

Part I — The Essentials of Happiness

from *How You Can Keep Happy* (1926)

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

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Sources for Part I, in the order in which they first appear

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

- (11) Hugo **Black**, *Happiness* (Chicago: Fleming H. Revell Company, 1911)
- (12) William S. Sadler, M.D., **"Do People Get on Your Nerves?"**, in *The American Magazine*, October 1925, pp. 24-25, 156, 158, 160
- (13) William S. Sadler, M.D., F.A.C.S., ***Worry and Nervousness***. *Or, The Science of Self-Mastery, New and Revised* (Chicago: A. C. McClurg & Co, 1923 ed.)
- (14) Isaac K. **Funk**, D.D., LL.D., *The Psychic Riddle* (New York: Funk & Wagnalls Co., 1907)
- (15) Josephine A. **Jackson**, M.D. and Helen **Salisbury**, *Outwitting Our Nerves: A Primer of Psychotherapy* (New York: The Century Co., 1921)
- (16) Dr. Wm. S. Sadler, **"The Elements of Pep,"** in *Manufacturers News*, Chicago, December 27, 1924, pp. 1, 6-9. (Originally delivered as an address before the Executives' Club of Chicago, on Nov. 21, 1924.)

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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I: THE ESSENTIALS OF HAPPINESS

1:0.1 HAPPINESS is largely a question of internal climate¹—emotional control. Happiness does not consist in the abundance of things possessed² and is not altogether determined by the nature of our environment. Human beings are dominated by certain inherent and acquired emotions and it is their reaction to these feelings and emotions that determines for the time being their happiness, and, in the end, by frequent repetitions, their character.

1:0.2 Happiness, then, depends primarily on how you feel, and secondarily on what you think about your feelings, how you react to your emotions. Happiness is the joy of living and it is largely determined by the manner in which we foster emotions and sentiments which are contributory to joy, while we suppress or control those feelings and emotions which are productive of sorrow and grief.

IV: SAFETY-VALVES FOR PEP—EMOTIONAL ELIMINATION (*Personality and Health* 96)

[O]ur feelings, when they develop in the presence of some unusual situation, and when this whole experience is accompanied by changes in the blood pressure in some of the internal organs—well, then we have an emotion: (*P&H* 96-97)

1:0.3 Our more profound emotions are the feelings which embrace our consciousness in the presence of some unusual situation, and this psychic state is usually accompanied by more or less change of the circulation in some of our internal organs.

We should also clearly understand that the ductless gland system of the body has a great deal to do, in a chemical way, with the instigation and regulation of our more complex emotional experiences.

[*Compare*: We do not mean to infer that the victim of nerves is a helpless automaton, drifting without power down the stream of life (*Worry and Nervousness* 1923 520).]

1:0.4 But man is not altogether a helpless bark adrift on the seas of time;

while we are more or less creatures of instinct, nevertheless, there is a certain domain in which human beings do exercise the power of choice.

1:0.5 There is a realm of human experience in which the individual has the power of decision. There is a domain of self-control, and while it varies in different individuals, it is nevertheless a fact that

[Man is most truly the architect of his own eternal destiny (103:5.10).]

man is, within certain limits, the architect of his own destiny.

There is in human experience a field for the exercise of self-control and the degree to which this control is exercised largely determines, in the end, our degree of happiness and joy.

1:0.6 Now, while it is true that happiness is largely a question of “emotional control,” there are external conditions which, as well, contribute to the joy of living. There are conditions entirely outside ourselves—things having to do with our psychic pleasures, material satisfaction, and physical health—which also are intimately associated with the problems of happiness and sorrow.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

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

DISCIPLINE OR SELF-CONTROL: There is constantly surging through the human soul a flood of conflicting impulses, feelings, and emotions.

The average undisciplined mind lives in the presence of a veritable maelstrom of warring instincts,

made up of primitive emotions and the demands of modern life and conventionalities.

One of the problems of living in the midst of our present-day civilization is to determine how we can organize, coördinate, and associate our experiences

so as to weave them all into a harmonious pattern of peace and happiness (*TAM* 66).

CONCLUSION (*Payot* 391)

VITAL IDEAS (*Payot* 408)

According to the Paris *Journal des Débats*, “in Paris, before the war,

the number of hypnotists, clairvoyants, men and women diviners, chiromancists, magnetizers, occultists, graphologists, card-readers, etc., was estimated at 34,607” (P 412-13).

1:0.7 There is constantly surging through the soul a flood of conflicting impulses, feelings, and emotions.

The average undisciplined mind lives in the presence of a veritable maelstrom of warring instincts,

primitive emotions, and modern conventionalities.

One of the problems of living in the midst of present-day civilization is to determine how we can organize, co-ordinate, and associate our experiences

so as to weave them all into a harmonious pattern of peace and happiness.

1:0.8 In any large city,

that vast army of diviners, magnetizers, clairvoyants, card readers, mind readers, fortune tellers and spiritualistic mediums,

testifies not only to the persistent superstition and ignorance of mankind, but also eloquently proclaims the insatiable quest for happiness and joy.

HOW TO BE FREE AND HAPPY

(Russell)

Anything which fills people's minds

makes them happy (R 15).

L: THE HABIT OF HAPPINESS

(Marden 634)

What we call happiness is the harvest from our life sowing, our habitual thought-sowing, deed-doing (M 637).

Somehow some people have an entirely wrong idea of what real happiness is. They seem to think it can be bought, can be had by influence, that it can be purchased by money; that if they have money they can get that wonderful, mysterious thing which they call happiness (M 637).

1:0.9 Anything which fills the human mind to overflowing,

whether it be ambition, constructiveness, imagination, or religion—I say, anything that really fills and intrigues the mind,

makes for happiness.

We enjoy more or less happiness whilst we are enthusiastically engaged in the pursuit of those things which we believe, even though partially in error, are essential to our happiness.

1:0.10 Did you know that happiness is a harvest you reap from the seed-sowing of your daily living?

You are entitled to a bountiful crop of joy if you sow the right seed. Look over the seeds of happiness and see if you are planting and cultivating those habits and practices which ripen into health and happiness.

1:0.11 You see, happiness is not some sort of thing you can buy,

invent, or get for a Christmas present.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

[*Note:* This sounds like Lena Sadler.]

It is like a loaf of bread or an exquisite cake, it is made, it consists of compounding numerous ingredients and then subjecting the compounds to certain essential conditions, to cook it properly. You can't go to the bake shop and buy your happiness. You can't inherit money, join a church, get married, or do any other concrete thing and get happiness. You must mix it up and cook it in the oven of your own trials and experiences.

The married man quickly learns that his domestic happiness depends upon what he himself contributes to the partnership, that he can not take out a great deal without putting a great deal in, for selfishness always reaps a mean, despicable harvest (M 635).

You are going to get out of that oven of personal experience just what you put in,

tempered by the skill with which you have managed the baking, the care with which you have supplied all the "little things" which go so far toward spoiling or making the "cake" and which go so far toward "making" or "breaking" human happiness.

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

I have found the essentials of a normal happy life to consist pretty much of the following six things:

1. Good health
2. Congenial work³
3. Discipline or self-control
4. Human companionship

1:0.12 I have elected to discuss the essentials of happiness under the following seven heads:

- 1:0.13 1. Good health—a sound body.
- 1:0.14 2. Congenial work—agreeable employment.
- 1:0.15 3. Self-control—common sense discipline.
- 1:0.16 4. Human companionship—pleasant associations.

5. Reasonable leisure
6. Religion or spiritual philosophy
(*TAM* 37).

1:0.17 5. Ambition—personality-pride.

1:0.18 6. Courage—self-confidence.

[*Note:* Now included in Part II—The Luxuries of Happiness.]

1:0.19 7. Religion—faith and hope.

1. GOOD HEALTH—A SOUND BODY

1:1.1 It is a foregone conclusion that health is essential to happiness, though we must admit that

Of course, every now and then we doctors run across some courageous souls who, in spite of sickness and suffering,

every now and then we run across those courageous souls who, even in the midst of sickness and suffering,

are full of cheer (*TAM* 37).

maintain that evenness of temperament and tranquility of soul

that compel our admiration and foster our esteem for these extraordinary persons who are thus able so successfully to rise above the infirmities of the flesh.

1:1.2 But when all is said and done, we are in the best position to enjoy happiness if we have average good health. While heredity, our ductless gland system, and our constitutional vitality—while all these things we receive from our ancestors have much to do with health, much more than we commonly suppose; nevertheless, our own habits of living, the manner in which we conform to the requirements of modern sanitation and comply with the demands of the laws of hygienic living—I say, our *personal behavior* has much to do with determining the degree of health we may enjoy.

1:1.3 Space will not permit us thoroughly to discuss health and hygiene in this connection. These topics we have fully considered in other volumes,* [*The Science of Living, A. C. McClurg & Co., Chicago. The Essentials of Healthful Living, Macmillan & Co., New York.] but in passing, the reader's attention should be called to the fact that our habits of eating and dressing, working and sleeping, resting and playing, are all factors which must be considered in connection with health. The physical body must have reasonable exercise if it is to be maintained in good condition.

1:1.4 We must learn how to take care of our vital organs: the lungs, heart, liver, stomach, and kidneys. If we are going to share in the blessings of the increase in the average length of life, we must do our part in obeying the laws of hygienic living which have made this increase possible; as well as avail ourselves of the advantages of improved sanitation and public health measures which have also contributed their share to increasing the span of human life.

1:1.5 We can't expect to enjoy good health if our blood pressure is dangerously high, producing a tense, uneasy feeling on the one hand, and predisposing us to the danger of grave physical catastrophe on the other. Neither are we going to enjoy life at its best if

[We know that low blood pressure

is often, at least partially, to blame for that good-for-nothing, tired-out feeling that accompanies nervous exhaustion, brain fag and neurasthenia. (William S. Sadler, M.D., F.A.C.S., *Americanitis* [1925], p. 81.)

our blood pressure is too much below normal,

giving us that tired out, good-for-nothing feeling which is so characteristic of brain fag and nervous exhaustion.

We must see to it that we have a good blood stream, that our food is properly assimilated; that our heart is in good condition, and that our blood pressure is fairly normal, if we are going to lay the foundation for a happy and joyful life.

1:1.6 We can't expect to enjoy life at its fullest if we are suffering from digestive disorders. Happiness does not go well with "biliousness" and whether our trouble is wrong dietetic practices, ulcers of the stomach, chronic appendicitis, gall-stones, or nervous indigestion, we are forced to seek relief from these conditions before we can become candidates for admission to the realms of true joy and happiness.

1:1.7 It is positively sinful the way some people choose to remain in ignorance about matters of diet, food values, balanced bills of fare, over-eating, lack of vitamins, etc. With all of this information so easily available at the present time, there is no excuse for the average person remaining in such ignorance as to harm himself in these matters of nutrition so as to interfere with the health and thus detract from the higher enjoyment of life.

XXXIV: BATHING IN THE PREVENTION OF DISEASE (*The Essentials of Healthful Living* 273)

HYGIENIC BATHING (*The Essentials of Healthful Living* 274)

The bath is still more refreshing and exhilarating to man. "Cleanliness is next to godliness" (*EHL* 275).

1:1.8 We have long heard that

cleanliness is next to godliness,

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

XLII: FILTH DISEASES AND FLIES
(*The Essentials of Healthful Living* 356)

TYPHOID FEVER (*The Essentials of Healthful Living*
358)

DYSENTERY (*The Essentials of Healthful Living* 361)

XXXIV: BATHING IN THE PRE-
VENTION OF DISEASE (*The Essentials of*
Healthful Living 273)

HYGIENIC BATHING (*The Essentials of Healthful*
Living 274)

II: TRIUMPHS AND FAILURES OF
PREVENTIVE MEDICINE (*The*
Essentials of Healthful Living 11)

THE HEALTH STRUGGLE OF THE FUTURE
(*The Essentials of Healthful Living* 17)

[contd] The future health propaganda,
while perhaps not dealing any less with
sanitary science and public health measures
than in the past, must pay more attention
to personal hygiene (EHL 17).

yet some people have not yet awakened to
the fact that flies are carriers of the filth
diseases,

such as typhoid fever,

dysentery, etc.

Not everyone avails himself of the full
health benefits to be derived from regular
hygienic bathing.

1:1.9 Health is the very foundation of
happiness,

and the great need of the hour is more
attention to the domain of personal
hygiene.

Public health has made greater advances
as compared with personal hygiene.

SOURCE OR PARALLEL

Personal hygiene is the keynote to the health teaching of the coming generation, and all our past achievements will not serve to stay the tide of increasing disease or to bring about an improvement in the death rate from these "habit disorders," until we, as a nation, have passed through the experience and enjoy the benefits of a real hygienic revival (EHL 17).

LIII: SUNLIGHT AND PURE AIR (*The Essentials of Healthful Living* 457)

DUST DANGERS (*The Essentials of Healthful Living* 464)

POISONOUS GASES AND ODORS (*The Essentials of Healthful Living* 461)

[contd] Sewer gas, once a hygienic bugaboo, is now not seriously regarded by sanitarians (EHL 461).

[Compare: Cellars should be kept clear of decaying vegetables, wood, wet coal and other moldy materials (EHL 455).]

I: HOW YOU CAN KEEP HAPPY

The American people stand in need of a real hygienic revival.

1:1.10 We are not all fully awakened yet as to the dangers of dust.

We fail to appreciate that ordinary dust is sometimes the airship of mischievous microbes.

