the vast majority of human beings enjoy travel. They like to visit new scenes, to meet strange peoples, to see the races and nations they have read about and heard about; and aside from the way travel satisfies the craving for adventure and exploration, it proves to be of great value as an educator. I think most everyone would agree that a year spent going around the world, under proper tutelage, on the part of any young man or woman, would be worth more than a year in any school or college. Still further there is an element of play, the real holiday spirit gets into our hearts as we indulge in these wandering pilgrimages.

## BROADENING INFLUENCES

2:5.17 I have had many a man tell me that his experience in the Navy, as he went about the world when young and saw strange peoples—

I say, I have had many tell me that the experience was highly beneficial, that it broadened their minds, augmented their tolerance, and in many ways prepared them for better getting along with their fellows and for increased success in the struggles of after-life.

2:5.18 The automobile has done much to encourage travel within the confines of our own country, and has contributed to the education and culture of our minds, as well as proving itself a valuable help in the direction of promoting health and increasing happiness. I remember so well the case of a married couple, where the wife was in poor physical health and the husband was far from being a happy and contented soul. They had a little money saved up and we persuaded them to spend the summer driving to California and back. They returned reporting that they had had a wonderful time. The wife regained her health; the husband got back into the spirit of play—his whole disposition seemed to be changed. This was several years ago and every summer now, he tries to get away at least three weeks, and they repeat the experience of this California trip on a small scale, driving to some other part of the country, camping out most of the time, getting close to Nature, meeting up and mingling with their fellow motor gypsies, and withal, having what they call “a grand and glorious time.”

2:5.19 It is not necessary to take a trip around the world or go to Europe in order to enjoy the benefits and experience the exhilaration of travel. There is plenty to be seen and enough places to go, on the North American Continent, to keep one busy a lifetime.

Why should we pine away because we are denied the privilege of viewing the sights of Europe when we live within sound of Niagara Falls and have been too indifferent to go over and enjoy its grandeur? It is all too true that familiarity often breeds contempt.

2:5.20 There is some consistency in the slogan “See America First”<sup>13</sup> though it would seem that the charms of that which is remote and distant, the historic attractions of the old world, make a far greater appeal to some individuals than do the natural wonders and scenic beauties of our own land.

2:5.21 We are able to help many of our semi-sick patients by sending them on a trip around the world. We are able to improve the health of many chronic ailers by getting them away from home, by starting them on a trip through this country; but one thing should be said in this connection—

[*Compare:* If you have wabby nerves you cannot run away from them. There is no need of taking a vacation. A trip to California will not cure you. You are up against the plain proposition of acquiring self-control—that is all there is to it (*Worry and Nervousness* 1923, 506).]

travel and prolonged vacations afford little help for those who are suffering from chronic worry, fears, dreads, and obsessions.

These self-centered, neurotic individuals, when they start out on a trip, take right along with them the thing that is causing all the trouble, and that is their own state of mind.

2:5.22 Long since, I abandoned the practice of prescribing trips to California, Bermuda, Canada, and the Sandwich Islands for these nervous sufferers. I put them to bed and rest them up for a few weeks or have them take an ordinary vacation, and then I set them to work.



It is mental re-education they need more than travel. They had better save their money and travel later on when they have mastered their nerves and can enjoy the trip.

2:5.23 I think it is a great pity that more men and women of means and leisure do not travel more extensively. I could fill this book with the stories of well-to-do patients who have grown all but weary of life, time hung heavy on their hands, and how they have been rejuvenated and made over by travel. When we think how ardently many of our citizens in moderate circumstances would enjoy travel, it seems a pity that those who have the time and money should not avail themselves of both the culture and satisfaction to be derived from visiting foreign lands.

2:5.24 Those who have traveled are able to derive a never-ending satisfaction from relating their experiences to the home folks, from comparing notes with fellow travelers they meet from time to time, talking over places they have visited and things they have seen. Travel provides one with such an interesting store of memories that are pleasant to recall and profitable to relate; it is indeed a liberal education quite separate and apart from the joy experienced at the time, and the satisfaction afforded as we subsequently recount our memories of foreign lands and strange peoples.

2:5.25 So well I remember the case of a maiden lady who was rather reticent—certainly not very happy, and while not suffering from any particular disease, was far from enjoying the best of health. She was inveigled into joining a party of friends who were starting on a trip around the world.

She was away from home for a year, and she came back a changed woman. Something had happened to her during this year of travel and she began to take an interest in social affairs, became an active club woman, and in a couple of years was happily married. She is now a happy and useful woman, a good citizen, a devoted wife, a charming mother, and her friends all feel that it was this year of travel that broke her shell, as it were, and enabled her to come forth and begin her real life.

2:5.26 And I venture to repeat that I have seen scores of men and women re-made, literally saved from a life of ennui and unhappiness, by travel—by this experience of getting away from home and their old friends, and meeting new people and viewing new scenes.

2:5.27 If you cannot travel on a large scale, if you cannot enjoy the adventure of encircling the globe, spend your vacation away from home, go as far as your time and means will permit, or get up a party, form a club of your friends, buy a second hand automobile, and take to the woods. Wherever and whenever the opportunity affords, get away from your old surroundings and give your mind a chance to absorb new thoughts amidst new surroundings and strange people. In travel there is adventure, education, health, exhilaration, and happiness.

**6. HOME—AND CHILDREN**

“THE SIX FUNDAMENTALS OF HAPPINESS” (*The American Magazine* 37)

HUMAN COMPANIONSHIP: ...

NOW, while so-called single blessedness is consistent with human happiness,

I am certain that most men and women find their chief joy and happiness in their homes and children (*TAM* 68).

[6. *Tenderness*. Tenderness is the name which has been given to those feelings connected with the *parental instinct*.

It is the foundation of the protective impulse. That is, the impulse to protect the young, the weak, and the helpless (A:1.32).]

2:6.1 While some persons seem to be fairly happy without a home of their own—without married life and children of their own,

while so-called single blessedness is consistent with human happiness;

nevertheless, the vast majority of men and women find their chief joy and happiness in their homes—and their children.

2:6.2 A real home supplies pleasant and agreeable surroundings for our leisure.

The parental instinct accompanied by its emotion of tenderness

can be fully exercised only in the home—we can only fully enjoy

this impulse to protect the weak and minister to the helpless

when we have our own children to love and care for.

Again, there is no way satisfactorily and acceptably to satisfy our innate sex longings and urges outside of normal married life.

Whatever the ups and downs of domestic life, the average man or woman is going to find the largest joy and the highest happiness in married life.

## VII: THE FAMILY (Payot 227)

### THE HOME (Payot 231)

The most serious danger to the home lies, as in life, in the monotony of existence (P 234).

### CREATIVE POWER OF SUPREMACY (Payot 237)

Our soldiers weathered the storms and the mud of the trenches as well as constant danger because they were supported and upheld by certain powerful sentiments (P 237).

A woman, through vanity, ... inaugurates a series of showy receptions and exchanges visits with the most unattractive people (P 237-38).

2:6.3 The greatest danger of home life is the threat of monotony.

Monotony,

unless it is activated by some tremendous sentiment or employed in pursuit of some powerful ideal—

is subversive of both health and happiness,

and it is to dodge this sort of domestic and social monotony that we indulge in

the ceaseless and oftentimes senseless rounds of parties, receptions, teas, and what not,

in an effort to escape the boredom of isolation, the stagnation of monotony.

2:6.4 In our domestic life, yes, even in the social and commercial contact with our fellows, let us ever seek to

## SOURCE OR PARALLEL

Marcus Aurelius said: “Whenever you want to give yourself joy, observe the merits of those who live with you, the activity of some, the modesty and generosity of the others. . . . In fact, nothing is so enjoyable as the display of good qualities in the people who live with us. Never cease to be aware of them” (P 239).

## CHILDREN (Payot 248)

Let us go even farther and contend that the **sorrow of a mother who has lost her son** has more consolation and even more secret sweetness in it,

than the sentimental inertia of a woman who has declined to accomplish her destiny (P 250-51).

## UNSUCCESSFUL MARRIAGES (Payot 252)

[T]here are unsuccessful matches, too, as we know. One should, therefore, be as discriminating as possible in the choice of a mate (P 252).

## II: HOW YOU CAN KEEP HAPPY

discover new traits and hidden charms in the life and character of our companions and associates.

There is refreshing adventure and the fascination of discovery in this sort of exploration and scrutiny into the deeper lives of one’s fellows.

2:6.5 Comparatively speaking there is sometimes even joy in a fruitful sorrow compared to the mock joy and pseudo-happiness of a barren life.

The **sorrow of a mother who has lost a son** has, after all, more of joy and satisfaction

than the selfish loneliness of the woman who has refused to bear a son.

## 2:6.6 But what of **unhappy marriages**?

Are they not a source of much sorrow? Indeed. And many of them are unhappy for no other reason than that

the contracting parties failed to use common sense and exercise ordinary judgment.

There are many crazy, half-crazy, and quarter-crazy people. To link oneself to an unbalanced person is to sentence oneself to sorrow and misfortune (P 253).

What can we expect if we marry half lunatics or full neurasthenics?

We should enter marriage with our eyes open and our senses alert, and in this connection, is it too much to maintain that every young man should be taught a self-sustaining trade, or educated in some self-supporting profession, and that every young woman should be taught the rudiments of home-making, the arts of housekeeping and the science of food preparation?

2:6.7 Marriage is a real business—a serious and responsible undertaking. We must give thought and study to making a success of founding a home and raising a family.

#### WISHING (Morris&Adams 86)

We can't hope for the best results in domestic life if we indulge in mere wishing—we must do some genuine willing—we need decision and will power. Ella Wheeler Wilcox expressed this thought most feelingly when she said: \* [\*From "Poems of Power," W. B. Conkey Co., Chicago.]

Do you wish the world were better?  
Let me tell you what to do.  
Set a watch upon your actions,  
Keep them always straight and true.  
Rid your mind of selfish motives,  
Let your thoughts be clean and high.  
You can make a little Eden  
Of the sphere you occupy....

*Ella Wheeler Wilcox.*

From "Poems of Power," W. B. Conkey Co., Chicago, Ill. (M&A 86)

"Do you wish the world were better?  
Let me tell you what to do.  
Set a watch upon your actions,  
Keep them always straight and true.  
Rid your mind of selfish motives,  
Let your thoughts be clean and high.  
You can make a little Eden  
Of the sphere you occupy."

2:6.8 The home as we understand and enjoy it today is really the gift of Christian civilization to the human species.

VIII: HAPPINESS AND THE HOME AS THE SPRING OF ALL GOOD FORTUNE (Hillis 213)

The libraries are full of histories of war, commerce, literature, and finance;

but thus far no author has arisen to show how the fireside and the rich affections of the heart have colored man's industry, his art and education, his morals and religion (H 213).

Strangely enough, the home as now constituted is a comparatively new force in society.

Even yet the French have no word for home (H 215).

If Fiske or Bryce has written the history of our laws and institutions that make man's house his castle, it remains for their students to trace the rise and growth of those rich affections of the heart that turns house into a home,

lights the sacred fire upon the hearth,

In the public library you will find histories dealing with politics, science, and invention,

but not much by way of history when it comes to the home.

The home is indeed a recent institution,

so recent that in the French language there is no word to express the idea.

And we must remember that while we have wonderfully improved the material dwelling place for modern homes—I say, we must remember that the house is not the home;

the home is made by the people who live therein, by the affection which is found therein,

and the children who are growing up around the family hearth.

makes the walls beautiful, makes the halls to resound with the glad shouts of children ... (H 213-14).

To-day, should the average American citizen open to those pages where the old Greek scholar describes the scenes in connection with the unveiling of the Phidian Jupiter, what surprise would be his to find that the poorest workman of to-day enjoys a sweet home life denied to the great men of that early era (H 215).

In that era

the public life was everything.

Artists, architects, sculptors, toiled tirelessly to enrich the theatre, the gymnasium, the temple (H 217).

It is the love and respect that exist between the parents

and the play and glee of the children that really make the home.

2:6.9 What a mistake for parents to try to be such good housekeepers, so orderly in their material homemaking that they make home an unwelcome place for the play of the children and thus, as it were, drive them away to the street or the neighbors for their good times.

2:6.10 Home and civilization are synonymous. The home life is the ideal, the goal of all normal-minded youth, and it will ever be true that a joyous home life is the crowning luxury of a happy existence.

The poor laboring man of today has a more palatial domicile than the rich man of a thousand years ago.

The wage earner of today is better housed than the wise men of Athens.

2:6.11 In these olden times

all efforts were concentrated upon beautifying and enhancing the appearance of the buildings associated with public life.

Their architects and artisans toiled to adorn their public buildings,



## SOURCE OR PARALLEL

And this tendency to belittle the home and impoverish the social life came down into the Middle Ages ... For in those bad times

nothing was too good for the public buildings, called the cathedral, the palace and castle,

while nothing was too poor and mean for the common people and their homes (H 217).

The homes had no carpets, no costly furniture, no pictures, no embellishments, and no fireplace (H 218).

The wife was a common drudge,

and the daughters slaves (H 218)

To-day the home is the chief American institution,

## II: HOW YOU CAN KEEP HAPPY

but it is only in recent centuries that man has directed his attention to beautifying and embellishing his own domicile.

In former centuries

every effort was bestowed upon the castles of the rich, the palaces of kings, and the cathedrals of bishops.

Very little wealth and effort were expended upon the individual homes of the common people.

2:6.12 Let us stop to think that in olden times

the homes of the people afforded few, if any, luxuries.

Everything that makes life pleasant and worth while as found in the modern home, was absent from the dwellings of the ancients.

In these olden days the wife was a common drudge

and the children were all but slaves.

The home, whether regarded from a material, intellectual, or spiritual standpoint, has been tremendously improved in the past few hundred years.

## HOME AND CIVILIZATION

2:6.13 The home has come to be the chief American institution,

SOURCE OR PARALLEL

and the family is the **unit of our civilization**, exceeding in power and influence all other institutions taken together (H 219).

The history of invention and tools is very largely the story how, when some new want or hunger has arisen in the home, man has gone forth to **invent** the instrument

for satisfying the desire of his loved one (H 219).

To this forest child, who burrowed in his cave, ... God sent a new ideal, unveiling the home as a possible paradise ... Once that conception of the home fully dawned upon man, idleness became **industry**, listlessness became energy, contentment became **ambition**,

and love **lured man upward** (H 220).

**Home and literature.** (H 221)

II: HOW YOU CAN KEEP HAPPY

the **unit of our modern civilization**.<sup>14</sup>

In fact most discoveries, **inventions**, and improvements in living have been sought out for the purpose of adding to home comforts,

for no other reason than to make some pleasant place for our leisure moments and a more comfortable shelter under which to raise and train our children.

2:6.14 To improve home conditions,

modern man has devoted his **ambition**, his **industry**, and ingenuity,

and in return this improvement has done much to exalt human ideals,

to **lure man ever upward** and onward.

2:6.15 Improvement in modern home life has contributed to the production of a new brand of **poetry**, a higher and more idealistic **literature**;

in fact, it has given origin to a new culture.

If we pass in review the great poems of all time, we shall find that authors have always done their best work in the hours when the mood has been retrospective, and the memories of childhood have stood forth in soft, clear light, and father and mother and their sweet influence have lent warmth and richness to reason and imagination (H 221).

Take home out of music and literature,

and it would be like taking ... the soul from the body, God from the sky (H 223).

Home and morals. (H 223)

To the millions of young men and maidens in the land comes the dream of a home ... That vision takes vows from them to be as brave, pure, and worthy as the home is to be bright and beautiful (H 223).

Multitudes toil in mines, tend rude tools, or hold a lever ... But while the hand fulfils its drudgery, ... the youth beholds beholds afar off the vision of the home he is to found ... (H 224).

This improvement has caused

childhood to become a new and pleasant memory to recent generations,

an experience we like to recall and that we never tire of rehearsing.

2:6.16 If we should take home out of our modern literature

we would have little of inspiration left, and if we should take it out of our modern life,

we would take the soul and beauty out of living.

2:6.17 The home is the great conservator of morals,

the guardian of character.

It is the custodian of the purity of our youth.

The vision of a home in the future is the ever-present inspiration of high-minded young people;

it comforts the toiler,

promising to reward those who struggle in adversity that they may create for themselves this haven of human happiness.

Home as **spring of contentment.** (H 224)

2:6.18 Home is the **mother of contentment;**

the goal of love; the harbor of happiness, which is sought by all toiling and struggling human beings who are possessed of normal minds and average ambitions.

Home and **religion.** (H 226)

2:6.19 The ideal home is the true altar of **religion,**

the shrine of true philosophy.

In the far-off times of Homer, ...

In olden times,

when **hearts were hard** and life was drab,

the gods were pagan, having **hearts of iron** and thrones of marble.

the pagans conceived of God much in the terms of their own life and experience.

When the monarchial idea developed,

When the monarchistic idea of government became spread out over the world,

and thrones were erected, God stood forth in the form of a king and ruler (H 226-27).

God became a king in human estimate;

But

but

throughout the Christian centuries,

with the home and its gentleness

since the establishment of the home as the unit of civilization,

and the son of the parent came the thought that God was a Father (H 227).

God has become a father,

An earthly home full of love for six days  
in the week

made it impossible for man on the  
seventh to think of God,

neglecting or passing by one-half his  
children through all eternity (H 227).

**Rivals of the home.** (H 228)

Over the dinner-table at the **club** they plan  
the industrial enterprise, develop the  
political method, and there find their  
amusement, rest and exercise (H 228-29).