While we are not afraid of sewer gas and decaying vegetables to the extent we were in former generations,

nevertheless we should see to it that our premises are kept clean and sanitary.

HEALTH AND EMOTIONS

1:1.11 Our health is, of course, tremendously influenced by the mental state, as will be more and more discovered as we proceed with our study, so that the mind is not only a direct factor in human happiness, but an indirect one, in that it comes to influence the health to such an extent that it may thus indirectly affect our happiness through its effect upon the physical well-being.

1:1.12 Again, we must recognize that

[THE PHYSICAL BASIS OF THOUGHT (*The Physiology of Faith and Fear* [1912], p. xxi)]

all our feelings and emotions rest upon a firm physical basis.

Aside from any beliefs we may entertain regarding the possibility of

[[T]hese spiritual levels are attainable by any being who has been indwelt by a Mystery Monitor ... (5:1.9), *et al.*]

man being indwelt by some spiritual monitor—

I say, aside from these religious or philosophical beliefs,

[*Note:* See IV: PSYCHOLOGY—HOW WE THINK (*The Physiology of Faith and Fear* [1912], p. 35).]

modern physiologists and psychologists tell us that our thoughts and feelings, our emotions and sentiments, are built up out of the cumulative impressions or sensations which pass into the brain over the nerves and through the special senses of the physical body;

and it behooves us therefore to keep this physical mechanism in the best possible condition, in the most efficient working order, to the end that our incoming sensations may be of a high and healthy sort.

1:1.13 We cannot expect to construct healthy feelings, high ambitions, and noble emotions out of unhealthy sensations and unwholesome physical impressions. The physical body is the mechanism for receiving and transmitting the ancestors of our thoughts and sentiments, and it is our highest duty to keep this transmitting mechanism in the best possible physical condition.

SOURCE OR PARALLEL

[8. Hunger is the emotion connected with the *instinct of nutrition* (A:1.46).]

[There are few human instincts or emotions that we enjoy more heartily or frequently than the appeasing of the strong, normal appetite for food (A:1.47).]

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

CONGENIAL WORK: Health presupposes action (*TAM* 37).

INTRODUCTION (*The Elements of Pep* 9)

Pep is a slang expression which

has come to mean health and efficiency (*EoP* 10).

I: HOW YOU CAN KEEP HAPPY

1:1.14 Hunger is one of the primary emotions associated with the nutrition instinct,

and hunger is one of the true and real pleasures of living.

To satisfy one’s appetite when it is keen and sharp from physical exertion and from the accomplishment of the pleasurable tasks of our daily toil—well,

there are few physical pleasures which are so contributory to the happiness of living as the appeasing of hunger.*

[*For a fuller consideration of hunger and other instincts and emotions—see Appendix.]

1:1.15 You can’t expect to enjoy happiness when you are suffering from physical lassitude, intellectual indifference, and moral idleness.

Health presupposes action.

Happy people, generally speaking, are always healthy people. Healthy folks are those who are filled with pep.

Pep is a slang expression which

has come into general use in recent times,

and has come to stand for both health and efficiency.

1:1.16 Health, practically speaking, is the greatest thing in the world. It is the physical foundation of all happiness.

1:1.17 I know a woman who possesses all of the essentials—even the luxuries—of happiness, but she fails to enjoy life because of her physical afflictions. Ill health effectively neutralizes all those other things which would otherwise make her supremely happy. There is the case of a business man, a prince of a fellow, who certainly deserves happiness; he has everything—temperament, wealth, work, family—which could be desired to make one happy, but unwise habits of living have undermined his health, over-exertion has shattered his nerves, he has broken down in the struggle of life and today is exceedingly miserable, very unhappy. Life is a burden to this man and he is a burden to his family, though they are doing everything possible to restore him to health—and to happiness.

1:1.18 It is all but impossible to have happiness without health—the one is indispensable to the other; and it is almost equally true that it is hard to keep health without happiness.

HOW HE CAME BACK

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

The other day I was walking along the street when I was hailed by a cheery, “Hello, Doctor, how are you?”

Turning quickly, I grasped the outstretched hand of a former patient of mine.

He was the picture of health and happiness, a man full of unquenchable energy, and obviously in love with life.

1:1.19 The other day I was walking along the street when I was hailed by a cheery, “Hello, Doctor, how are you?”

Turning quickly I grasped the outstretched hand of a former patient of mine.

He was the picture of health and happiness, a man full of unquenchable energy, and obviously in love with life.

SOURCE OR PARALLEL

And yet, less than two years before, this same man had stood in my office the very picture of misery and despair (*TAM* 37).

[contd] In his eagerness to achieve position and money he had played fast and loose with his health.

Meals were neglected, exercise cut out, home and friends relegated to the background.

Every ounce of his strength was given to one thing—business.

He lived with it night and day.

And, as business has a habit of doing, it had returned his devotion and singleness of purpose by giving him indigestion, high blood pressure, bilious headaches, and insomnia (*TAM* 37).

[contd] Now, a sour stomach and a sweet disposition do not, to use a mixed metaphor, go hand in hand, and a bilious temperament is never a happy one.

This man had been caught in a vicious circle of his own making.

Short of temper and long of face, he made his associates miserable in their contact with him.

His wife and family suffered through his petulance and ill-temper, and his unpleasantness was reflected in daily quarrels.

Consequently, he saw nothing but unhappiness around him.

I: HOW YOU CAN KEEP HAPPY

And yet, less than two years before, this same man had stood in my office the very picture of misery and despair.

1:1.20 In his eagerness to achieve position and money he had played fast and loose with his health.

Meals were neglected, exercise cut out, home and friends relegated to the background.

Every ounce of his strength was given to one thing—business.

He lived with it night and day.

And, as business has a habit of doing, it had returned his devotion and singleness of purpose by giving him indigestion, high blood pressure, bilious headaches, and insomnia.

1:1.21 This man had been caught in a vicious circle of his own making.

Short of temper and long of face, he made his associates miserable in their contact with him.

His wife and family suffered through his petulance and ill-temper, and his unpleasantness was reflected in daily quarrels.

Consequently, he saw nothing but unhappiness around him.

SOURCE OR PARALLEL

Naturally, this worked on his undermined health to such an extent that he was on the verge of a complete breakdown when he asked my help (*TAM* 37).

[contd] After a great deal of threshing around and considerable argument, he was a good enough sport to realize that the whole miserable situation had been brought on by himself,

and he promised faithfully to take himself in hand and try to lead a normal, wholesome life (*TAM* 37).

[contd] His hardest tussle was with his business; for forthwith he had to turn a right-about-face and learn to put *that* in its proper place.

At my suggestion, he interested himself in a boys' club.

Every day he forced himself to give several hours of his time to club work.

He entered into the boys' sports, and into their problems—and thereby found wonderful diversion and restoration (*TAM* 37).

[contd] AT FIRST he had an extremely hard time getting hold of himself.

But he did it.

He won the respect and liking of the lads.

In the curative radiation of happiness that this voluntary service brought forth, his grouch gradually melted away.

I: HOW YOU CAN KEEP HAPPY

Naturally this worked on his undermined health to such an extent that he was on the verge of a complete breakdown when he asked my help.

1:1.22 After a great deal of threshing around and considerable argument, he was a good enough sport to realize that the whole miserable situation had been brought on by himself,

and he promised faithfully to take himself in hand, and try to lead a normal, wholesome life.

1:1.23 His hardest tussle was with his business; for forthwith he had to turn a right-about-face and learn to put that in its proper place.

At my suggestion, he interested himself in a boys' club.

Every day he forced himself to give several hours of his time to club work.

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1:1.24 At first he had an extremely hard time getting hold of himself.

But he did it.

He won the respect and liking of the lads.

In the curative radiation of happiness that this voluntary service brought forth, his grouch gradually melted away.

SOURCE OR PARALLEL

Careful attention to diet further sweetened his disposition, while regular exercise completed his metamorphosis by building up his weakened body and shattered nerves.

Within a year he could sleep like a top, eat like a horse, and relax with the ease of a baby.

From a cranky pessimist he changed to a thoroughgoing optimist, absolutely in tune with his associates, his family and environment (*TAM* 37).

SOME pessimist has said that happiness is the fleeting interval between periods of unhappiness.³

I: HOW YOU CAN KEEP HAPPY

Careful attention to diet further sweetened his disposition, while regular exercise completed his metamorphosis by building up his weakened body and shattered nerves.

Within a year he could sleep like a top, eat like a horse, and relax with the ease of a baby.

From a cranky pessimist he changed to a thoroughgoing optimist, absolutely in tune with his associates, his family and his environment.

1:1.25 This book could be filled with the stories of men who have lost happiness through ill health. Sickness is incompatible with the joy of living. It is difficult to have a sweet disposition in the presence of a sour stomach.⁴ It is hard to experience cheerfulness of mind in the face of physical depression.

1:1.26 I recall the case of a miserable old pessimist—a man who was a confirmed grouch—who was suffering from half a dozen different maladies. A few years back this man took himself in hand, went through a thorough examination, and one by one set about to master his ailments—made up his mind to get well—and he did it; in two years he had recovered from gall-stones, gout, indigestion, constipation, headache, insomnia, rheumatism, and still other disorders. Today, you could not hope to find a more happy, cheerful, optimistic soul. He certainly does enjoy living and he simply radiates sunshine to everyone about him.

1:1.27 The pessimist who said that happiness is the fleeting interval between periods of unhappiness

SOURCE OR PARALLEL

I am of the opinion that the man who made that remark was suffering from a dyspeptic stomach and a coated tongue (*TAM* 37).

You see, in spite of the fact that happiness is largely a spiritual growth, a thing of the mind rather than the flesh,

its roots are nurtured in our physical well-being.

In previous articles I have told the readers of this magazine how to attain health and how to keep it, so that I cannot again go into the subject. But I can unhesitatingly say that health is the largest contributory factor to a full and happy life, and that it is the first thing to be cultivated in our pursuit of happiness (*TAM* 37).

I: HOW YOU CAN KEEP HAPPY

must have had a coated tongue and a sour stomach.

While I must admit that happiness is largely a spiritual growth, a thing of mind rather than of flesh, nevertheless,

its roots are anchored and nurtured in our physical well-being.

1:1.28 If you are well—if you enjoy good health—you have the foundation for happiness; if you are sick, make the best of your afflictions—be happy in spite of your trouble; but if you would enjoy the highest pleasure of living,

cultivate health as the chief of all the essentials of a happy life.

1:1.29 As already intimated there is practically no end to the discussion of health in its relation to happiness, but at this time, we can only offer these brief suggestions, trusting that those of our readers who are in need of further assistance along this line, who are victims of sorrow and suffer from unhappiness as the result of poor health—I say, I trust they will seek further information in works devoted more fully to instructing the layman in the art of keeping well.

2. CONGENIAL WORK— AGREEABLE EMPLOYMENT

1:2.1 There is supreme satisfaction in doing things. There is joy in producing, out of raw materials, the thing which had its birth and origin in the imagination of the mind.

[11. *Pride of creation*. This is the emotion we experience as we view the results of our efforts to create, to construct things.... It is the emotion associated with the constructive instinct (A:1.58).]

1:2.2 One of the primary instincts of the race is construction* [*See Appendix for further discussion of emotions.]—and there is associated with this inherent instinct an emotion which we might fittingly term the *pride of creation*;

[5. *Occupational Loyalty*. (A:4.12)]

and all this culminates in that higher human **sentiment** of loyalty⁶ to one's occupation, craft, or profession.

1:2.3 There is real joy in pioneering.

II: WORK (Payot 63)

A NEW FAITH (Payot 74)

There is real ecstasy in toil when our efforts are accompanied by an almost **religious conviction** that

[The utilitarians] overlook the fact that it is impossible to be an expert worker in any line without being at the same time highly useful not only to oneself

we are performing a real service, not only for ourselves,

but also to the community, to the country, and the Universe of Reason (P 75).

but for our fellows.

There is joy in the sweat of the brow when we feel that our toil is in obedience to a Divine urge.

THE HAPPY MAN IS HE WHO HAS FOUND HIS PROPER TASK (Payot 66)

If work ceases to be a struggle with the realities, it becomes artificial and pithless like, for instance, the work of artists and writers who are concerned with success rather than with the truth.

There is a great deal of pseudo-work of this character (P 72).

It is essential that the kind of work we choose should not conflict with our dominating tendencies. It must be in keeping with our capacities,

so that in starting to work we shall feel no discord or internal struggle (P 66-67).

[Note: Sadler repeats this in 1:2.47, below.]

1:2.4 When we engage in work we must remember that

if our efforts are selfish and sordid,

our toil is only entitled to recognition as pseudo-work.

1:2.5 But through all this exhortation to toil, we must remember that man is not by nature a working animal, though he is a constructive animal; and this instinct of construction must be constantly injected into the idea of toil in order to provide the emotional elements that contribute to joy and happiness.

1:2.6 Work should always be in keeping with our powers, consistent with our temperament, and adapted to our capacity;

and as far as possible our toil should be along the lines of our own choosing.

We can do more work with less strain if the heart is in it, if we really like the job.

1:2.7 When we come to consider the value of work as a contribution to joy and happiness, we must remember that

SOURCE OR PARALLEL

[A more careful study of human history raises the question whether man is a **working animal**, whether he is not a **fighting and a playing animal** (George Patrick, *The Psychology of Relaxation* [1916], p. 271).]

The workers suffered much from their enslavement by the machine

which **deprived them of their joys of free and individual creative effort.**

In this Age of Machinery their work is often no better than the toil of slaves and must be done in the midst of ugliness and noise (P 64).