A recent conversation developed the fact  
that two men, leaders in the world of  
finance, who had been intimate friends  
for twenty years,

had never crossed the threshold of the  
other's home.

so that in our petitions we address Him as  
"Our Father who art in Heaven," and  
allude to His solicitous care of His  
offspring in figures of speech "As a  
father pitieth his children," etc.

2:6.20 If love hovers over our homes  
six days in the week,

its beneficent influence makes it quite  
impossible for those who live in those  
homes to conceive of God on our rest  
day,

as any other than a father of love having  
for His children only thoughts of  
kindness, forbearance, patience, and  
mercy.

2:6.21 Home, it is true, has its **rivals**,  
its enemies.

There is jealousy, unfaithfulness, and  
divorce. Home has its competitors, such  
as society, clubs and other forms of  
artificial life and superficial living.  
Altogether too many men and women are  
today forsaking the home for the club.

They meet in the clubs,

transact their business in the **clubs**,

and sometimes,

though men and women know each other  
more or less intimately for years,

they never have met around their own  
firesides.

The principle of specializing is being applied to the home. It exists for the family, for eating and drinking and sleeping, and for them alone (H 229).

**Selfish use of the home.** (H 229)

The English householder carries this to the point of building a high brick wall around his garden.

An iron fence would protect his roses and geraniums, his vines and fruit trees, his rare plants and flowers, and the sweet perfume passing between the iron bars would bless each poor workman who passes by (H 229).

Hospitality has declined almost to the point of extinction.

Friendship in the house

is in danger of being a lost art (H 230).

Many a man and woman dwell in a palace to-day in misery and loneliness,

who might, in opening their home and sharing their art treasures with others, not simply diffuse happiness to the community, but find a deep joy and peace that they never have before known.

Home is becoming altogether too much of a place in which merely to sleep and eat—

sometimes.

2:6.22 Home, too, sometimes becomes only a place where selfish people live.

How many times we see the wealthy build high walls around their beautiful gardens

as if any harm would come from allowing

the common people who pass by that way to enjoy the perfume of their flowers and to feast their eyes upon the beauty of the landscape.

2:6.23 Hospitality is all but dead in some homes,

and friendship, old-fashioned happy associations,

are replaced by society with its round of teas and elaborate entertainments.

Men and women dwell in loneliness in palaces

that might be opened up to the joy of themselves and their neighbors.

	<p>Home is not going to contribute so much to human happiness if we have to enjoy it, as it were, in solitary confinement. We must not overlook the fact that man is a social creature and that he gets along best when he mingles freely with his fellows.</p>
<p>We need a revival of hospitality</p>	<p>2:6.24 There is need today for a return to the more simple life of the home.</p>
<p>and a return to the <b>fireside affection</b> (H 231).</p>	<p>We need more of that <b>fireside affection</b> and good cheer of the family circle.</p>
<p>No member of the family should rest until the home becomes the place of allure-ment, the bower of beauty, the ... Mecca to which all feet turn joyfully when the day's work is done (H 231-32).</p>	<p>Home should be the most attractive place on earth for every member of the family.</p>
	<p>Something is wrong when father forsakes it for the club, mother for society, and the children desert the family hearth for the fun and frolic of the passing jazz and entertainment of the hour.</p>
<p>For some reason the obligation of home-building rests lightly on some shoulders.</p>	<p>2:6.25 The obligation of home making rests lightly upon many modern men and women,</p>
<p>This is indicated by the bachelor apartments in great cities (H 232).</p>	<p>particularly upon the shoulders of some of our bachelors.</p>
	<p>They seem to overlook the fact that</p>
<p><b>Life is a trust</b> committed to men by their fellows. (H 233)</p>	<p>man is a <b>trustee</b> for the sacred stream of <b>life</b></p>
<p>For this man to refuse marriage,</p>	<p>and that when he shuns the task of home building,</p>
<p>and for this <u>woman</u> to refuse the rearing of children,</p>	<p>that when <u>he</u> shirks reproduction,</p>

## SOURCE OR PARALLEL

represents a form of selfishness beyond all compare. It is a crime against ten thousand noble men and women who were their forefathers,

and looked forward to them, expecting them to hand on to others their virtues, augmented by new forms of wisdom and knowledge (H 233).

**Divorce as an enemy of home.** (H 234)

After long study of the problem, some students have thought that to make divorces easy would solve the problem, but now that long time has passed by, it is certain that this plan has only increased the peril (H 235).

Recently, when a young couple appeared before a pastor for marriage, the man was so disturbed by the appearance of the groom that he called the bride aside and asked her if ... she had carefully considered the issues that were involved (H 235).

## II: HOW YOU CAN KEEP HAPPY

that he is, as it were, affronting his entire line of noble ancestors

who toiled and struggled that they might pass on this living heritage from generation to generation.

2:6.26 When we refuse to build a home and plant life therein, provided we are worthy to reproduce our kind, then we are enacting the ignoble role of biologic slackers.

## DANGERS TO THE HOME

2:6.27 Perhaps the greatest enemy of the modern home is divorce.

This is not the place to argue the question as to whether

divorce should be made easier

or more difficult and we do not wish to waste words on whether marriage should be made more difficult, but one thing we are certain of, it should be made more deliberate.

Young people should be made to stop and consider the obligations of the marriage relation before they are permitted to enter into it.



SOURCE OR PARALLEL

The issues of life and death hang upon the marriage tie, yet divorce has become so common that

it is a matter of a joke that

the Mormons drive their wives abreast and the Gentiles drive them tandem (H 235).

With a jaunty toss of the head, [a young woman about to be married] answered, “Oh, if I don’t like him, I can easily get a divorce.”

In Canada, the divorce is granted by the legislative body as well as judicial, and involves time, money, and many difficulties (H 235).

[See 2:6.6, above.]

[Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (2 Cor. 6:14)]

II: HOW YOU CAN KEEP HAPPY

2:6.28 Divorces are increasing rapidly in this country.

As someone has said,

“The Mormons of old drove their wives abreast, but the Gentiles are driving them tandem fashion.”

It is undoubtedly true that many young people enter into marriage lightly, feeling that

if they do not like it, they can easily get a divorce.

It is much harder to get a divorce in Canada,

and you cannot but recognize that it probably serves to restrain those who would hastily enter into this serious partnership.

2:6.29 One of the causes of domestic infelicity is the failure no doubt, of people being wise in their choice of life companions.

You know there is the Scriptural injunction,

“Be ye not unequally yoked together.”

We cannot expect a happy home to be the result of marriage between a man and woman who are too widely separated in their tastes, temperaments, and tendencies. No more than we can expect healthy, normal children to result from those unions which are in violation of all biologic laws and eugenic requirements.

2:6.30 Also we must not overlook the fact that

Here are a young man and woman of twenty who have common intellectual and social interests.... When **ten years** have passed by, lo!,

the first, who early achieved maturity, still loves the same things, while the other has reached the point where he hates the things he once loved and loves the things he once hated (H 236).

about every decade, just about every **ten years,**

our viewpoints, standards, and adaptation to life and its problems change more or less.

The objects and aims of life, the attitude of married people to each other and the world in general, change every ten or twelve years, and there is need of readjustment. There should be a periodic stock-taking and a re-arrangement of plans and activities in accordance with this ever-changing viewpoint of life and its obligations.

2:6.31 If we would enjoy a happy married life, we must recognize

Or, the husband may be a man of very common gifts and the wife may be a patrician in intellect. The peril is, that she will think herself superior ... But God gave her strong gifts for the purpose of strengthening the weakness of her lover, and once the **principle of service** is adopted, happiness will sing like a bird in the heart (H 236).

the **element of service** connected with these life partnerships.

Not only service, but sacrifice, if necessary.

2:6.32 The ideal of life on this planet is primarily one of service, and the whole thing is beautiful and sanctified if we are willing to make adjustments and adaptations that border on sacrifice. This may involve a cross, there may be a touch of sorrow in it, but there is a sublime sort of happiness that comes as the result of the ennoblement of character and the enrichment of one's soul, which is an unflinching reward for all such unselfish service.

Gone forever the time when woman is simply the homemaker. The number of those who have entered the schoolroom, the shop, the store, and office is legion. This is doubtless due in part to woman's increase in wisdom and knowledge ... (H 237).

2:6.33 True, the equality of education and more free thought has brought about the so-called new woman.

There is now taking place a reorganization, an evolution in woman's progress that is almost a revolution. Things are a bit upset and disjointed at the present time, but they are undoubtedly coming out all right. For a generation there may be more or less trouble as a result of woman's emancipation, but in the end she will find her place.

2:6.34 I am aware of the fact that

In theology, some conservatives still believe in women's inferiority.

the theologians have sometimes told us that woman should occupy a subordinate place.

They love to remind us that Paul said that

There is a tendency to fall back on Paul's doctrine—

“women must keep silence in the churches.”

“Let your women keep silent in the churches,”

At the time Paul wrote those words, he was preaching in a little village of Asia Minor, from whence come our Armenians. When the travellers of to-day go to that same village in Asia Minor where Paul was,

they find a little synagogue, just like that in which the apostle preached.

The women sit on one side of the room, the men sit on the other,

and in the middle of the room are green shutters to separate the two sexes.

When the American traveller addresses the audience, he speaks through an interpreter; and when the Armenian women do not understand, one woman turns around and in a loud whisper asks another woman what the speaker means. This throws the speaker off the line of his argument. Growing desperate, he exclaims: "You women here in Armenia are not educated as they are in our country.

You must keep silence in the churches, and when you go home ask your husbands, until the day arrives when you will be educated."

And this is precisely what happened to Paul. In talking in one of those little Armenian synagogues,

but I think it would be well if

we could go back to Armenia where Paul was preaching when he uttered this dictum,

and see how they conducted public worship in that country.

It was and is their custom to seat the men on one side of the church, and the women on the other,

with a partition of shutters between.

The women then, as now, were uneducated;

only the men had the advantages of the schools.

2:6.35 When Paul would preach to his audience

the men would listen on their side, and then on the other side

SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

the women did not understand, and whispered so loudly

one woman, not understanding what he said, would ask another woman,

and so a babble and confusion of voices was the result.

that he lost the thread of his thought.

This disconcerted the Apostle

as it no doubt would any modern speaker,

So he told them to keep silence in the churches until they were educated like the Jewish women, Miriam, and Mary with her hymn of song and praise.

and so he suggested that the women keep silent in the church,

getting what they could out of the discussion, and if there was something they did not understand, they could ask their husbands when they went home.

I presume Paul would be the last to tolerate

Later these theologians elevated Paul's little episode into the dignity of a theological system (H 239-40).

the taking of his suggestion and making of it a religious dogma<sup>15</sup>

to stop the free and legitimate expression of modern woman whose education now is, or easily may be, equal to that of man.

This whole thing takes on a different color when the circumstances of its utterance are fully understood.

2:6.36 How many times we see the selfish, miserable, and unhappy man or woman transformed, marvelously changed, by marriage. How often we see the unselfish devotion to home, with its compromises and adjustments, with its service and sacrifice, the nursing of the sick babe, the fostering of the children, the rearing and safeguarding of careless and exuberant youth—

well, the whole thing is so human, so beautiful, it affords such discipline, such training, such culture, that no one of all the modern melodies can so touch our hearts and inspire our minds and stir our innermost souls by the appeal to pleasant and uplifting memories—I say, of all songs none is so characteristically American, yes human, as that exquisite poem whose chorus expresses the sentiment of every real man or woman, “Be it ever so humble,

Overtaken by misfortune, poverty, and sickness, John Howard Payne went staggering down the streets of Paris toward the garret where he slept.... That night, shivering beside his table, the youth lighted his candle, and though the tears fell on the paper within like the rain upon the street without, his heart went bounding across the seas, for he knew that there was no place like home.... And so, ... he saw the “vision splendid” and exclaimed, “There no place like home,” and sang of hope and heaven (H 243).

there’s no place like home.”

## 7. A SETTLED PHILOSOPHY

2:7.1 One of the great luxuries of life is a settled philosophy.<sup>16</sup> Few persons realize how consistent and **co-ordinate thinking**<sup>17</sup> contributes to happiness. By a settled philosophy we mean a harmonious viewpoint of life and its problems—a balanced working program for this world and the next. By a settled philosophy we mean a practical reconciliation between the urge of instinct and the ethical convictions of civilization.

Our philosophy of living must embrace our scheme of existence—it must include everything affecting our lives—from our methods of earning a livelihood to our habits of life—our social connections, home life, and spiritual ideals.

2:7.2 It is by our philosophy that we sometimes contrive to reap happiness out of trouble. We use our reason so as to extract joy out of sorrow. We are thus sometimes enabled to discern latent happiness in the commonplace sorrows of life. We are oftentimes able to interpret suffering so as to gain comfort—to so understand the mission of sorrow as to foresee the harvest of correction and subsequent happiness as our reward for ceasing to do evil, while our suffering has taught us to do well. We are often taught obedience to the laws of God—and thereby gain happiness—through suffering.

## I: HEALTH (Payot 41)

Wisdom

consists in taking care of one's own self, in estimating rightly the value of pleasure and in keeping up with the state of grace which enables one to "live on the verge of joy" (P 59).

2:7.3 Wisdom

is essential to the possession of those things

which enable us to live, as it were on the verge of joy

while we dwell under the shadow of sorrow and adversity.

Happenings in the external world are in themselves neither cheerful nor sorrowful, just as outside of the human eyes that observes them, things are neither green nor red. It is in ourselves that they are colored by joy or sorrow (P 46-47).

2:7.4 It is in ourselves, in our own souls, that things are colored by joy or sorrow.

There is no color in the material world outside the eye that perceives it,

and so it is that the experience of life, our environment, stimulates in us the perception of joy or sorrow.

What we call happiness and unhappiness consists in the consciousness of our own reaction to the diverse experiences of our life.

#### HOW TO BE FREE AND HAPPY (Russell)

I think that if we are going to have a true morality, if we are going to have an outlook upon life which is going to make life richer and freer and happier,

2:7.5 Our outlook upon life has much to do with the joy of living.

it must not be a repressive outlook, it must not be an outlook based upon any kind of restrictions or prohibitions; it must be an outlook based upon the things that we love rather than those that we hate (R 23).

Our viewpoint should be based upon the things we love and not the things we hate.

No philosophy of happiness is going to be built entirely out of restrictions, prohibitions, and taboos.

It is the expansive, creative emotions that breed happiness. The undue repression of natural impulses only generates conflict and breeds sorrow.



XVI: SOCIAL HAPPINESS AND THE GAINS OF THE COMMON PEOPLE AS A JUSTIFICATION OF INDIVIDUAL HAPPINESS AND MORE (Hillis 457)

The **solidarity of society** (H 457)

[contd] NO man who loves his kind and whose heart is knitted in with the interests of his fellows can escape depression, so long as things are going ill with others, even though things go well for himself. On the other hand, so long as his fellows are making substantial gains in wisdom and **happiness**, the individual feels that he can bear up against every form of ill (H 457).

One of the wisest and most useful men that ever lived explained his tireless energy by his **belief that all things work together for good**,

2:7.6 Our attitude toward the so-called struggle for existence has a whole lot to do with our happiness.

2:7.7 Modern science has so linked the whole world together,

present-day **society** has become so unified and **solidified**,

that each of us is influenced by what befalls the other.

There is a community of **happiness**,

a bond of joy, that runs throughout nations, in fact, encircles the earth and holds all people within its embrace.

2:7.8 It is a great step in the development of one's philosophy to

reach that place described by the Apostle Paul where we can truly **believe that "All things work together for good."**

Such a sublime confidence, such a perfection of faith, constitute a real and abiding foundation for optimism.

and that God **overrules** all events to bring about the happiness of those who love Him (H 457-58).

The belief that **things are growing worse and worse**

cuts the nerve of **enterprise**, robs the reason of its accuracy, confuses the judgment, embarrasses the will (H 458).

For the patriot and teacher, the hero and the statesmen, **hope** is the **atmosphere** in which all golden ambitions fly (H 458).

There is consolation and comfort in a belief in

an **over-ruling**, over-riding Providence of some sort.

Some such idea is essential to a settled philosophy. We get happiness out of the concept of a universe regulated by law and guided in its ultimate destiny by the will and power of a Law Maker.

2:7.9 The belief that things are running haphazard, at loose ends,

the notion that **everything in this world is getting worse and worse**,

is the basis of pessimism, and pessimism of this sort is a real foe to happiness, it is an efficient joy-killer.

Pessimism is the dry rot of ambition, the mildew of courage;

it paralyzes initiative, and destroys **enterprise**.

2:7.10 A settled philosophy which contributes to real happiness unfailingly provides for the belief in the triumph of truth, the vindication of righteousness, and such a habit of thinking inspires confidence and generates faith.

**Hope** is essential to the **atmosphere** of progress.

Courage is the spirit of our advancement, material, spiritual, and intellectual.

## CHRISTIAN PHILOSOPHY

The **joy** and victory of **Christianity**. (H 459)

When other religions treat of the problems of pain they become pessimistic, morbid, and unhealthy. But Christianity so treats the problem of trouble as to furnish food for the intellect and joy for the heart (H 459).

That the **best** always **glimmers through the worst** is doubted both by bad men and good men (H 458).

Among those intellects representing genius of the first order, scholars have made room for the author of the drama of **Job** (H 460).

[Beareth all things, believeth all things, hopeth all things, endureth all things (1 Cor. 13:7).]

[Prove all things; hold fast that which is good (1 Thess. 5:21).]

2:7.11 **Christianity** is peculiar among religions in that it presents a philosophy which utilizes the sorrows of life as stepping stones to **joy**.