I: HOW YOU CAN KEEP HAPPY

primitive man, while he was a fighting and playing animal, was hardly a working animal.

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; but much dissatisfaction has been sown in the hearts of the laborers by the modern labor agitator who is always contending for shorter hours and more pay.

1:2.8 I am sure all broad-minded people want the working man to have the full reward of his labor, but there is a danger that this constant agitation for shorter hours will serve to augment the already too prevalent idea that labor is undignified, ignoble, and a thing altogether to be shunned.

1:2.9 The tremendous development of modern machinery

has done much to **deprive man of his joy of construction, the pride of creation.**

Work has become altogether too mechanical

and thus the zest of it has all but deserted the average workman.

1:2.10 While the invention of labor-saving machinery and the improvement of tools have done much to liberate man from the drudgery of his toil; these inventions have also made it necessary to find new motives for toil.

New incentives must be discovered to enlist the interest and fire the enthusiasm of the worker. Everything depends, so far as happiness is concerned, on the spirit man puts into his labor.

HOW DO YOU TACKLE YOUR WORK? (Morris&Adams 50)

... You can do as much as you think you can,
 But you'll never accomplish more;
 If you're afraid of yourself, young man,
 There's little for you in store.
 For failure comes from the inside first,
 It's there if we only knew it,
 And you can win, though you face the worst,
 If you feel that you're going to do it.

Success! It's found in the soul of you,
 And not in the realm of luck!
 The world will furnish the work to do,
 But you must provide the pluck.
 You can do whatever you think you can,
 It's all in the way you view it.
 It's all in the start you make, young man:
 You must feel that you're going to do it...

Edgar A. Guest.

From "A Heap o' Livin'," The Reilly & Lee Co. (M&A 50)

As the poet (Guest) puts it—much depends on "How You Tackle Your Work."* [*From "A Heap o' Livin'," The Reilly & Lee Co.']

"You can do as much as you think you can,
 But you'll never accomplish more;
 If you're afraid of yourself, young man,
 There's little for you in store.
 For failure comes from the inside first,
 It's there if we only knew it,
 And you can win, though you face the worst,
 If you feel that you're going to do it.

Success! It's found in the soul of you,
 And not in the realm of luck!
 The world will furnish the work to do,
 But you must provide the pluck.
 You can do whatever you think you can,
 It's all in the way you view it.
 It's all in the start you make, young man;
 You must feel that you're going to do it."

1:2.11 I know of a boy who belonged to a large family; he had many uncles and aunts, and altogether almost thirty cousins. Now this family on the whole was pretty well-to-do. All this boy's cousins were well educated. Many of them had studied and traveled abroad. But when he was eight years of age, his father's financial ship went upon the rocks, and bankruptcy overtook him; and this boy was left, as it were, alone in the world to make his own way. He struggled hard to get an education, and no doubt looked with envy upon his many cousins, who, because of their worldly possessions, were able to lead lives of leisure; his earlier years were somewhat embittered by these hardships and because of the difficulties which beset his pathway of life; but he was ambitious and not only that, necessity bade him toil and struggle.

1:2.12 To make a long story short, he grew to manhood, secured not only his college training, but a technical training in addition, and became a great success—a man known in this country from coast to coast. He was the subsequent envy of all his cousins; the idol of his uncles and aunts; and the one person who was held up to his younger cousins as an incentive, as an object lesson, as a shining example, every time the parents of these well-to-do children sought to inspire their idle offspring with the notion of becoming somebody, or doing something in the world.

1:2.13 Now, it should be further recorded that this seemingly unfortunate lad was not only the most prosperous and worth while member of this whole tribe, but he was by far the most happy.

He was fortunate in his marriage, and this splendid wife helped him to sweeten up what bitterness there remained of the fact that none of his well-to-do relatives had come forward to help him secure an education or to assist with the long and expensive special course of training which he had undergone.

1:2.14 At last he came to see that after all his lot had been the more fortunate; that his troubles had really been blessings in disguise, and later he came to feel very kindly toward his people. Today as his years are ripening he is a mellow, considerate, kindly, and sympathetic fellow, a man who, although he has achieved great success in life, bears his honors gracefully and is withal unusually happy and cheerful.

1:2.15 In modern times we have come to entertain wrong ideas of work. Perhaps in view of the natural tendency of primitive man, it is not strange that human beings should seek to dodge work. Man is certainly much more of a hunting and fighting animal than he is a working animal.

V: HAPPINESS AND THE PROBLEM OF WORK AND OCCUPATION (Hillis 117)

Even theology has become tainted with the idea that work is a curse.

Witness the misconception of work that characterizes the Book of Genesis. Not understanding that God ordained work, the world thought that so long as Adam had no need of work, he was in paradise;

Man is conceived as being happy and in Paradise when he was free from labor,

SOURCE OR PARALLEL

but when he goes forth to earn his living
by the sweat of his brow, the angel with
the flaming sword pronounces a curse
upon him, that curse being work (H 117).

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

CONGENIAL WORK: ...

NEVER does the thought of the
blessing of hard work

pass through my mind but I think of a
boy—

a member of a very wealthy family—

who became so disgusted with

the empty lives led by his parents

and brothers and sisters

that he

packed his grip

I: HOW YOU CAN KEEP HAPPY

but that he was under a curse when he
was ejected from the beautiful garden and
consigned to work.

ONE BOY’S SOLUTION

1:2.16 Never does the thought of the
blessing of hard work,

of forced effort,

pass through my mind but I think of the
boy—

a member of a family

of seven, next to the oldest,

who became so disgusted with

the social rounds of his set and with

the useless lives his wealthy parents led,

as well as the indolent existence of his
brothers and sisters—

especially his older brother who had
already succumbed to the wiles of strong
drink—

I say, this lad

got to thinking about it all one day,

and packed his grip,

drew out what little money he had in a
savings account,

SOURCE OR PARALLEL

and cleared out.

Naturally,

his family raised a great hullabaloo;

but he covered his tracks so well that he was not discovered (*TAM* 66).

[contd] After ten years he disclosed his whereabouts.

He was well established in a business he had built up from the ground; he had married a fine woman,

and was the father of three healthy youngsters.

Broad-minded, big-hearted, sympathetic and unselfish, he was the antithesis of his brothers and sisters,

who were as bored and cynical and unhappy as only social parasites can be.

I: HOW YOU CAN KEEP HAPPY

and cleared out.

1:2.17 Of course,

this nearly broke his mother's heart,

and a great hullabaloo was made trying to find him,

but he covered his tracks so well he was not discovered.

Ere long he was given up for dead,

but after ten years he disclosed his whereabouts

and was found to have made good,

to have married a splendid woman—

true, of the middle class—

he was the father of two or three healthy children,

and was well established in his business.

1:2.18 How proud the whole family were of him after they became reconciled to the fact that he was one of the world's workers,

and what a difference between this chap and his brothers and sisters!

The restless, bored, cynical manner

of the days of his youth had disappeared.

He was a broad-minded, big hearted, sympathetic, unselfish sort of chap,

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

whom his wife and babies adored, his business associates loved, and in addition he was supremely happy in the satisfaction of his achievement.

Work had been his redemption (*TAM* 66).

Thus work was able to redeem a social parasite

and make of him one of Nature's noblemen, a son of toil, a so-called self-made man.⁸

V: HAPPINESS AND THE PROBLEM OF WORK AND OCCUPATION (Hillis 117)

1:2.19 We all know

That youth is said to be the child of good fortune

that lad is counted fortunate

who is born to wealth and leisure,

who is born in the midst of affluence

freed from all necessity of work (H 117).

and is able to enjoy leisure and avoid the demands of toil;

and so, for various reasons,

Contrariwise, labor and sorrow are usually united in men's thoughts (H 117).

manual labor has come to be associated with sorrow and misfortune.

Both the Greeks and the Romans looked upon toil as abhorrent.

In Athens no gentleman worked; slaves worked, soldiers worked, but not the citizen (H 118).

In Athens, no gentleman worked,

and this idea seems to have obtained down to the days of Christ.

THE CHRISTIAN VIEWPOINT

1:2.20 The Man of Nazareth was a carpenter.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

[Christ] spent the first thirty years of His life in one of the handicrafts (H 119).

He worked the greater part of His life at the carpenter's trade,

and the public opinion of His day with regard to labor is well voiced on the part of the people,

Over the multitudes that thronged and crowded about Him, He cast a sacred spell.... Yet they

who,

although attracted by His teachings,

scarcely dared to believe for joy (H 119).

hesitated to believe in Him,

The philosophy of their scepticism is in the single question, "Is not this a carpenter's son?" (H 119)

for they said, "Is not this man a carpenter's son?"

They were loath to believe that a great teacher could arise from the ranks of labor.

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

CONGENIAL WORK: ... It was Jesus who sought in every way to dignify labor and make it beautiful.

1:2.21 But Christ sought in every way to dignify labor.

It was He who said, "My father worketh hitherto, and I work."⁹

It was He who said: "My father worketh hitherto, and I work."

And further, He said, "To every man his work."¹⁰ (*TAM* 66).

And further the Master said: "To every man his work."

V: HAPPINESS AND THE PROBLEM OF WORK AND OCCUPATION (*Hillis* 117)

It is further a part of Christian philosophy that as human beings we may become

This is our patent of nobility; "We are workers together with God" (H 122).

"Workers together with God."

He who takes something out and puts nothing in is a thief. “Let him that stole, steal no more, but rather work,” said Paul (H 123).

It was this thought that Carlyle had in mind when he addressed himself to the pessimists, the croakers, and the idle rich classes of England.

“In God’s name work—produce something, and thus you will consume your own smoke” (H 123-24).

The idle rich are miserable,

not because they are rich, but because they are idle.

The idle poor are miserable

not because they are poor, but because they are idle (H 124).

And so Christ by both precept and example sought to redeem work from the disrepute it had fallen into down through the pre-Christian ages, and he evidently did much to restore the dignity of toil,

for Paul, the Christian philosopher, subsequently wrote: “Let him that stole, steal no more, but rather work.”

1:2.22 With the passing of the Dark Ages, labor began to gain recognition so that

Carlyle, in speaking of the social parasites of England,

said: “In God’s name, work—produce something, and thus you will consume your own smoke.”

1:2.23 The idle rich—our social parasites—are unhappy;

and the idle poor—our tramps—are also unhappy;

and why? Both for the same reason;

because of their idleness.

Not primarily because either of their riches or their poverty. What makes them unhappy is the lack of that satisfaction which comes from the accomplishment of labor, the achievement of work.

1:2.24 In this connection, I am reminded of a patient I had a few years ago—a man who had, through inheritance and so-called good luck, come into possession of many millions, and who started out on one grand chase for happiness. In his earlier years he had been raised in comfort, with just enough of this world's goods to make it unnecessary for him to work, or worry about spending-money.

1:2.25 For fifteen years this fellow kept chasing the rainbow, drinking more and more, repeatedly circling the globe, always followed by a retinue of hangers-on who delighted in keeping him half soused most of the time, because he was more liberal when he was pretty well intoxicated—he had a tendency to give away money in smaller bunches when he was sober. And so this went on until he finally was turned down for life insurance because of high blood pressure and kidney trouble, and that is when he began to take stock.

1:2.26 **As a result of his misspent life,**¹¹ and the worry over his physical condition, a nervous breakdown came on, and he was most miserable. Sanitariums, nurses, doctors, hospitals, and what not brought him no comfort, and it was about this time that I ran across him. I saw there was just one thing that could ever save this chap, and that was to go to work, but my gentle hints along this line bore no fruit, and finally I had a frank talk with him, after I had secured his confidence, and told him there was only one condition on which I would act as his medical adviser, and that was for him to go immediately to work and promise me to get married as soon as he could fall in love.

1:2.27 He entered into a formal agreement with me, signed a contract to do this,¹² and the most phenomenal part of it is that he did it. He went to work. In time he got well and he actually did find a good woman who was willing to marry him. He established a home and what a transformation! Now we have a useful, amiable, successful business man, the head of an American home; a human being filled with joy and happy all the while. Again work has been the salvation of one of the idle and supremely unhappy rich.

DANGERS OF RETIRING

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

CONGENIAL WORK: ...

I once knew an unusually happy business woman,

one of those cheerful souls who are always the life of the party,

and who seem to travel continually on the sunny side of the road (*TAM* 66).

[contd] In the midst of her pleasant and worth-while career,

a very wealthy aunt died and left her a huge fortune.

As might be expected, she quit work immediately to take care of her financial affairs;

and after everything was in shape and the aunt’s estate settled up, she traveled for a year or two.

1:2.28 Once I knew of a rather unusual woman—a business woman—who was very happy;

one of those cheerful souls who was always the life of the party

and seemed to travel on the sunny side of the road.

In the midst of her pleasant and successful business career,

a very wealthy aunt died and left her a huge fortune.

As might be expected, she quit work immediately to take care of her financial affairs,

and after everything was in shape and the aunt’s estate settled up, she traveled for a year or two.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

This was not so bad, but soon she tired of traveling, established a palatial home, surrounded herself with a retinue of servants

1:2.29 This was not so bad, but soon she tired of traveling, established a palatial home, surrounded herself with a retinue of servants,

and began to lead the life of the idle rich (*TAM* 66).

and began to lead the customary life of the idle rich.

[contd] And now what is the result?

And now what is the result?

She is sickly, ailing, miserable, unhappy;

She is sickly, ailing, miserable, unhappy—

yes, worse than that, she is grouchy.

yes, worse than that, she is grouchy.