It teaches us how to regard many sorts of trouble as the ancestors of happiness,

telling us that

all the **best** **glimmers through** the fiery trials of that which seems to be **the worst**.

This is a religion that promises us happiness and eternal bliss as the reward of turmoil and strife.

2:7.12 **Job** was certainly one of our earlier philosophers

and he has sought to teach us how to

endure all things,

to hold fast that which is good,

to accept the mission of correction as concealed in trouble, to develop a philosophy that discerns happiness and joy as the final harvest of pain and suffering.

It seems to be the ideal of this ancient philosopher to make the best of whatever befalls us, to believe that all things do work together for good, and to seek to discern in the troubles of the hour a subsequent harvest of uplifted mind, purified character, and an exalted spirit.

2:7.13 We must not overlook the fact that

Patriots and reformers also have their depressed hours,

and have gone from darkness unto victory.

If Job represents the depression of intellect and reason, **Elijah** the prophet represents the tumultuous temperament of the **reformer** (H 461).

In a moment of nervous collapse and physical exhaustion, depression overtook the prophet.

His reforms seemed failures. He beheld his city as a bottomless sink of iniquity, whose depths must be endured but never sweetened.

In that hour, his whole soul revolted from a generation that was so besotted, and he **fled to the wilderness** to ask God to take away his life (H 462).

there come **moments of depression** in all men's lives.

**Elijah**, one of the great **reformers** of olden times, a man of tremendous personality,

as the result of his arduous labors,

suffered a nervous breakdown, grew depressed,

thought the whole world was going to the demnition bow-wows,

**fled to the wilderness** and sincerely wished for death

that he might escape from a world that looked so hopeless to his neurasthenic vision.

SOURCE OR PARALLEL

II: HOW YOU CAN KEEP HAPPY

Scholars have their depressed hours.  
It is a proverb that the scholar is at once  
the wisest and saddest of men. This  
proverb doubtless refers to that Solomon,

2:7.14 Solomon, the scholarly philo-  
sopher,

who finally came to suffer from  
exaltation of ego,

whose judgment of life is in the sentence,

exclaimed,

“vanity of vanities, all is vanity.”

“Vanity of vanities, all is vanity.”

While we may be attracted to Solomon  
because of

This man was at once a king and scholar;  
brilliant in intellect, gentle and generous  
at heart (H 463).

his wisdom,

we cannot be enamored of his  
philosophy.

But if we analyze his history, we find that  
he represents egotism.

He was a rank egotist.

Had men used printing-presses in those  
far-off days, the first letter to be  
exhausted in setting up Solomon’s copy  
would have been the capital letter “I” (H  
463-64).

He relegated all things to himself.

He sought for knowledge from every  
source, but he made himself the center of  
all.

But receiving everything and giving  
nothing,

He received much, but gave out little,

his life became a Dead Sea of selfishness  
and melancholy (H 464).

and thus inevitably he was doomed to  
drift into introspection, depression, and  
melancholy.

[S]ociety has

left behind its huts, its slave markets, its torture chambers, its cruel wars,

journeying on toward new sciences and industries, new arts and new liberty, with new morals (H 466).

[Mankind is on the march toward a new and unrevealed planetary destiny (99:1.1).]

I: HAPPINESS IN ITS RELATION TO PERSONAL GROWTH, SUCCESS, AND USEFULNESS (Hillis 5)

Isaiah and Virgil both foretold a Golden Age when joy should move like an advancing flood over the earth. If that Golden Age has not fully come, we can at least say that if all are not happy, all may be happy. Some people speak of the “good old times”;

they ought rather to say “the bad old times,” and the good new times (H 9-10).

2:7.15 Following the world-wide depression of the Dark Ages, there has been slow but sure advance in philosophy and social development.

We have

marched on from barbarism,

leaving behind one by one our caves, mud huts, slave marts, and torture chambers.

We are not yet fully civilized. Our philosophy of living is not yet fully developed but we have made progress.

We are on the way toward a manifest destiny, the full nature and purport of which has not been revealed to human understanding.

2:7.16 This is all bosh, pure fiction, about

the “good old days,” “the golden age” of the ancients, etc.

There were no such things.

The little history we have vouchsafed for our instruction informs us that these olden times were days of bitterness and sorrow, suffering and hardship. The rank and file of humanity had few of the essentials and still less of the luxuries of happiness. The world as it is organized today—modern society, the civilized nations—is in possession of practically all of the essentials of happiness and likewise enjoys many of the luxuries.

[The modern phrase, “back to nature,” is a delusion of ignorance, a belief in the reality of the onetime fictitious “golden age.” The only basis for the legend of the golden age is the historic fact of Dalamatia and Eden (68:1.7).]

This notion of “the golden age” is a figment of the imagination, pure legend.

There has been sure and certain progress on the part of the human family from these earlier periods of privation and suffering to the luxuries and comforts of today.

XVI: SOCIAL HAPPINESS AND THE GAINS OF THE COMMON PEOPLE AS A JUSTIFICATION OF INDIVIDUAL HAPPINESS AND MORE (Hillis 457)

To **escape oppression**

the toiler becomes informed.

Education is making the poor man’s muscle so powerful that despots cannot afford iron enough to reach around his wrist (H 472).

**Agitators** are always being succeeded by **educators** (H 473).

2:7.17 In the effort to **escape oppression,**

the human workers of past generations have sought for knowledge.

Education is the unfailing deliverer from tyranny.

**Agitation** always precedes **education.**

The more education a given generation can have, the less agitation it is likely to tolerate.

2:7.18 We must not overlook the fact that

Poverty was a spur, but it was a golden spur, and it was guided by hands of love as well as rigor (H 483).

poverty is often a spur to exertion;

that hardship is a flogging force that serves to drive us onward and upward.

2:7.19 In our philosophy of life, while we have a place for charity and philanthropy, while Christian ethics inculcate the teaching that it is incumbent upon the strong to protect the weak, while we accede to these impulses of tenderness and kindness, we should see to it that we bestow our charity with intelligence and with that discrimination that enables us to bless the present generation while we prevent the reproduction of defectives and degenerates so as to perpetuate on an increasing scale these problems of delinquency for the harassment of future generations.

2:7.20 We cannot close our eyes to the value of

[W]aiting gives patience and trust, that are permanent possessions of character; working gives only activity, which satisfies but for the moment (H 489).

patience and forbearance as an essential trait in human character,

as something desirable if not indispensable to human happiness.

Wait as well as work. (H 488)

We must learn to wait while we work

and come to know that old Mother Nature is sometimes deliberate in solving her problems and in perfecting her projects.



SOURCE OR PARALLEL

There is no hot-house method by which we can force growths or hasten the divine footsteps (H 489).

This is God's earth and His universe is moral. His hosts are marching on,

and though we ourselves may linger long in the desert, at last we ourselves ... shall encamp and hang out the signals of victory (H 492).

IV: THAT THERE ARE NO CIRCUMSTANCES NOR CONDITIONS PROHIBITIVE OF HAPPINESS: A STUDY OF SOULS HAVING THE NOTE OF DISTINCTION (Hillis 95)

The rather is it in man's power to lord it over all untoward events,

II: HOW YOU CAN KEEP HAPPY

We can not force the development of a race of mankind, as it were, in a social or moral hothouse;

but whatever our views of the relation of the past to the present, if we are conversant with the facts, we know that we live in an era of progress.

2:7.21 The hosts of good are marching on.

The hill may be steep and the summit far distant, the journey may be long, but we are on our way, and it contributes to our advancement if we can develop a settled philosophy that makes contact with the past of our race on the one hand, and with its future, with those things which are far ahead but which we believe are attainable, on the other hand. That is the mission of philosophy—to span the history of the race and to embrace its past, present, and future destiny.

2:7.22 Man is created in the Divine image

and he has power to triumph over all difficulties, to lord it over every human besetment.

since all things have been put under his feet (H 95).

Consciously or unconsciously every man journeys forward, carrying full power to rise **victorious** above all forms of misfortune and defeat (H 95).

In spirit,

man can be all-**victorious** over every sort of sorrow, disappointment, and oppression.

2:7.23 While it is true that some men may be born with more gray matter and others may come into the world with a more fortunate balance of their ductless gland system than their fellows, while heredity does have much to do with making it more or less difficult easily to attain a happy frame of mind; nevertheless, there is given each and every one of us that endowment of reason and judgment which will enable us to perfect such a settled philosophy of life as to ever live in an atmosphere above and beyond the turmoils and tribulations of our daily existence.

#### THE PURSUIT OF HAPPINESS

2:7.24 The **realms of tranquility** are open alike to one and all, though some of us may be handicapped in the readiness with which we may attain these spheres of bliss;

Inequalities of talent, and of physical good fortune, are apparent to every observer, but a close study of human nature seems to warrant the statement that in one respect **God is no respecter of persons**, in that He has clothed all men with full power to achieve victory over every emergency and misfortune.

but there are some things in which **God is no respecter of persons**

Indeed, if we search the pages of history, we shall discover that men of little talent and men of much talent,

and whether we are blessed with one talent or ten,

have alike learned how to rise into the realm of tranquillity (H 96).

Fortunately history fully justifies the confidence that the soul has plenary power over all circumstances and events (H 97).

Perhaps we may say that the brightest pages in our library are pages that were written by men

at a time when they were in prison, dwelling midst the uttermost of misfortune (H 98).

Socrates perfects his great argument for immortality in a jail in Athens.

Galileo achieves some of his greatest discoveries in a Roman dungeon.

whether we may with ease or with difficulty attain happiness,

nevertheless it is certainly and surely attainable by everyone.

2:7.25 The pursuit of happiness is open equally to us all, and we must not overlook the fact that much of the joy of living is found in its pursuit, in our effort to attain it, in playing the game of happy and joyous living.

2:7.26 We need to perfect a philosophy of living which will

enthroned the soul so as to reign over and above all the transient and trifling entanglements of life.

The spirit of man must assume the mastery of the immediate atmosphere of life-enjoyment, as well as to beckon us upward toward our manifest destiny in the great beyond.

2:7.27 We must not forget that

some of the greatest passages of human literature have been penned by men

who were incarcerated in prison cells.<sup>18</sup>

It was in an Athens jail that Socrates philosophized about immortality;

in a Roman dungeon that Galileo meditated upon science and natural law;

The “Pilgrim’s Progress” is the second book in English literature; it has been counted a miracle of genius: and it represents [Bunyan’s] twelve years in Bedford jail (H 98).

There, shut in by gloomy walls, his spirit

rose above, and soared beyond, the limits of his cell (H 98).

**Happiness despite invalidism.** (H 100)

Every town holds one gifted teacher or scholar or merchant,

who in the midst of his life work was overtaken by illness,

and it was during his twelve years’ sojourn in the Bedford prison that Bunyan wrote his “Pilgrim’s Progress.”

And all this only goes to show that

the spirit of man,

the human soul,

is able always to soar above clouds of depression.

2:7.28 The mind of man can function joyfully in an atmosphere of gloom; it can rise victoriously in the presence of defeat, and work courageously in the face of any and all difficulties and disappointments. The spirit that indwells man can triumph over all the frailties of human flesh.

2:7.29 One of the greatest tests that our philosophy can ever be put to is to

provide a formula for happiness in the presence of physical suffering and protracted ill-health.

I can think back to the experience of one of my patients who was confined to her bed helpless for eighteen long years before the end came, and yet I never saw her at any time when she was not joyous and happy.

In almost every town throughout the length and breadth of this land you will find one such soul,

someone who has been stopped in the prime of life;

but whose life is so serene and happy that he breathes good cheer and encouragement upon others

who are often depressed, even though they seem to be the special favorites of fortune (H 102).

Browning does not tell us who he means by the distinguished souls, but perhaps he thought of **Epictetus**.

a slave maimed in body, a beggar through poverty,

and dear unto the **immortals**" (H 102).

some ambitious person who has been cut down as it were on the very threshold of achievement,

and yet you will find them enduring suffering with patience;

facing their afflictions with fortitude, and in it all and through it all they bear their troubles with a resignation that would put to shame most of us

who are wont to whine and complain over the passing sorrows and transient disappointments of our daily life.

2:7.30 These cases of suffering are shining examples inspiring us to press on—to practice happiness in the presence of hardship—and to give forth joy even when we are compelled for a time to suffer.

They make us think of **Epictetus**,

the slave, who in spite of the limitations and handicaps of his meager career

became a philosopher—

yes, became one of the **immortals**.

Throughout a life of suffering and sorrow, in spite of it all, he seems to have been really and truly happy. Denied most of the essentials of happiness and all of its luxuries but one, that of a settled philosophy, this slave-philosopher with little beside his philosophy to aid him, achieved happiness, happiness that many a modern soul, blessed with well-nigh everything that could contribute to happiness, could but envy.

	2:7.31 It is one of the triumphs of philosophy that
<b>Victory over disappointed ambition.</b> (H 105)	we are often able to be happy in the presence of disappointed ambitions.
	With our hopes shattered, our plans thwarted, our longings disappointed, still philosophy is able to help us see through our difficulties, reason around our obstacles, and even attain happiness in the presence of our disappointments.
	2:7.32 Philosophy helps us to be reconciled as we must tarry between the goal of our ambition and the handicaps of the hour.
	And it is only philosophy that can
<b>Victory despite the loveless home.</b> (H 107)	comfort the soul that loves but is not loved in return.
<b>Victory over ingratitude.</b> (H 107)	It is only philosophy that can
<b>Ingratitude</b> can sour the <b>sweetest</b> disposition, twist what was straight, to a frank and trustful nature lend a touch of cynicism, doubt, and bitterness (H 108).	help us to keep <b>sweet</b> in the presence of <b>ingratitude</b> .
Mature minds often recover from the awful shock of finding that the <b>friend has played fast and loose with the holiest relations</b> , but youth is often permanently injured by one false friend (H 108).	If our <b>friends disappoint</b> us,
	we may suffer for a time but philosophy admonishes us to
But even ingratitude can be <b>forgiven</b> (H 109).	<b>forgive</b> and forget,
Ingratitude <b>embitters</b> (H 108).	lest we <b>embitter</b> our souls.

## SOLVING LIFE'S PROBLEMS

III: THAT INEQUALITIES OF HAPPINESS BY REASON OF TALENT ARE MORE SEEMING THAN REAL: WITH AN OUTLOOK UPON THE TRAGEDY OF THE TEN-TALENT MEN (Hillis 69)

[contd] One of the hard problems of life is the reconciliation of a right theory of happiness with the inequalities of talent.

God gives some men one talent, to others two talents; some have five talents, and a few have ten (H 69).

In studying the apparent inequalities of life,

we must make a full room for the **law of compensation** (H 71-72).

2:7.33 The inequalities of life—at least many of them—are hereditary, and we must learn, in the development of philosophy, how to adjust ourselves to the fact that

some men have one talent, others three, five, and so on up to ten talents;

and in viewing these apparent inequalities of life,

we must not overlook the **law of compensation**.

Neither should we accept all of these things as inevitable and unescapable.

2:7.34 The modern science of eugenics points the way out of many of these difficulties. We now know sufficient about the laws of heredity to **prevent the breeding of many of our weakest and most ignoble specimens of humanity**. We do not have to allow coming generations to consist in such large numbers of men who are so sorely handicapped by heredity that they are forced to go out and compete on an unequal footing with their more fortunate and favored fellows. The better we understand heredity, the less we are inclined to criticize the wisdom of the God of nature whose laws are behind these phenomena of inheritance.<sup>19</sup>

2:7.35 But as we think of the compensations that go so far toward making up for some things we must suffer by way of adversity and deprivation, we should abandon the idea that we must always wait for our compensations in another world for most things which we suffer in this life;

Moreover, if the law of compensation holds in the next world, it should hold in the life that now is (H 72).

there are compensations in this world as well as in the next.

2:7.36 And we should not overlook the fact that the great minds of the past and the present have had their day of sorrow.

There have always been periods of hardship and adversity in the lives of most of our

The sorrows of the great religious teachers. (H 74).

great leaders,

The bitter cup of the poet Dante. (H 80)

writers,

The tragedy of the artist. (H 86)

artists,

The sorrows of the great man as inventor. (H 83)

and inventors.

They all have had their ups and downs.

If history teaches anything, it tells us that those who are discontented with their task and temperament, and look with envious eyes upon another's talent, have made themselves sons of folly (H 88).

Instead of looking with longing eyes toward the careers of others,

But a far wiser course would it be for all young hearts to

it is well for each individual to

develop a philosophy that inspires him to

return to their humble task, contented, henceforth, to fulfil the duty that has been appointed (H 88).

perform with all his might that which his hands find to do.



2:7.37 There is real happiness in enthusiastic devotion to one's work, in contentment with one's situation, that is, if we have done our best to make it all we think it ought to be. We must not fail to do our best, and to this end we should be mindful of the old time exhortation to "stir up the gift" that is within us—make sure that we are employing all of our talents.

II: THAT HAPPINESS IS LATENT IN EVERY FORM OF TROUBLE AND SUFFERING (Hillis 39)

[contd] A SOUND philosophy of life must begin with the reconciliation of happiness and trouble... The world is God's college, life is for growth, all events are educational, and all work toward culture and refinement. It follows, then, that trouble and adversity are among the divinely chosen teachers (H 39).

2:7.38 It would seem that trouble and adversity are oft-times the teachers of Providence;

that sorrow and disappointment constitute a sort of Divine discipline.