She has turned into a thoroughly disagreeable sort of individual. Simply because she did not know how to use wealth, and it wreaked its vengeance on her (*TAM* 66).

She has turned into a really disagreeable sort of individual.

She has few friends, and even the few she has I suspect are merely hanging around with the idea of getting something for themselves.

1:2.30 I often think of this case and think what a curse riches are—no, it is not fair to say that the curse is in the riches themselves; the curse is in the idleness, the indolence, the inactivity, the lack of those things, the doing of which brings joy and satisfaction. I know any number of rich people who are happy. Wealth itself doesn't produce unhappiness. It is the wrong habits of thinking and living that follow in its wake.

1:2.31 And, at the risk of repetition, I reiterate that **work is a blessing, not a curse.**¹³

Work is a necessity to modern civilized society. Not one person in a hundred can hope to be really and truly happy unless they have some useful work, some satisfactory toil, that engages their attention sufficiently to satisfy ambition on the one hand and the pride of creation on the other.

V: HAPPINESS AND THE PROBLEM OF WORK AND OCCUPATION (Hillis 117)

Now, for some reason, this irrational and foolish prejudice against work was never more widely spread than at present in American society.

On every side social reformers, so called, are going up and down the land,

inflaming the people, telling them that work is drudgery; that it is brutalizing;

that the worker is a slave and a bondsman, who must rebel against the captains of industry (H 124-25).

They are taught not to find happiness in their work,

but in more wage (H 125).

1:2.32 And yet, we see this primitive dislike for work creeping out today

in our social agitators who go up and down in the land,

preaching against work, agitating against labor,

and proclaiming that the toilers are the slaves of capital, etc.

The tendency seems to be to have our happiness founded not on the achievement of labor and the joy of creating things;

but rather to look for satisfaction in less work and more pay.

1:2.33 While the laborer is worthy of his hire, and we should not muzzle the ox that treads out the corn, and while I am heartily in favor of a just distribution of wealth, while I believe that the working man is entitled to all he gets, at the same time it is a great mistake and subversive of joy and happiness, to lead the laboring man to regard money as the chief reward for his daily labor.

1:2.34 As society is at present organized, money is essential to happiness because of the things which it can procure¹⁴ and since it is the medium of exchange, it necessarily becomes a part of the reward of labor; but the sons of toil should be taught that there is a still higher satisfaction in the knowledge of their work well done. There is happiness to be found in the achievement of our efforts that is in every way superior to the mere monetary wage.

1:2.35 We cannot help regretting that many of our present-day social agitators are indirectly prejudicing the people against work, and we must also look with disapproval upon the tendency of well-to-do parents to raise their children in comparative idleness; whereas it would have been a genuine blessing if their sons and daughters had been taught how to labor, had been initiated into the joys of productive toil.

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

1:2.36 In this connection, I want to tell a story about

CONGENIAL WORK: ...

I knew a wealthy manufacturer, a man who toiled terrifically hard in his youth,

a retired manufacturer, a man who toiled hard from his youth—

another one of these so-called self-made business men, which merely means that he inherited such tendencies and urges, that for sheer joy, he went through all these efforts and struggles,

and who built up a wonderful business, and incidentally accumulated a fortune.

and thereby built up his business and accumulated a fortune.

He was successful because of the inherent traits handed down by his ancestors.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

	He had been a hard worker and his wife was very fond of travel
His wife had exacted a promise from him that when he was fifty,	and she had exacted a promise from him that when he was fifty years of age,
if he had a certain sum of money laid by, he would retire, so that they might travel and enjoy life.	if he had a certain sum of money laid by, he would retire, that they might travel and enjoy life.
Well, it developed that when he reached the age of fifty he was possessed of sufficient wealth to enable him to keep that promise.	1:2.37 Well, it developed that when he reached the age of fifty he was possessed of sufficient wealth to enable him to keep the promise,
	made years before, to retire,
He relinquished his business, and started out in the pursuit of enjoyment.	and so he relinquished the business and started out to enjoy life;
	and it seems that with his wife he had a very enjoyable time for the first year.
They encircled the globe, and then this ex-business man came back to this country to	They encircled the globe and then he came back to
	enjoy his hard-earned ducats
take a good, long rest (<i>TAM</i> 66).	and to take a good long rest.
[contd] But things did not go well.	1:2.38 But things did not go well.
He soon began to “feel bad.”	He soon began to ail.
He got to thinking about himself.	He got to thinking about himself.
He imagined that he had all kinds of ailments.	He imagined he had first this and then that.
He began paying regular visits to the doctor’s office, and when his medical adviser did not give him satisfaction as to the real nature of his subtle diseases,	He began paying regular visits to the doctor’s office and when his medical adviser didn’t give him satisfaction as to the real nature of his subtle diseases,
he began going to sanitariums.	he began going to sanitariums

By the time he fell into my hands he was a confirmed hypochondriac.

And what did I do?

I kept right at him, hammer and tongs, until I persuaded him to go *back to work*.

Within four months from the time he had gone back to the job, he was a well man, a happy man,

and I doubt if any amount of money, or anything else on earth, could ever get him to retire again (*TAM* 66).

[contd] What a mistake it is for anyone who has worked continuously for many years

to seek happiness by retiring to enjoy *idleness!*

I heartily believe in putting work in its proper place in relation to other things; I sincerely approve of modifying work as a man gets older.

It is ridiculous for men above fifty to work as they did when they were thirty or forty.

and all that sort of thing,

so that by the time he fell into my hands he was a confirmed hypochondriac.

And what did I do?

Kept right at it for four months until I got that man back at work.

In four months more, after I had him back on the job, he was a well man—a happy man,

and I don't believe any amount of money, or anything else on earth, could ever get that man to retire.

To everyone he now says that he expects to die in his boots.

1:2.39 What a mistake for anyone who has worked continuously throughout a lifetime,

to seek happiness by retiring to enjoy idleness.

True, increase in years means the necessity for modifying work.

I heartily approve of cutting down work,

sloughing off the non-essentials.

I believe it is a great mistake for men above fifty to continue to work as they did when they were thirty or forty,

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

They should, if possible, **slough off the nonessentials**, and delegate more responsibility to younger men. But it is an altogether different matter when they talk of complete idleness.

They should lessen the work, but stay on the job;

take vacations—two or three times a year, if they can,

and long ones—

but not *quit*.

They should get a number of outside interests;

play golf, work in the garden, go fishing, get a hobby—*but not quit* (*TAM* 66).

[contd] Work is indispensable to happiness (*TAM* 66).

[*Note: In How to Reduce and How to Gain* [1920], the Sadlers prescribe the rest cure for underweight people. See p. 196.]

but that is another thing as compared with retiring.

Lessen your work, but stay on the job.

Take vacations if you want to—two or three times a year,

and two or three weeks at a time,

but don't quit.

Develop outside interests,

play golf, go fishing, work in the garden, get a hobby—but don't quit;

stay on the job.

1:2.40 Work is indispensable to happiness,

and those who have worked with joy and satisfaction at some task until they are fifty or even sixty or more, will not find happiness in retirement.

1:2.41 When it comes to the majority of the nervous breakdowns, neurasthenics, etc., I depend on the work cure, not the rest cure.¹⁵

True, when patients are under-weight, it is sometimes best to fatten them and rest them up to start with—put them to bed, say, for four, six, or even eight weeks—

then I get them right out and put them to work.

I repeat—nervous people need the work cure and not the rest cure.

WORK CURE VS. REST CURE

1:2.42 Of course, we should select work that is adapted to the patient. We should not expect feeble souls to try to do a giant's job. Try to find work that is enjoyable. Patients do best when engaged in some task that they can take satisfaction in, though, at first, sometimes it is necessary to stick to the job and learn to like it.

1:2.43 It is highly desirable to get into some work that has a future to it, something that will let you grow, and always we want to be where we belong or as near that place as possible, or in line for that place. We want to look forward to a future that is acceptable to our tastes, ambitions, and abilities. In other words we want *congenial* employment.

1:2.44 I remember a few years ago of advising a man to change his work. He seemed to be so utterly miserable, so very unhappy—not only with some of his business associates, but his chief, the general manager of the concern, was of an overbearing, grouchy type, and he kept this poor fellow on needles all the time. He never knew what moment he was going to be bawled out for something he hadn't done, or inordinately criticized because of some trifling matter. And so, we advised him to change. He went into a new position at less salary, but his associates were pleasant, and he rapidly rose from the ranks in this concern to become vice-president and general manager.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

I want to tell you about another patient of mine who

1:2.45 Let me tell you about a man who

was sick and heart broken. He had been licked in the game of life.

had developed an A-No. 1 “inferiority complex.”

He had developed an A No. 1, first class “inferiority complex.”

He had submerged his abilities and buried his talents,

He had submerged his abilities and buried his talents

until in the office where he worked he had become merely a rubber stamp.

and had, in the firm he worked for, become merely a “rubber stamp.”

All this worried him and he was on the verge of a nervous breakdown, when,

As a part of my study of this case this situation was disclosed (*TAM* 37).

as a part of the study of his case, this situation was disclosed.

[contd] I advised him to resign, and start life all over again.

He was advised to resign, to go out and start life all over.

At first he was afraid to take chance, but finally he made up his mind to do so.

1:2.46 At first he was afraid to do it, but finally he made up his mind and did so.

He discovered the courage of despair. It took him a year to find a new connection, and he exhausted most of his savings;

It took him a year to find a new connection, and exhausted most of his savings account,

but eventually he found a place

but he found a new place.

where his individuality was not suppressed

He got into a place where individuality was not suppressed,

where he had a chance to bring forth his talents, and to use them.

and his ability was appreciated.

He found a place where ability was appreciated

and where he was given a chance to forge ahead.

Of course he got well.

And what happened?

Of course, he got well.

He found *congenial* work (*TAM* 37, 66).

He cheered up and today he is happy, joyful, and doesn't look like the same man. Such a change has come about because

his employment is now *congenial*.

The work should, if possible, be along the lines of our own choosing,

1:2.47 Your work should, if possible, be along the lines of your own choosing,

and consistent with our temperament and our capacity.¹⁶

and consistent with your temperament and your capacity.

The better we like it, the harder we can labor without harmful effect on our health and nerves.

The better you like it, the harder you can labor without harmful effect on your health and your nerves.

To my mind, there is no more dismal sound in the world than the “creak, creak, creak” of a square peg in a round hole (*TAM* 37).

To my mind, there is no more dismal sound in the world than the “creak, creak, creak,” of a square peg in a round hole.

[contd from 1:2.46] But speaking about square pegs in round holes, I would rather hear their abominable “squeak” than no sound at all.

But speaking about square pegs in round holes, I would rather hear their abominable “squeak” than no sound at all.

I can imagine nothing more destructive to happiness and contentment than idleness.

I can imagine nothing more destructive to happiness and contentment than idleness.

It is vicious in its undermining qualities (*TAM* 66).

It is vicious in its undermining qualities.

I know that people are always happier when they have something to work for—some goal to attain.

1:2.48 I know that people are always happier when they have something to work for—some goal to attain.

I have watched the finger of ambition touch the slumbering intellect of idle people, stirring them into action.

I have watched the finger of ambition touch the slumbering intellect of idle people, stirring them into action.

SOURCE OR PARALLEL

I have seen them turn from drones into workers,¹⁷

and I find it impossible to overestimate the happiness that the change has brought (*TAM* 66).

XIV: SOCIAL HAPPINESS: THE REDEMPTION OF MANKIND FROM DRUDGERY THROUGH TOOLS AND MACHINERY (Hillis 399)

[I]f the ship stands for the era of Columbus, the book for the age of Gutenberg, the falling castle for the time of Cromwell, the nineteenth century will be represented by tools and machinery (H 399).

I: HOW YOU CAN KEEP HAPPY

I have seen them turn from drones into workers,

and I find it impossible to overestimate the happiness that the change has brought.

1:2.49 Invention, though it may for the time being take out some of the individual elements and satisfaction in craftsmanship—nevertheless, labor-saving machinery and improved tools have done much to liberate man from the long hours and other forms of drudgery connected with his daily work.

The one thing characteristic of the Nineteenth Century was the development of labor-saving machinery and the improvement of the working tools of man.

We cannot help but recognize that in the end, these mechanical developments have helped to liberate man from his longer hours of toil, and thus enable him to have more time for mental culture, social improvement, and spiritual advancement. Genius has added enormously to the enjoyment of life.

ADAPTATION TO WORK

1:2.50 In this connection, I recall the case of a business woman who gradually sickened, lost interest in her work, and became very unhappy.

Her efficiency was so cut down that she lost her position. She went through subsequently not only a nervous and physical reconstruction, but also one of mental rejuvenation. She regained her courage, got a new position, a different kind of work, different associates, got well, kept well, and was for many years, happy; finally married and is today presiding over a happy home, and all this came about by getting out of an unpleasant and unfortunate business environment and getting a position where the environment was favorable, helpful, and inspiring.

1:2.51 When we come to study work, we should also pay some attention to our fellow workers. We must learn to like our working companions. You know the Wise Man said that if a man would have “friends he must show himself friendly.”

1:2.52 I know of a woman in the business world who was very suspicious, and everybody she worked with disliked her. Of course, she thought everybody was haughty and disdainful to her. She thought all the rest of the folks were not what they ought to be. Her attitude was that

[From the song “They Were All Out of Step but Jim,” by Irving Berlin, published in 1918.]

“all the regiment are out of step but Jim.”