It seems that short-sighted and wayward human nature requires some sort of a moral gymnasium in which it may exercise, may increase its strength and develop its higher powers. It seems we require something to prod us, to goad us, to stimulate action and reaction lest we become soft and weak and flabby, and fail to develop those sturdy qualities of moral manhood which are so necessary in the end to the enjoyment of the fullest happiness and satisfaction in living.

It would seem that

The bronze doors of old cathedrals are all of hammered handwork, and the character is hammered out on the anvil of adversity (H 40).

the noblest characters are pounded out by the hammer of suffering on the anvil of adversity.<sup>20</sup>

Optimists and Christians should stand for mental breadth, and not “make believe” and play there are no troubles. Not by philosophy can adversity be exorcised and sowed out of the universe.

One form of folly is to always drag the corpse into the banquet; another is to seek to overcome suffering by **denying its existence** (H 41).

[Yet man is born unto trouble, as the sparks fly upward (Job 5:7).]

**Universality of trouble.** (H 42)

[Compare: **Work with the soil is not a curse; rather is it the highest blessing to all who are thus permitted to enjoy the most human of all human activities (66:9.17).**]

2:7.39 And in this connection,

we must not over-theorize about our hardships and sufferings.

That is, we are not going to accomplish anything that will contribute to our happiness by closing our eyes to facts;

we are not going to promote joy by **denying the existence** of sorrow.

We are not going to increase happiness by refusing to recognize unhappiness. We might just as well be prepared to face the facts.

One ancient philosopher, you know, said that “Man is born to trouble as the sparks fly upward.”

We might as well brace ourselves and prepare to meet some of these things.

**Trouble** in varying degree is well nigh universal.

2:7.40 **Man is put in this world to earn his bread by the sweat of his face and that should be looked upon as a blessing, not a curse.**<sup>21</sup>

We at least can develop our philosophy to the point where we can turn many of these reputed curses into genuine blessings. That is the realm of philosophy—to help us rightly to interpret the problem of living.

2:7.41 In all these matters

[Nervous sufferers need to develop a real passion for truth, a master sentiment for facts (*Worry and Nervousness* 1923 566).]

let us develop a passion for the truth.

The sturdy mind and the brave heart will calmly face these facts, and, facing them, search out their hidden meanings ... (H 43).

Be willing to face the facts.

Be brave as we stand in the presence of bona fide problems of living. Let us face defeat squarely and stand up in the presence of sorrow manfully. Let us be enthusiastic players in the game of life, brave contenders, but withal and ever, good losers.

2:7.42 We must not forget

In general, the law is, the more mentality,

the biologic law that teaches us the higher we ascend in the scale of human life,

the more capacity for suffering (H 45-46).

the greater the capacity for pain, suffering, and sorrow.

The possibility of joy ever implies the probability of sorrow. The capacity for health carries with it the likelihood of disease. The potential of happiness always implies the possibility of unhappiness. As we ascend in the scale of development, the greater our capacity for sentiment and sympathy, it inevitably follows that there exists an increased possibility of sorrow and an equal capacity for suffering and unhappiness.

To avoid suffering is to avoid culture. (H 48)

2:7.43 If it were possible for us always to avoid suffering we would avoid much of our culture,

be deprived of much of our education and training that is worth while, and would be denied that strength of character that makes man big and broad and noble.

We should not overlook the fact that

**Luxury a handicap.** (H 57)

too much **luxury is a great handicap** in our efforts to acquire joy and to experience happiness.

It is literally true that sometimes the midnight of sorrow precedes the dawn of the day of our most sublime joy, and that hardship and adversity constitute the gateway to the realms of bliss and happiness.

#### A SETTLED PHILOSOPHY

2:7.44 Perhaps the most important thing about a philosophy of living is not that it should necessarily be correct and true, but that it should be *settled*. Another is that it should be consistent and reasonable—that is, reasonable to the mind of the one who entertains it.

2:7.45 Our philosophy of living needs to be consistent and logical with reference to health and disease. We must know that our physical well-being is a matter of sowing and reaping as regards health and disease. We must understand the interrelationship of the laws of heredity, the practice of personal hygiene and the principles of community health and sanitation. We must know that health is Nature working in the body under conditions of obedience, and that disease represents the same natural forces functioning under abnormal and unfavorable conditions. Health is not a matter which represents the Divine smile, and disease the result of the machinations of evil spirits.

2:7.46 Our philosophy must be consistent in our own minds with reference to Providence and progress.<sup>22</sup> We have to settle in our minds whether we believe there has been orderly progression of affairs on our planet, or whether the great affairs of history, the cataclysmic upheavals of Nature, are simply arbitrary decrees of providence, temperamental manifestations on the part of the forces in control of this planet. We are not going to be happy until our philosophy determines for us whether we are living in a world of law and order, or that we dwell in a universe of chance and confusion.

2:7.47 Our philosophy determines to what degree we are going to be superstitious, the victims of hoodoos, fears, and other sorts of dreads. Our philosophy determines to what extent we are going to worry over the petty affairs of life, and it helps us in this business of determining between essentials and non-essentials. It has a lot to do with the amount of stress and strain we are going to bear as we go through life.

2:7.48 Our philosophy determines how we are going to adjust the great problems of life, how we are going to compromise or otherwise settle the confliction between science and religion. We ultimately, in our philosophy, settle our views as to the origin of the human race, and we work out a consistent belief which is satisfactory to us and which, to our own minds, accounts for the facts and phenomena of Nature on the one hand, and spiritual agencies and the moral ideals of the human race, on the other. And let me repeat that it is not necessary that we solve these problems in a final sense in order to formulate a settled philosophy.

2:7.49 One's philosophy is all the while subject to revision, it is undergoing constant change, gradual growth. It is only necessary that it be consistent and in working order today. New light, advanced knowledge, more education, will all necessarily bring about a revision of our philosophy tomorrow or the next day; but we get happiness out of it if it is consistent, settled, and in working condition today; and so the real purpose of living, the interrelationship of our great emotions having to do with **work, play, religion, and sex,** are all part and parcel of our philosophy of life.

[See 1:7.34, 4:4.2.]

2:7.50 I think most folks in developing a philosophy are forced to take into consideration the dual nature of man in his present stage of development. There seems to be existent in the human mind, two natures—just as much as if they had had a separate hereditary origin. One nature is animalistic, instinctive, and consists largely of natural impulses and innate biologic urges. The other side of our nature seems to be quite separate and apart from this animal and instinctive tendency; it is spiritual, moral, idealistic, intellectual, to say the least, and seems so high above the animal as to impress one with the possibility of its separate origin, or to lead to the belief, as it has in many peoples throughout the ages, of its being a supernatural endowment, a gift of the gods.

2:7.51 This dual nature of man leads to inevitable conflict, interminable warring,<sup>23</sup> and represents one of the great spheres of human experience where a settled philosophy is required in order to bring about peace, adjustment, and happiness.

It is in our philosophy that we make the necessary compromises between conscience and the conventions of civilization on the one hand, and the biologic urges and animal propensities on the other. It is in the realm of philosophy that we must bring about some degree of peace between these warring elements of human nature and in this sphere perhaps as in no other, a settled, consistent philosophy contributes so largely to human happiness.

#### PHILOSOPHY AND EMOTIONS

2:7.52 We must not overlook the fact that when our emotions fail of normal elimination, when we fail to enjoy natural and average self-expression, that sooner or later this sort of emotional overload or unnatural suppression jeopardizes the balance and equilibrium of the nervous system and brings on some form of "nervousness." Our philosophy helps us to lead a more harmonious life and to properly apportion our activities so that we get a sort of balanced experience out of our **work, play, religion, and social life**. Our philosophy not only directly helps us in our emotional elimination, but indirectly assists us in living a symmetrical emotional life, so that we do not indulge one emotion at the expense of another.

2:7.53 Good judgment helps us to balance our life between our activities of **work** and **play**. Our philosophy helps us in making adjustments in our life as regards **religion** and **sex**. Our social activities are thus kept under the control of reason and so we avoid the extremes of conduct that would be dictated on the one hand by an unenlightened conscience and on the other by a purely instinctive urge.

2:7.54 Instinct and emotion dominate the realm of our sex life in a general way, while conscience and our higher ideals dominate in our religious and ethical life; and it is in these two realms that we encounter those conflicts which are so largely responsible for nervous breakdowns and other sorts of human miseries; and so it is here that our philosophy of life must come in to help us in making those necessary compromises and adjustments which will enable us to be healthy on the one hand and happy on the other.

2:7.55 Our philosophy points out the way in which we may order our lives so as to enjoy health without being wicked; while at the same time we can enjoy our religion and lead normal, conscientious lives without getting sick.

2:7.56 Philosophy helps us in ordering and organizing our lives with reference to the great problems of existence. Government, home, society, occupation, industry, politics, prohibition, and war—all these things that touch individual races and nations from time to time so vitally, that have so much to do with human health, happiness, efficiency, and liberty—

[Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems (100:4.3).]

philosophy is the personal opinion, the individual reaction, the golden thread that runs through them all and binds them together in a symmetrical whole, and in the end determines our conclusions, formulates our opinions, and crystallizes our decisions. Philosophy is the sum total of all these things as they are added up in the human soul.