At least this was her experience for a number of years. Finally the worries and anxieties of her life so multiplied that she suffered a partial nervous breakdown. All this came out in her **emotional analysis**; she came to see herself in a new light and decided to get back on her feet and go to work and try things all over.

1:2.53 She has been working a year and a half now in her new position. I understand not only from her, but from other sources too, that she is well liked—she has many friends. She believes in her fellow workers. She trusts them. She likes them. In brief, this woman has become a normal, happy worker; and we must not forget in this connection that sometimes when we are out of touch with our fellows and out of joint with our work, the trouble might possibly be in us. It is well to take stock and look oneself over, and see just where the trouble lies.

1:2.54 Sometimes it is a good plan to use common sense and judgment in choosing work.

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

CONGENIAL WORK:

I recall the case of a young girl who, after struggling through business college,

obtained a stenographic job, only to find that she did not care for the work at all.

She earned twenty-two dollars and fifty cents a week, and practically of all of this amount was eaten up by living expenses.

She fell a victim to the “flu,” and I was called in to attend her.

I want to tell you about an unhappy stenographer who had struggled along to go through business college

and who got a position she didn’t like,

where she was working hard for \$22.50 a week, and spending all her money for board and room, carfare, and lunches.

She just didn’t have enough left to buy the clothes she was supposed to wear in the place she was working.

Finally she got the “flu”

and the result of it all was discouragement, almost despair.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

During her convalescence we had many a long talk. She confided to me that she loathed to go back to stenography (*TAM* 37).

[contd] She loved children; she loved home life.

But what could she do? I suggested that she take a course as a children's nurse.

She leaped at the idea.

Just as soon as she was on her feet, she borrowed money from a friend and went to a training school.

To-day she is making a good salary, with board, room, and laundry all thrown in, and she has plenty of leisure time on her hands as well.

Happy? She is just bubbling over with enthusiasm and joy! (*TAM* 37)

1:2.55 She said she didn't like stenographic work.

She wanted a home; she liked children.

She was a young girl and it seemed it would be some time before she would have a home of her own and children of her own,

and so we advised her to take a nurse-maid's course and go into that work.

The idea appealed to her.

She entered into the plan with enthusiasm.

What was the result?

She is now getting \$30 a week, with board, room, and laundry.

She has no carfare or lunches. She is saving more money every week, actually putting it in the bank, than she used to earn, working as a stenographer,

and she is happy; she is just tickled to death over her work.

1:2.56 What a pity to break down the health of a stenographer at \$22.50 a week—paying her own expenses—when you can make her happy at \$30 and no expenses to pay. This is a question of judgment, of using one's reasoning powers in this matter of selecting work.

Many people could improve their position if they would do a little real thinking about these matters. Now, while I am talking about common sense and judgment in selecting work, and while I believe in using modern psychology in this business of vocational guidance, at the same time, I don't believe in trying to feel the bumps on a person's head and then undertaking to tell them what work they ought to take up, or whom they ought to marry. There is common sense to be used in this advice about using judgment and discretion in choosing our work.

1:2.57 In this connection, of course, we should always bear in mind the danger of being over-ambitious—of undertaking the impossible. There is no sense in spoiling a good farmer to make a second rate lawyer or a third rate doctor. Parents, educators, and all concerned should try to help young people in these things when it comes to choosing their life work.

THE IDLE RICH

1:2.58 I want to tell you the encouraging story of an idle rich woman who became so bored with life itself that she longed for death. I want to explain to you how, after a conference one day, she said she had honestly looked the field over to try to find something she might with propriety work at, and then I suggested that she go in for club work. This idea appealed to her at once. She, with her leisure time, became, in the years following, a great club woman, a useful club woman. And some of her idle money has also done a great deal of good. She has been made supremely happy by these activities; her health has improved; she sleeps well.

In brief, she found a job in club life and it has redeemed her from the sick, whining, complaining, unhappy life of former days.

1:2.59 Sometimes rich people can make a useful job for themselves. I remember well the case of a nervous, dyspeptic sort of individual, a man who was very wealthy. He lost his wife, he had no children, and he thought about giving most of his money to certain charitable organizations and spending the rest of his life abroad. I advised him to found a new institution. The idea appealed to him. He went to work with architects from the ground up. He built a philanthropic enterprise, and he stands at the head of it today as its administrator and general manager. He is one of the happiest, not to say most useful men, in this generation.

1:2.60 You see, he has all the elements for happiness in his work—kindness and sympathy; he not only takes satisfaction in having created this institution over which he presides, but every good and human trait is finding expression in his work. The more of the real, human touch we can get into our work, the more we are going to enjoy it, the happier it is going to make us.

V: HAPPINESS AND THE PROBLEM OF WORK AND OCCUPATION (Hillis 117)

1:2.61 We must remember that there is a real culture to be in found in work; there is education in toil.

Only a few can go to college, but God enters every child in His greater university of hard work (H 128).

No college can give a course that is superior to that discipline and training to be had in the University of Hard Knocks;

and we must also recognize that we may beautify our tasks by the spirit in which we perform them.

3. SELF-CONTROL—COMMON SENSE DISCIPLINE

1:3.1 Self-control—common sense—is essential to happiness.

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

DISCIPLINE OR SELF-CONTROL: ...

If you are going to insist on being wholly original,

looking at most things in life from an angle differing from that of your fellow men,

you are going to suffer numerous disappointments (*TAM* 66).

Moreover, you are doomed to experience many sorrows if you persist in the notion that you can always have your own way.

One of the important factors in a happy life is the ability to be a good loser¹⁸ and a good sport (*TAM* 66).

I do not mean that you should be a sheep, and blindly follow the lead of others;

but conventions were made for the happiness and safety of the majority,

and kicking against proven and accepted things isn't going to make for contentment (*TAM* 66).

If you are going to insist on being wholly original

and looking at most things in life entirely differently than the majority of your fellows—

well, then, you are doomed to suffer numerous disappointments.

You are going to experience many sorrows if you persist in the notion that you can always have your own way.

One of the very first essentials of living a happy life is to learn how to be a “good loser.”

1:3.2 I do not mean that you should be a sheep, and blindly follow the lead of others;

but conventions were made for the happiness and safety of the majority,

and kicking against proven and accepted things isn't going to make for contentment.

THE FOES OF HAPPINESS (Black 205)

Environment is indeed immensely important for happiness as it is for life itself ... (B 209-10).

The trend of legislation is toward the amelioration of the outward surroundings of the people, the workshops, and factories, and houses, and towns (B 210).

THE GRADES OF HAPPINESS (Black 145)

[Quoting John Stewart Mill:] “ ... A being of high faculties requires more to make him happy ...” (B 149).

The common methods of culture are usually stated as observing, reading, and thinking (B 159).

1:3.3 While improvement of environment does add something to the sum total of human happiness,

it is not after all the chief source of joy.

Advanced social legislation, improved working conditions, etc.,

all help our fellows in that they give them a better opportunity for enjoying life.

Some of them are wise enough to improve it; others oftentimes use these opportunities merely as an occasion for plunging into those practices and experiences which unfailingly lead to sorrow and grief.

1:3.4 We should also remember there are grades of happiness.

It takes a great deal more to make a cultured soul happy

than an individual of limited vision and meager education.

Those of higher culture must enjoy opportunities to extend that culture, and happiness to them, therefore, comes to embrace not merely the physical pleasure of living, but also opportunities for

reading and meditation.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

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

DISCIPLINE OR SELF-CONTROL: ...

Then, too, we must be careful not to confuse our *wants* with our real needs.¹⁹

There is a vast gulf between them.

Supplying our real needs tends to make us happy,

but the quest for the gratification of our wants leads us into endless paths of discontent and misery (*TAM* 66).

THE GRADES OF HAPPINESS (*Black* 145)

If happiness is the satisfaction of desire it might seem wise to curtail desire ... This would give room for a new beatitude, Blessed are they who desire nothing and expect little:

for they shall not be disappointed.

But if happiness depends ... on the exercise of all kinds of human function and is connected with vital energy, then the ideal is wrong which looks to the extinction of desire (B 150-51).

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

[INTRODUCTION] (*Payot* 83)

With time we can “change the tastes of our soul,” said Leibnitz.

We can deny audience to

1:3.5 We must be careful not to confuse our *wants* with our real *needs*.

Supplying our real needs tends to make us happy,

but the quest for the gratification of our wants sometimes leads us into endless turmoil and difficulties.

We must not expect the impossible.

If we don't expect so much

our disappointments will be fewer and less keen.²⁰

1:3.6 We can really change the “tastes of the soul.”

We can determine whether or not we will give audience and attention to

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

depressing feelings and ideas, to bad humor, to envy, hatred and to whatever disturbs our soul (P 86-87).

the whines and complaints of sorrow and depression.

We can

We really can

destroy our passions by criticizing them pitilessly to ourselves; and by refusing to give certain ideas our attention

control the association of ideas

we can prevent them from gaining strength which, in the opposite case, they always gain (P 87).

so as either to starve or feed the ancestors of sorrow.

V: MONEY (Payot 161)

EVIL INFLUENCES OF MONEY (Payot 171)

1:3.7 We must never fail to recognize that

But to taste the exhilarating pleasure one takes in a work ardently undertaken, a young man has to be stimulated by the feeling of **necessity** (P 171).

necessity is mother to those efforts and exertions that foster joy and yield happiness.

Let us master the art of meeting difficulties.

*[Cultivate the art of living with yourself as you are and the world as it is (William S. Sadler, M.D., **The Science of Living** [1910], p. 299), et al.]*

Let us acquire the art of living with ourselves as we are and the world as it is.

THE RIGHT TO HAPPINESS (**Black** 3)

Certainly, no theory of ethics can be right which leaves happiness out (B 18).

1:3.8 No system or theory of ethics can bring satisfaction or hope to survive if it leaves out happiness.

Neither can we accept it if it is devoid of moral ideals.²¹

THE GRADES OF HAPPINESS (Black 145)

The principle by which we would grade the varied states of happiness and by which we would judge any one of them

are first according to the **purpose**, and secondly according to the quality of **permanence** (B 165).

THE DUTY OF HAPPINESS (Black 31)

There is a prejudice ... that **gravity** of demeanour must betoken wisdom, and that a genial and sprightly manner is an offence. "Let's be grave, here comes a fool," said a wise man, knowing that the fool would misunderstand brightness for **levity** (B 33).

THE RIGHT TO HAPPINESS (Black 3)

In our deepest thinking we usually underestimate the place and value of joy in life. Even in the matter of temperament, we are inclined to think that the bright and sunny nature must be **shallow**,

and that the melancholy temperament is more likely to be the deepest and greatest (B 21).

We must come in the end to judge happiness

not only by means of the pleasure it affords,

but also by its real **purpose** and **permanence**.

1:3.9 Because fools are **levitous** constitutes no reason why wisdom should be shrouded with such **gravity** and overmuch sobriety.

We must get over the notion that only **shallow** personalities can be joyous and happy.

Happiness is in every way compatible with wisdom and learning.²²

EMOTIONAL SPREES

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

DISCIPLINE OR SELF-CONTROL: ...:

Eventually, illness brought this woman to my office, and I told her that she must learn to

direct the force of her sorrowful emotion and passion into service channels (*TAM* 68).

She made her sorrow pay tribute to the happiness of others and, incidentally, she found peace for herself (*TAM* 68).

“DO PEOPLE GET ON YOUR NERVES?” (*The American Magazine* 24)

[contd] ANY number of you who are reading this article would look upon it as an everlasting disgrace if you were so lacking in self-control as to allow yourself to go on an alcoholic spree.

1:3.10 We must learn to

direct the power and force of sorrowful emotions and passions into the service channels

of joy and happiness.

We must learn in our efforts at emotional control, how to

make even sorrow pay tribute to happiness.

Those men and women who possess the highest control of their emotions are in position to experience the highest joys of living.

Are you allowing some foolish, silly *pet peeve* to ruin your happiness? Is someone always *getting on your nerves*? Do certain types of people “get your goat?” Do your best friends sometimes annoy you?

1:3.11 You are not going to enjoy true happiness while you are a victim of “nervous jags.”

Many a reader who would look with horror upon going on an alcoholic spree,

Yet you probably think it nothing unusual if you “blow up,” “go to pieces,” or otherwise indulge in words and acts which prove that you have completely lost control of your emotions (*TAM* 24).

does not hesitate to indulge in frequent “emotional sprees”—nervous “blow-ups.”

XXXVIII: THE PRACTICE OF SELF-CONTROL (*Worry and Nervousness* 1923 504)

Most people enjoy “thrills,” and when we can’t get them otherwise, we permit ourselves an “emotional sprawl” now and then.

THE EMOTIONAL SPREE (*Worry and Nervousness* 1923 515)²³

1:3.12 The erratic, neurotic, unstable individual is disposed to indulge in “sprees.”

The erratic, neurotic, unstable individual is disposed to indulge in “sprees.”

Some get drunk, others get hilarious.

Some get drunk, others get hilarious.

Some go out in conquest of new worlds to conquer, while others indulge in a vicious debauch.

Some go out in quest of new worlds to conquer, while others indulge in a vicious debauch.

Some risk their substance on the wheel of fortune, while other sorts of odd geniuses²⁴ indulge in an emotional spree—a nervous blow-up.

Some risk their substance on the wheel of fortune, while other sorts of odd geniuses indulge in an “emotional sprawl”—a nervous blow-up.

Some nervous people have periodic temperamental explosions, hysterical seizures, or indulge in some other sort of nervous upheaval.

Some nervous people have periodic temperamental explosions—hysterical seizures.

Many an individual with high ideals and spiritual sentiments would be shocked at the idea of a cabaret and champagne spree,

Many folks with high ideals and spiritual sentiments would be shocked at the idea of a cabaret and champagne spree,

but such an individual will go on one glorious “wild and woolly” nervous spree without the least compunction of conscience,

but such individuals will go on one glorious “wild and woolly” nervous spree without the least compunction of conscience;

SOURCE OR PARALLEL

and tremendously enjoy the ministrations of doctors and nurses, on the one hand, and the solicitous sympathy of friends and family, on the other (*W&N1923* 515).

[contd] Now at bottom, in their real psychologic origin,²⁵

these different sorts of sprees are practically all one and the same thing.

They are an outcropping of habitual repression, of constantly recurring emotions which so accumulate as to result in these periodic blow-ups (*W&N1923* 515).

[They all show deficient self-control (*LAM* 24).]

[contd] Now these emotional or nervous people—and nervous people are always emotional,

are wont to lay the blame for these upheavals on some past experience or on what someone else has said or done to them.

They always have a plausible and satisfactory alibi.

But they must learn to face the responsibility for these emotional sprees and cease to excuse themselves for these breakdowns in nervous morale.

Even if someone else apparently contributes to these periodic upheavals,

the nervous individual must recognize that he is, after all, morally responsible for the breakdown

I: HOW YOU CAN KEEP HAPPY

and tremendously enjoy the ministrations of doctors and nurses, on the one hand, and the solicitous sympathy of friends and family, on the other.

1:3.13 Now, at bottom, in their real physiologic root and psychologic origin,

these different sorts of sprees are practically all one and the same thing.

They are an outcropping of habitual repression, of constantly recurring emotions which so accumulate as to result in these periodic blow-ups.

They all show the same deficient self-control.

1:3.14 Now these emotional or nervous people—and nervous people are always emotional—

are wont to lay the blame for these upheavals on some past experience or on what someone has said or done to them.

They always have a plausible alibi.

But they must learn to face the responsibility for these emotional sprees and cease to excuse themselves for these breakdowns in nervous morale.

Even if someone else apparently contributes to these periodic upheavals,

the nervous individual must recognize that he is, after all, morally responsible for the breakdown

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

which he must recognize was largely determined by the way in which he reacted to the sayings and doings of other people (*W&N1923* 515-16).

which he must understand was largely determined by the way in which he *reacted* to the sayings and doings of other people.

The trouble with most nervous people is that have turned love, pity, and sympathy on themselves.

1:3.15 The trouble with most nervous people is that they are bestowing too much thought and sympathy upon themselves.

They are wasting on themselves, and thereby making themselves sick, those very things which the world is dying for the need of: Love, Pity, and Sympathy.

They are wasting on themselves those very things which the world is dying for the need of—love, pity, and sympathy.

That is what we mean when we tell these nervous people that they are self-centered, self-absorbed, and introspective.

That is what we mean when we tell these nervous folk that they are self-centered, self-absorbed, and introspective.

They are in some respects like a dynamo that is short circuited: using up an enormous amount of energy, but using it all up within itself.

They are in some respects like a dynamo that is short circuited; using up an enormous amount of energy but using it all up within itself.

Such a dynamo is sick, and such nervous persons are likewise sick—nervously, psychically sick (*W&N1923* 516).

Such a dynamo is sick, and such nervous people are likewise sick—nervously, emotionally sick.

“DO PEOPLE GET ON YOUR NERVES?” (*The American Magazine* 24)

A few weeks ago I met a woman who was “all fussed up” over a theatre party she was to attend.

1:3.16 A few weeks ago I met a woman who was “all fussed up” over a theatre party she was to attend—

all worried and over-anxious about this engagement.

She made herself sick for a whole week worrying and fretting about this party,

In fact, she made herself sick for a whole week worrying and fretting about this party;

and then when it was called off because of sudden illness, she promptly “blew up,”

and then when it was called off because of sudden illness, she promptly “blew up”—

went to bed and sent for the doctor.

In plain English, she went on a “neurologic toot”—

just like many a weak-willed man goes off on a liquor spree when he encounters disappointments or meets with some other sort of trouble (*TAM* 24).

[contd] Recently I have been making notes of a few things that peeved some of my patients.

I find more than forty “pet peeves” in the list, most of them foolish.

One man was upset because a new business partner was always saying “Listen,” as an introduction to anything he said.

A woman allowed her room-mate to “get her goat” because she left her things strewn all over their apartment.

A business man “blew up” if anyone in the office was a moment late at work in the morning,

and he saw to it that he was there early enough to indulge in his favorite nervous jag (*TAM* 24).

[contd] YOU might be interested in knowing how we helped this man who got so worked up over his partner’s saying “Listen.”

threw a fit—

went to bed and sent for the doctor.

In plain English, she went on a “neurologic toot”—

just like many a weak-willed man goes off on a spree when he encounters disappointments or meets with some sort of trouble.

SOME “PET PEEVES”

1:3.17 During the time of this writing I made note of a few things that peeved some of my patients.

One man was upset because a new business partner was always saying “listen” as an introduction to anything he said.

A woman allows her roommate to “get her goat” because she leaves her things strewn all over their apartment.

A business man literally “blows up” if anyone in the office is a moment late at work in the morning,

and he sees to it that he is there early enough to indulge in his favorite nervous jag.

1:3.18 You might be interested in knowing how we helped this business man who got so worked up over his partner always saying “listen.”

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

I was convinced his partner would probably continue this habit, so I set about to discover the best way of teaching my patient *tolerance*—

I was convinced his partner would probably continue this habit, so I set about to discover the best way of teaching my patient *tolerance*—

helping him to reconcile and adjust himself to this little mannerism.

helping him to reconcile and adjust himself to this little mannerism.

We claim for ourselves the right to live our own lives in our own way,

You know we claim for ourselves the right to live our own life in our own way,

and we ought to be willing that our friends and associates should enjoy the same privilege (*TAM* 24).

and we ought to be willing that our friends and associates should enjoy the same privilege.

[contd] Well, the very first conference I ever had with this patient I discovered he had a habit!

1:3.19 Well, the very first conference I ever had with this patient I discovered he had a habit,

Every time he finished a paragraph of speech, he added “Do you understand?”

every time he finished a paragraph of speech, of adding—“Do you understand?”

It was very annoying to have him tell you something and then invariably ask, “Do you understand?”

It was very annoying to have him tell you something and then invariably ask— “Do you understand?”

So when he complained so bitterly about his partner’s saying “listen,” I went right after him; told him about his own mannerism

So when he complained so bitterly about his partner, I went right after him—told him about his own mannerism

and explained how he should devote all his energies to breaking himself of the habit; that I thought his habit was worse than his partner’s (*TAM* 24).

and explained how he should devote all his energies to breaking himself of the habit, that I thought his habit was worse than his partner’s,

and that he ought to try to cure himself of his own ailment first, and then try to “laugh the whole thing off.”

[contd] The recognition of an equally or more objectionable thing in himself developed tolerance and sympathy for his partner.

1:3.20 The recognition of an equally or more objectionable habit in himself developed tolerance and sympathy for his partner.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

He had a friendly chat with his associate and learned how his “Do you understand?” irritated *him*.

He had a friendly chat with his associate—learned how his own “Do you understand?” irritated him,

He tells me they are now having the time of their lives, both trying to overcome these things, and enjoying the joke of it all immensely (*TAM* 24).

and now he tells me they are “having the time of their lives,” both trying to overcome these habits and enjoying the joke of it all immensely.

And by watching each other, in less than six weeks they have just about mastered their troubles.

1:3.21 Here comes a woman who is on the verge of nervous prostration over her maids. It seems she is unable to get help who will do things just the way she wants them done. She is hard to please, but she prefers to lay it on the maids. What a blessing it would be if she only had to do all her own work for about six weeks!

One man’s pet peeve was to blow up when his wife let him get off the trail when they were motoring.

1:3.22 One man’s pet peeve was to “blow up” when his wife let him get off the trail when they were motoring.

This thing worried her so that she all but refused to go on a trip East with him,

This worried her so that she all but refused to go on a trip East with him,

and came to my office and told me her troubles.

and came to my office to tell me her troubles.

Now, I could not get hold of her husband to labor with him about being more thoughtful and kind to his wife, so I had to concoct a plan which the wife could carry out.

I prescribed driving for her;

I prescribed driving for her—

not long stretches,

told her to do half the driving each day.

but to do half the driving each day.

This, you see, compelled her husband to manage the road maps.

This, you see, compelled her husband to manage the road maps—

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

Well, of course you know what began to happen.

well, of course, you know what began to happen—

He let his wife get off the trail every now and then, and I had rehearsed her so that she could blow up in grand style—

he let his wife get off the trail every now and then, and I had rehearsed her so that she could “blow up” in exquisite style—

simply get furious at him for failing to keep her on the right road.

simply get furious at him for failing to keep her on the right road,

But I had taught her to finish each explosion of temper with a laugh,

only I had taught her to finish each explosion of temper with a hearty laugh—

and go on just as if nothing had happened.

and go on just as if nothing had happened.

1:3.23 Would you believe it!

Her husband had sense enough to catch on.

This fellow really had sense enough to “catch on” to the whole thing;

he began to “laugh it off” when his wife lost the way,

Before the passing of a single summer this foolish thing which threatened their happiness was all but gone.

and before the passing of a single summer this thing which threatened their happiness was all but gone,

When he starts to blow up she now starts to laugh,

and now when he starts to “blow up” she laughs—

and they both laugh—

and they are having real fun of it (*TAM* 24).

they are having real fun out of it.

[contd] I WISH all wives would take their husbands less seriously in little things like this.

Really, I wish all wives would take their husbands less seriously in little matters like this;

They should learn that a husband’s bite is never so serious as his bark (*TAM* 24).

they should learn that a husband’s bite is never as serious as the bark.

Sometimes I think it is a real kindness to allow a husband to indulge in just a little growl now and then.

1:3.24 Then there was the man who could manage a big business but got the “jim-jams” just because his wife couldn’t manage the household affairs to his liking.

[contd] I once knew a good-hearted mother who said the childish pranks and commonplace noises of the young ones were “simply driving her crazy” (*TAM* 24).

Next was a good-hearted mother who said the childish pranks and commonplace noises of the children were simply driving her crazy.

She was wholly self-centered and seemed to take no pleasure in seeing the little ones enjoy themselves.

[contd] When I set out to help this mother I found I had a real job on my hands.

1:3.25 Now, when it came to helping this mother, I found I had a real job on my hands.

I talked and reasoned with her, but it did little good.

I talked and reasoned with her, but it did little good.

So when I saw we were falling down on the job—saw this mother was gradually losing ground—

Next I had her go away from the children for six weeks, and put her on a rest cure and diet.

we took her away from the children for six weeks, put her on a rest cure, diet, etc.,

Before she came back to the children,

and then before we sent her back home

we tried to readjust her viewpoint of raising children,

I persuaded her to look upon her little ones as playmates, taught her the value of growing up with her children—

persuaded her to look upon her little ones as playmates, taught her the value of growing up with her children—

living life over again and keeping young with the little ones (*TAM* 24).

living life over again and keeping young with the little folks—

[contd] I wish you could visit that home now.

All the children in the neighborhood want to congregate there, because they have such great times with this playing mother,

and she has become the ringleader in all the fun and can make just as much noise as any of the youngsters.

I'll never forget what the little six-year-old told me the last time I called at this home.

He rushed into my arms and as he hugged me, he said,

“Oh, Doctor, we are so glad you cured Mama!

Now we can make all the noise we want to, and we just have the most fun all day long.”

And the mother looked on and smiled.

Yes, she is cured—first, of her tired nerves, and, second, of the notion that the happy and gleeful noises of live, healthy children get on her nerves.

She has changed her mind, her viewpoint, her reaction; and now is getting joy and happiness out of the very things that formerly got on her nerves (*TAM* 24-25).

[contd] Another woman enjoyed an emotional spree for no other reason than that her husband and daughter insisted on sitting in rocking chairs,

in fact, reconstructed her whole theory and practice of child-culture.

1:3.26 And now I wish you could visit that home;

why, all the children in the neighborhood want to congregate there, they have such great times with this playing mother;

she has become the ringleader in all the fun and can make just as much noise as any of the youngsters.

I'll never forget what the little six year old told me the last time I called at this home.

He rushed into my arms and as he hugged me, he said:

“Oh, Doctor, we are so glad you cured mamma;

now we can make all the noise we want to, and we just have the most fun all day long.”

And the mother looked up and smiled.

1:3.27 Yes, she is cured—first of her tired nerves, and second of the notion that the happy and gleeful noises of live, healthy children get on her nerves.

She has changed her mind, her viewpoint, her reactions; and now is getting joy and happiness out of the very things that formerly “got on her nerves.”

1:3.28 Another woman enjoyed an emotional spree for no other reason than that her husband and daughter insisted on sitting in rocking chairs—

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

and rocking when they read.

and they rocked incessantly when they read.

A cynical young woman was bored by the fact that some of her associates were so hopelessly “mid-Victorian.”

A cynical young woman was bored by the fact that some of her associates were so hopelessly “mid-Victorian.”

A well-behaved woman wanted to scream every time she saw anyone cleaning his finger nails in public (*TAM* 25).

A well-behaved woman wanted to scream every time she saw anyone cleaning their finger-nails in public.

[contd] I MUST confess failure in helping the cynical young woman.