[Compare: Metaphysics, but more certainly revelation, affords a common **meeting ground** for the discoveries of both science and religion and makes possible the human attempt logically to correlate these separate but interdependent domains of thought into a well-balanced philosophy of scientific stability and religious certainty (103:7.9).]

[See 1:7.47.]

2:7.57 Philosophy is the **meeting ground** for the urges of the body and the aspirations of the soul.

Philosophy represents the working union between the instincts of the body and the inspiration of the spirit.

Science represents what we know, religion what we feel, but philosophy is the domain of our deliberate thought and our **coördinate thinking**, and it represents for the time being our composite decision. What we feel must not be confused with what we know.

2:7.58 Our philosophy determines to what extent we will indulge in luxury on the one hand and practice self-denial and curb our natural appetites and propensities on the other. Philosophy determines how we will coordinate our philanthropic ministrations that represent the milk of human kindness in the presence of suffering on the part of the individual who may be defective and degenerate, with the demands of race hygiene or eugenics, which summon us to so bestow our charity as to uplift permanently the species, to work for the improvement of generations as yet unborn.

2:7.59 Indeed the domain of philosophy is vast and far-flung. In fact, our philosophy does not stop until it has created a consistent and satisfactory interpretation of the universe at large.

The philosopher does not stop in his efforts to coördinate and harmonize affairs merely as they pertain to this planet, but in his speculative imagination he allows his mind to range the universe and doesn't hesitate to create his skeleton of belief, and outline of procedure, which helps him to form some sort of consistent idea as to the eternal purpose of Divine power in the control of an Infinite universe, functioning in accordance with eternal law, as its orderly processions of worlds swarm and whirl through limitless space.

2:7.60 The poet has expressed this view beautifully in the Psalm of Life.

A PSALM OF LIFE (Morris&Adams  
146)

TELL me not, in mournful numbers,  
Life is but an empty dream!—  
For the soul is dead that slumbers,  
And things are not what they seem.

Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each to-morrow  
Finds us farther than to-day.

Art is long, and Time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave.

In the world's broad field of battle,  
In the bivouac of Life,  
Be not like dumb, driven cattle!  
Be a hero in the strife!

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Tell me not, in mournful numbers,  
Life is but an empty dream!—  
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Funeral marches to the grave.

In the world's broad field of battle,  
In the bivouac of Life,  
Be not like dumb, driven cattle!  
Be a hero in the strife!

Trust no Future, howe'er pleasant!  
 Let the dead Past bury its dead!  
 Act,—act in the living Present!  
 Heart within, and God o'erhead!

Trust no Future, howe'er pleasant!  
 Let the dead Past bury its dead!  
 Act,—act in the living Present!  
 Heart within, and God o'erhead!

Lives of great men all remind us  
 We can make our lives sublime,  
 And, departing, leave behind us  
 Footprints on the sands of time;

Lives of great men all remind us  
 We can make our lives sublime,  
 And, departing, leave behind us  
 Footprints on the sands of time;

Footprints, that perhaps another,  
 Sailing o'er life's solemn main,  
 A forlorn and shipwrecked brother,  
 Seeing, shall take heart again.

Footprints, that perhaps another,  
 Sailing o'er life's solemn main,  
 A forlorn and shipwrecked brother,  
 Seeing, shall take heart again.

Let us, then, be up and doing,  
 With a heart for any fate;  
 Still achieving, still pursuing,  
 Learn to labor and to wait.

Let us, then, be up and doing,  
 With a heart for any fate;  
 Still achieving, still pursuing,  
 Learn to labor and to wait.

*Henry Wadsworth Longfellow.*

—Henry Wadsworth Longfellow.

1. See "Social Rivalry" (pp. 52-55), in William S. Sadler, M.D., F.A.C.S., *Americanitis—Blood Pressure and Nerves* [1925].

2. With talk about the "blessedness of drudgery" I have scant patience. It is sheer cant. Drudgery is and must always be hateful; and were it not essential to the life of the whole community, the imposition of drudgery on any man would be an outrage (Arthur Porritt, *The Strategy of Life: A Book for Boys and Young Men* [1920].)

3. Sadler wrote of the hurry habit, in *The Physiology of Faith and Fear* (1912):

We know of people who have the hurry habit so thoroughly established in their character that they ... go through all sorts of uncalled-for and unnecessary exertion simply because they have got such a terrible day's work to do ... (395).

4. *Compare*: It is better to bequeath [one's fortune] to some institution but this is sometimes a mistake, for it is very seldom that money thus left is used in the way chosen by the benefactor. Almost always such fortunes go to charity purposes. Charity is, however, often demoralizing and it encourages laziness and parasitism (Payot 187).

5. *Compare*: Jesus blessed the poor because they were usually sincere and pious; he condemned the rich because they were usually wanton and irreligious. He would equally condemn the irreligious pauper and commend the consecrated and worshipful man of wealth (196:2.8).

6. “. . . I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations” (132:5.1).

“2. . . . While the discoverer should not be denied all reward for efforts of discovery, neither should he selfishly presume to lay claim to all of the advantages and blessings to be derived from the uncovering of nature’s hoarded resources (132:5.16).

7. The Kellogg-Briand Pact was an agreement to outlaw war signed on August 27, 1928.

8. William James has pointed out that there is a “moral equivalent for war,” and that the energy of this instinct may be used to reinforce other impulses and help overcome obstacles of all sorts. A good deal of the business man’s zest, the engineer’s determination, and the reformer’s zeal spring from the fight-instinct used in the right way (Josephine A. Jackson, M.D. and Helen M. Salisbury, *Outwitting Our Nerves* [1921], 49).

9. There is also an element of rivalry in humor (A:3.28).

Rivalry is best illustrated by the playful fighting of young animals and by the lively and spirited contests between human beings in connection with our games and numerous out-door sports (A:2.23).

10. Sleep is an antidote for work but not for worry (*The Physiology of Faith and Fear*, 223).

11. This material is also expressed, in almost the same words, in *Personality and Health* (1924).

12. When they did not climb the heights to view the distant landscape, they strolled through the countryside and studied nature in her various moods in accordance with the seasons (123:5.14).

During Ganid's convalescence of three weeks Jesus told him many interesting things about nature and her various moods (133:7.4).

13. The *See America First* magazine was first published in July, 1907.

14. Society itself is the aggregated structure of family units (84:0.2).

15. *Compare*: Paul little dreamed that his well-intentioned letters to his converts would someday be regarded by still later Christians as the “word of God” (98.7.9).

16. It is a great thing in this effort to reduce modern high tension to have a settled philosophy of life, to have a practical working plan for each day’s living (*Americanitis* [1925], 68).

17. Philosophy (co-ordinate comprehension) is founded on the inherent (spirit of wisdom) assumption that wisdom is valid, that the material universe can be co-ordinated with the spiritual (103:9.8).

18. The section on p. 99 is called Prisoners of hope. This term appears twice in the UB:

They truly and divinely love you; they are the prisoners of spirit hope confined within the minds of men (107:6.2)

The Monitors are the **prisoners of undying hope**, the founts of everlasting progression (108:6.7).

19. *Compare:* As a matter of fact heredity is God's automatic device for seeing to it that bad men cannot seriously or long entail their errors upon their descendants. Essentially, therefore, the law of heredity represents unspeakable mercy guaranteeing the happiness and health of the race, expelling weak and sinful taints in blood and brain, while compounding untold virtue for generations (H 51-52).

20. The universe of your origin is being forged out between the **anvil of justice and the hammer of suffering**; but those who wield the hammer are the children of mercy, the spirit offspring of the Infinite Spirit (9:1.8).

The Creators are possessed of full power to make Urantia a veritable paradise, but such an Eden would not contribute to the development of those strong, noble, and experienced characters which the Gods are so surely forging out on your world between the **anvils of necessity and the hammers of anguish** (23:2.12).

6. *The college of revealed religion.* This body was slow in functioning. Urantia civilization was literally forged out between the **anvil of necessity and the hammers of fear** (66:5.13).

21. See also 1:2.31.

22. *Compare:* Can you not advance in your concept of God's dealing with man to that level where you recognize that the watchword of the universe is **progress?** Through long ages the human race has struggled to reach its present position. Throughout all these millenniums **Providence** has been working out the plan of progressive evolution. The two thoughts are not opposed in practice, only in man's mistaken concepts. Divine **providence** is never arrayed in opposition to true human **progress**, either temporal or spiritual (4:1.2).

23. *Compare:* "Much of my difficulty was due to the unending conflict between the two natures of my subject: the urge of ambition opposed by animal indolence; the ideals of a superior people crossed by the instincts of an inferior race; the high purposes of a great mind antagonized by the urge of a primitive inheritance; . . ." (111:7.5).