1:3.29 I must confess failure in helping the cynical young woman.

I think it will require some real sorrow and a little more experience in life to cure her;

I think it will require some real sorrow and a little more experience in life to cure her;

but I was able to help the woman who had such trouble with the rocking chairs.

but I was able to help the woman who had such trouble with the rocking chairs.

I tried to show her that this habit was harmless; that it was not like drinking, smoking, and such practices.

I tried to show her that this rocking chair habit was harmless; that it was not like drinking, smoking, and such practices;

that her husband probably derived great satisfaction from it and that she should make up her mind to enjoy seeing him enjoy himself.

Then I explained that family life, community life, even national life, has to consist of give and take;

1:3.30 Then I explained that family life, community life, even national life, had to consist of give and take;

that we cannot always have our own way.

that we cannot always have our own way—

majorities rule in a republic, and since both the other members of the family preferred to rock their chairs,

I even prescribed a rocking chair for her,

I prescribed a rocking chair for her,

SOURCE OR PARALLEL

told her it would assist in developing the muscles in her feet and ankles (she suffered from flat-foot tendency),

and at last I persuaded her to join the rocking-chair brigade (*TAM* 25).

[contd] She complained bitterly for several weeks but now she can rock, or not, just as she pleases (*TAM* 25).

I: HOW YOU CAN KEEP HAPPY

told her it would assist in developing the muscles in her feet and ankles (she suffered some from flat-foot tendency)

and at last I persuaded her to join the rocking chair brigade,

to make it unanimous for the family.

While she complained bitterly for several weeks—now, she can rock or not just as she pleases—

and what's more she said to me not long ago that she could have "a great time watching a whole regiment rock if necessary."

You are enjoying real liberty when other people don't get on your nerves.

1:3.31 Perhaps I should confess that I got this woman to master her dislike for rocking chairs by telling her of my dislike for olive oil in salad dressing, and how several years ago I just made up my mind to overcome this dislike—that since most folks like olive oil, I would force myself to eat it on every occasion, at least until such a time that I could do so without making a bad face about it. I decided to accustom myself to tolerate what the vast majority of my friends enjoyed. There is no harm in olive oil—in fact it is a good food—and so I declared war on my foolish minority prejudices and I won. I don't think I'll ever like the stuff as I do strawberries and cream, but I can eat it; I've mastered my dislike to the extent that I can eat salad any place, any time, with anybody, and with any old dressing they may happen to put on it—and I'm happier because I've overcome that notion that olive oil always spoils salad dressing.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

[contd] The woman who got all wrought up when she saw anyone cleaning his finger nails in public

1:3.32 Now, about the woman who gets all wrought up when she sees anyone cleaning their finger-nails in public.

hasn't overcome her violent antipathy toward the practice.

While this woman has helped her general nervous situation,

she hasn't overcome this habit.

I don't know that I have the heart to try to force her to make a stronger effort.

I don't know that I have the heart to try to force her to make a stronger effort.

It really does seem that people ought to have time in their own homes to clean their finger nails.

It really seems that most folks ought to have time in their own homes to clean their finger-nails

along with the rest of the morning toilet.

1:3.33 You know, I don't want to give the impression in this book that everybody should do just as they wish and that the rest of us must somehow get used to it. I think some of these things we are talking about are enough to get on most anyone's nerves, even those of us who are most normal and well-controlled. I frankly grant that it is incumbent upon some of these other nervous people to reform their objectionable habits.

But the point for nervous persons to remember is that,

1:3.34 I don't want to give the impression that I approve of making one's toilet in public, and that everyone else has to get adjusted to it. I believe in good manners, but when all is said and done,

I want to impress upon nervous people that

no matter where the blame rests, if you allow other people to get on your nerves,

no matter where the blame rests, if we allow other folks to get on our nerves

you are allowing their habits to tyrannize over you.

we are allowing them to tyrannize over us.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

No matter how reprehensible their practices, you just cannot afford to let them

No matter how reprehensible their practices, we just cannot afford to let them

make monkeys of us; we must not become so enslaved to our reaction to these things that they

make you miserable.

make life miserable for us.

You can't control the habits of the rest of the world, and therefore you must, in self-protection, learn to react with less vehemence.

We can't control the habits of the rest of the world, and therefore we must (in self-protection) learn to react with less vehemence.

We must exercise self-control just to save our own nerves from being constantly on edge and to prevent this from growing on us to point where it will literally give us the “jim-jams.”

1:3.35 What I am trying to do for this woman is to teach her that she will have to continue to live in this world as it is,

You cannot possibly regulate and control the habits and practices of all those with whom you come in contact (TAM 25).

that she cannot possibly regulate and control the habits and practices of all her friends and neighbors,

and therefore, while she may continue to make mental note of the fact that she disapproves of people cleaning their finger-nails in public, she is to become such a master of her own nervous reaction, that she can develop such a high degree of self-control over her own feelings and impulses, that she doesn't have to have a nervous chill or emotional blow-up just because these uncouth persons continue to offend her sensibilities. In time, I think we will succeed, provided we can get her health and nervous system built up and straightened out, so she will have a better constitutional foundation for exercising self-control.

1:3.36 You know it is very hard for a nervous person to win a fight along some particular line like this when they are “shot to pieces” constitutionally. They must pull themselves together before they can win battles of this sort.

FASTIDIOUS NERVES

1:3.37 The reader should not get the idea that we always succeed in helping these nervous people. Sometimes they sit right down and refuse to help themselves. In taking a large group of this class of patients, I find that we help about half of them over their troubles and the other half refuse to play the game or they quickly get discouraged and try some other system or method, some “ism,” “pathy,” or “cult.” But I do want to say this: every time, without exception, when it comes to the management of these functional nervous disorders unfailingly, if the patient plays the game and carries out directions—these people get well, they master their difficulties.

1:3.37 Of course, these folks don’t get rid of their wobbly nervous systems and they have to go on in the school of self-control until they learn how to manage themselves more efficiently all along the line, but this should be understood by all those who are victims of these nervous habits and tendencies—they can get well if they will.

1:3.38 A middle-aged woman was unhappy because her sister—also living at home—“got on her nerves”—the sister chewed gum. Now, this is one case where I didn’t go through with the battle—

I started in good faith, but when the sister (who was a very conscientious sort of person) heard that her gum chewing had really driven her older sister to consult a doctor, well, as she subsequently explained to me, she decided to give up gum. She told me the Bible said if anything of that sort “offended your brother” you should give it up—so she quit. She got the good out of the situation instead of the other sister.

[contd] A young woman I once knew got the jim-jams because Grandfather constantly tapped his cane on the floor while sitting in the living-room.

A wife was ruining her nerves over a nervous habit on the part of her husband of incessantly clearing his throat—

and it just made her “furious” because he had to indulge in a sharp, barking cough every time he went to answer the telephone (*TAM* 25).

[contd] I have a fastidious patient who specializes in all sorts of “eating noises.”

1:3.39 One young woman was getting the “jim-jams” because grandfather constantly tapped his cane on the floor while sitting in the living room.

A wife was ruining her nerves over a nervous habit on the part of her husband of incessantly “clearing his throat”—

and it just made her “furious” because he had to indulge in a sharp, barking cough every time he went to answer the telephone.

Here is a case where we are working on both sides of the trouble. Having explained to the husband the injurious effects of this dry, nervous cough, he is slowly overcoming the habit; while we have explained to the wife that she no doubt has several little habits that may annoy her husband as much as the cough worries her. She has decided to rise above the annoyance—to overlook it as a trifling personal mannerism—no matter whether he overcomes it or not. All over the establishment where this man works and at home, I’ve had little signs placed on the telephone which read, “Don’t cough into this phone—it’s insanitary.”

1:3.40 I have a fastidious patient who specializes in all sorts of “eating noises.”

SOURCE OR PARALLEL

If anyone makes the slightest noise consuming his soup or any other food, she loses her appetite and wants to leave the table.

Another high-strung woman is all but sick most of the time, worrying over what other people are thinking or saying about her.

And there is a man who can't stand to see a person pick his teeth.

He once refused to sell a piece of real estate to a customer just because the prospective buyer had a toothpick in his mouth (*TAM* 25).

[contd] I wish I could tell you how I cured the woman who gets so disturbed over “eating noises,” but the truth is I still have her on my hands.

This is only one of a score of things that get on her nerves.

She is one of those proverbial bundles of nerves.

I am trying to teach her the art of living with herself as she is and the world as it is.

I am trying to help her to judge people in accordance with their heredity and opportunities for culture and education (*TAM* 25).

I: HOW YOU CAN KEEP HAPPY

If anyone makes the slightest noise consuming their soup or any other food, she loses her appetite and wants to leave the table.

1:3.41 Another high-strung woman is all but sick most of the time, worrying over what other people are thinking or saying about her.

Here is another man who can't stand to see a person pick his teeth.

He once refused to sell a piece of real estate just because his prospect had a toothpick in his mouth.

1:3.42 I wish I could tell you how I cured the woman who gets so disturbed over “eating noises,” but the truth is I still have her on my hands.

This is only one of a score of things that “get on her nerves.”

She is one of those proverbial “bundles of nerves.”

I am trying to teach her the art of living with herself as she is and the world as it is.

I am trying to help her to judge and estimate people in accordance with their heredity and opportunities for culture and education.

I started out with the animal world, showing her how she was not annoyed by numerous unconventional and uncultivated habits and practices of our lesser brethren—and then I'm trying to help her to see that various races and nations as well as numerous persons have their own way of doing things—

that our way is not necessarily always right or even best, and that we are going to be everlastingly unhappy if we are doomed to suffer because of all these things which other people do and which we are powerless to prevent their doing. I believe we are going to succeed, but we will have to make this woman all over. She will do it step by step just as you climb a ladder. It will be a long pull and a hard job, but I think she will go through with the undertaking.

[contd] STILL another acquaintance of mine can stand anything but to be pushed or shoved in a crowd.

1:3.43 A man of rare patience can stand anything but to be pushed or shoved in a crowd—

he “blows up” when this happens.

Some people have “fits” when others mispronounce words. I know of a woman who refused to marry a splendid fellow just because he would pronounce Italian with a long “I.”

1:3.44 One woman’s pet peeve is to see a dirty child—one neglected by its parents. Another is made nervous by a neighbor who comes over and talks fast and stays too long. She has nervous chills after the visitor goes.

1:3.45 What do you think of getting the “fidgets” just because you find yourself in a room or other place where there is no clock! This woman ought to wear a wrist watch. A business woman “blows up” when a man “flips the ashes” from his cigar on the office floor. Still another woman gets so nervous she leaves the theatre when anyone next to her eats candy or popcorn.

1:3.46 I know a woman who, wherever she goes, never gets through talking about a business associate who always leaves her chair in the passageway and hangs her coat on the wrong hook. A patient woman will stand most anything but “goes wild” if anybody puts their feet on the back of a theatre seat.

And I know of a woman who had “brain storms” if a servant or any member of the family touched a thing in her dresser drawer.

1:3.47 A woman had “brain storms” if a servant or any member of the family touched a thing in her dresser drawer

or happened to leave a drawer open.

She acted like a lunatic if she didn’t find things just where she had put them.

She acted like a lunatic if she didn’t find things just where she put them.

Another pet peeve of hers was getting nervous watching someone cross his legs and toss his foot up and down²⁶ (*TAM* 25).

Another pet peeve was getting nervous watching someone cross their legs and toss the foot up and down.

[contd] This woman

1:3.48 This woman

who had “brain storms” when anybody touched her private belongings

is an interesting case.

is an interesting case.

I tried for several months to help her, but didn’t get very far.

I tried to help her for several months, but didn’t get very far with her.

She did not seem to grasp what I tried to tell her; for some reason I couldn’t get hold of her.

In the meantime she passed through a severe physical illness, and it was during this sickness that a neighbor—a very religious woman—called on her one day,

In the meantime she passed through a very severe physical illness, and it was during this sickness that a neighbor—a very religious woman—called on her one day

SOURCE OR PARALLEL

and there sprang up an association which survived this illness and eventually resulted in my patient's embracing the religious beliefs of her neighbor.

She joined the church,

and somehow, in this new experience, she underwent such a psychological transformation that all her pet peeves (for she had several) suddenly disappeared (*TAM* 25).

[contd] I have seen equally wonderful cures of nervous persons brought about by simply falling in love.

You see, self-centered, nervous folks (unconsciously selfish) are wonderfully helped by any- and everything that makes them get their minds off themselves (*TAM* 25).

I: HOW YOU CAN KEEP HAPPY

and there sprang up an association which survived this illness and eventually resulted in this patient embracing the religious beliefs of her neighbor—

she joined the church, etc.;

and somehow, some way, in this new experience she underwent such a psychological transformation that all her pet-peeves (for she had several) suddenly disappeared.

A real change seemed to have taken place in her life.

1:3.49 Equally wonderful cures of nervous people have been brought about by simply falling in love;

and while some reader may smile at this statement, nevertheless, it is true.

You see, self-centered nervous folks (unconsciously selfish) are wonderfully helped by any and everything that helps them get their minds off themselves,

and a love affair is one of the best experiences in the world to scatter the thoughts and make us think about something outside of our own feelings and comforts.

1:3.50 I know a woman who "just can't stand" to hear people talk about the "good old days," how much better things used to be than they are now; and I have a patient whose pet peeve seems to be the budget system.

1:3.51 Among other pet peeves I have encountered recently are the following: To be kept waiting for an appointment; to have to sit in a movie or at the theatre near a person who is talking loud enough to disturb the performance; to have persons sit in the back seat of the automobile and try to drive the car; to listen to persons describe the symptoms of supposed disease, or dilate on the details of their recent surgical operations or other misfortunes.

1:3.52 A woman recently confessed to me that it almost “drove her wild” when anyone would drum with their fingers on the table or the arm of a chair. Another woman had tantrums whenever a salesgirl would call her “Dearie;” while an otherwise well-controlled man of middle age “boiled within” when anyone would presume to read the newspaper over his shoulder. And so the story goes on. At any length we could recite these commonplace little habits, mannerisms, and thoughtless acts which, while they do not amount to much, are seized upon by our fellow men and elevated to the dignity of “pet peeves.”

MARRIED LIFE PROBLEMS

[contd] A married woman patient of mine has a husband who tries to be funny.

He’s hardly a natural-born humorist, and his attempts to be smart terribly upset his wife (*TAM* 25).

1:3.53 A married woman has a husband who tries to be funny—

he’s hardly a natural born humorist—and his attempts to be smart terribly upset his wife.

1:3.54 Now here is a real problem and one that is very common in the case of married folks. You know when I stop to think how serious a business getting married is—in fact, marriage is just about the most serious and important business on earth—

I say, when I stop to think how the majority of people go into it without any preparation or special training, I am not surprised that divorce is increasing. It is a wonder to me that many of these married couples get along as well as they do. They could not expect to succeed in any serious business undertaking in life which they might enter with so little preparation and thought, but old Mother Nature helps a lot of them out and somehow they learn to get along as time goes by.

1:3.55 You see, marriage, aside from the problem of raising the children, is largely an experience, a discipline, that consists in give and take. Of course, I don't believe any marriage is going to be happy if there is too great a variance in temperament and tendencies; but on the whole it does us all good if our life-mates are a bit different in that it helps us to refashion our own characters; at any rate, it breeds tolerance—consideration for other people—and tolerance is wonderfully necessary in order to get along well in this life.

1:3.56 So in the case of the married woman who is upset by her husband's humor, I am trying to help her to see if there isn't some real subtle humor in her husband's wit after all. I haven't succeeded very well as yet, but I am developing her sense of humor, and I hope to get her to the place where she will heartily laugh at the sight of her husband trying to be funny when he isn't funny, and she does laugh uproariously about it in my office.

[contd] YOU know every doctor meets this thing constantly—this thing of married folks irritating each other.

1:3.57 You know every doctor meets this constantly—this experience of married folks irritating each other.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

Of course they don't tell everybody, but they will tell the doctor.

Of course they don't tell everybody, but they will tell the doctor.

About six weeks after most folks are married they begin to discover things in each other that are a bit undesirable, not to say irritating.

About six weeks after folks are married they begin to discover things in each other that are a bit undesirable, not to say irritating.

I believe in married folks being frank and honest with each other, and trying to help each other overcome faults;

Now, I believe in married folks being frank and honest and trying to help each other overcome their most palpable faults;

but in the case of these little and peculiar personal traits

but in the case of these little and peculiar personal traits,

learn to enjoy them; have a good laugh over them;

both husband and wife ought to be big-hearted and tolerant (*TAM* 25).

be big-hearted and tolerant;

love each other in spite of them.

[*Note*: I haven't been able to identify this song.]

1:3.58 I heard a song the other night over the radio that made me laugh heartily. You know we have folks with such a peculiar arrangement of the teeth that they can hardly talk without a shower of saliva, which is very annoying to some people, and the chorus of this song was to the effect that a fellow had a sweetheart who "talks like a grapefruit, but I love her just the same."

[contd] In married life we take each other for better or worse,

1:3.59 Now in married life we take each other for better or worse,

and we must not be so foolish as to let little things upset the home.

and we must not be so foolish as to let little things like this upset the happiness of the home.

I have seen an otherwise happy home spoiled more than once over just trifles (*TAM* 25).

More than once I have seen an otherwise happy home spoiled over just such trifles.

But as I say, these folks are foolish if they allow these little, undesirable personal traits to influence them so seriously. And by the way, I notice that the people, at least the married folks, who are so easily upset and have so many pet peeves about other people are usually the very ones who are carrying around grudges against their husbands or wives because of some little foolish habit that gets on their nerves. I think we had better begin at home with this whole business and get straightened out.

1:3.60 If there is something about the home folks that is keeping your nerves on edge, go to the mat with them. Help them overcome it, and if it is something they can't or won't overcome, then you overcome your unnecessary and unwholesome reaction to their little faults. Show yourself big enough to rise above them and live above them. This is the way some of these things have to be handled. We just simply can't make this world over to suit ourselves, and sometimes it is well to cultivate the loving attitude, yes, that blending of love and sympathy which was the mother's attitude as she watched her boy, marching out of step with the regiment.

[See 1:2.52, above.]

You remember she said that "All the regiment are out of step but Jim."

1:3.61 I know a woman who is so disgusted with her husband—all because he has a nervous habit of picking or rubbing his nose—that it has spoiled their married life and about ruined her health. He doesn't take his fault seriously and his wife simply can't or won't curb her emotional reactions of disgust and resentment.

1:3.62 The best methods for gaining control of your emotions—the technic for mastering your “pet peeves” and acquiring real self-control—are fully discussed in Part IV—The Secrets of Emotional Control.

4. HUMAN COMPANIONSHIP — PLEASANT ASSOCIATION

1:4.1 Man is naturally a gregarious*animal—he likes to live in tribes. [*See the Appendix for further discussion of this and other human instincts and emotions.]

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

HUMAN COMPANIONSHIP: Human beings are inherently social.

No normal person likes to live by himself.

[Security is the emotion we feel when we yield to our inherent gregarious instinct (A:1.49).]

We not only feel safer when we mingle with our fellows,

but we need the constant lift to our hopes and courage that human companionship alone can give (*TAM* 68).

Human beings are inherently social beings.

No normal individual likes to live by himself.

Associated with this tribal instinct is the emotion of security.

We feel safer when we mingle with our fellows.

More or less social life is essential to happiness.

The higher **sentiment**²⁷ of friendship presupposes that human beings are going to enjoy the satisfaction of working together and playing together.

IV: SOCIETY (Payot 131)

[INTRODUCTION] (Payot 131)

Is it not terrible to think that in our cities people are deprived of moral support just as was Robinson Crusoe on his island? (P 131)

WHAT SOCIETY CAN GIVE US (Payot 153)

Consider yourself exceptionally happy if, out of one thousand millions of people on our planet,

you are able to find half a dozen loving and devoted hearts (P 156).

THE DUTY OF HAPPINESS (Black 31)

If wherever there is need we can find our neighbour, it is not hard to see where at least part of our duty lies, and it may be that our first duty is to seek to make our neighbour happy before we try to make him good (B 53-54).

HOW TO BE FREE AND HAPPY (Russell)

We should not be so ready to go to war if our lives were happier (R 38).

1:4.2 Too many of us are unhappy because

we are, like Robinson Crusoe, marooned—socially speaking—on a lonely island.

If out of more than one hundred million of fellow citizens,

each of us has half a dozen real friends, who love us and care for us and who are unselfishly interested in us—

well, if we have such a number of real friends, we are indeed fortunate.

1:4.3 We are beholden to another duty—

the duty to make our friends and our fellows happy

as far as lies within our power.

Happiness of the individual which expands into the happiness of a people is a great influence to prevent wars.

A happy nation would not be willing to sacrifice life, health and happiness for the idle business of fighting, and possibly winning. This comes because our lives are too collective and **too little individual.**

We, living as we do, forced by the mechanical mould of our civilization more and more to resemble each other, we, I say, **more and more live by mass emotions** and less and less by the individual, personal ones (R 39).

[Man is a social being and his happiness requires that he enjoy mingling with his fellows (A:1.52).]

VII: HAPPINESS THROUGH CONVERSATION AND THE CULTIVATION OF THE SOCIAL LIFE (Hillis 179)

In an era when no day was without its public assemblage,

when the tongue made known all public events, when **orators** enacted and proclaimed all laws, when all children and youth were **instructed**, not through books, but through conversation,

men came to feel that ... a wholesome tongue was ... a tree of life (H 181-82).

1:4.4 There is **too little individual** joy and happiness.

We **live too much by mass emotion**

which is so easily swept into the impulse of war.

There is too little consideration, in the nation's life, accorded to our higher personal sentiments.

Man is a social being and happiness requires a social life.

1:4.5 In olden times

speech was not only a means of self-expression, but it was the chief mode of **instruction.**

All those offices that are now distributed between newspaper, book, and magazine were concentrated in conversation and public speech (H 180).

It was one time necessary to do by the spoken word, by oratory, what is now done by newspapers, magazines, and books;

and no doubt there was much real happiness associated with the more liberal employment of speech in former generations, because it meant more social life on the part of the people; there was more of a coming together to hear the news of the day and receive the instruction of the hour.

The newspaper, travelling to all homes, has made unnecessary the evening assemblage upon the streets ... (H 182).

1:4.6 Today we sit in our homes reading the daily papers,

and listening to the radio.

Men are more and more content to excel in business and trade. They no longer spend years in practising the art of conversation (H 179-80).

The art of conversation is at low ebb,

and the social life of modern times is greatly curtailed;

[B]ut man is still the talking animal and, as of old, the issues of life and death are in the tongue (H 182).

but we must not forget that man is still the talking animal,

that there is real satisfaction associated with conversation.

A plea for sincerity. (Hillis 189)

Speech which is of the sincere

Men have forgotten that elegant speech is always restrained speech (H 187-88).

and restrained variety,

is a means of the highest self-expression and can become the channel not only for self-satisfaction but also for

Ministering happiness through mercy and sympathy, the tongue also hath a ministry of **instruction** and **inspiration**, and is the almoner of universal bounty (H 203).

The eye and ear, the taste and touch, are windows for letting the great outer world into the secret sanctuary,

but the tongue is the one door through which the soul steps out (H 183).

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

HUMAN COMPANIONSHIP: ... [contd from 1:4.1] A solitary life predisposes to introspection, self-pity, and neurasthenia.

It is not generally known that neurasthenia and nervous breakdowns are more common in the country than in the city.²⁸

This is due not only to the long working hours of farmers and their wives but also to the loneliness of their work (*TAM* 68).

[contd] In the case of a threatened nervous breakdown on the part of a farmer patient of mine

transmitting **instruction**, encouragement, and **inspiration** to our fellows.

1:4.7 While most of the special senses are designed with the idea of admitting impressions into the mind,

speech is the one human gift which is designed to afford a means of self-expression,

and normally employed, is certainly no small source of self-gratification, happiness, and joy.

1:4.8 A solitary life predisposes to introspection, self-pity, and neurasthenia.

There are any number of human beings who do not thrive health-wise if they are compelled to live or work alone.

It is not generally known that neurasthenia and nervous breakdowns are more common in the country as compared with the city.

This is not only due to the long hours which the farmer puts in, but also to the loneliness of his life.

Very few persons can get happiness out of a monotonous life. Variety is truly the spice of life.

1:4.9 I remember well a few years ago a case of threatened nervous breakdown on the part of a farmer

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

I averted the calamity by taking him off the farm for a year, and putting him to work in a factory.

in a mid-western state,

and how we averted this calamity by taking him off the farm for a year and putting him to work in a factory

There, he was mingling all day long with his fellow workers,

where he was mingling all day long with other men,

and he had their moral support

and where he had the moral support of fellow workers along by his side

to keep his mind on his job and off himself (*TAM* 68).

to keep him at his job, and thus assist in keeping his mind off himself.

IV: SOCIETY (Payot 131)

THE DREAD OF ISOLATION

[PREAMBLE] (Payot 131)

1:4.10 Most human beings, if compelled to be alone for any great length of time, will at least surround themselves with domestic animals.

A workman in the depths of a forest has at least his **dog for company** (P 131).

The lonely shepherd is not the only isolated human being that enjoys the **company of a dog.**

If a boy can't have a playmate, if he is an only child in a family, he at least wants a dog; and wherever possible he will be found casting his lot with some "gang." Man is truly a tribe animal and he is never happy and satisfied when he is compelled to be alone.

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

HUMAN COMPANIONSHIP: ...

A friend of mine, who was a rather peculiar bachelor,

1:4.11 The case of a lonely and peculiar bachelor comes to my mind.

always seemed to be a bit unhappy.

He lived pretty much to himself

He lived more or less by himself,

but was far from being happy,

and was constantly complaining of vague aches and pains.

and all the while he would complain about his digestion and other vague miseries, aches, and pains.

When he was around forty he met a woman about the same age,

When about forty years of age he accidentally met a woman of about the same age,

and they surprised me very much by getting married.

and however it came about, they got married.

Almost at once, he began to brighten up, and not so very long ago he and his wife adopted two little orphans.

He began to cheer up and subsequently they adopted two little orphans

Now, my erstwhile bachelor friend is so busy providing for his family, digging in his garden, and planning for the children's future that he hasn't time to think about his aches and pains. He has become a regular fellow—a good husband, a good father, and a good neighbor. Married life, after all, is the normal life (*TAM* 68).

and you could hardly find a happier man within the confines of the country.

1:4.12 So many times we see cases like this that so clearly go to show that man is not happy unless he can enjoy the companionship of his fellows.

Work, indispensable as it is to happiness, is not always joy-producing when it is solitary (*TAM* 68).

Even work, indispensable as it is to happiness, is not always joy-producing when it is solitary.

We like to work with our fellows. Group employment is more conducive to the enjoyment of life.

1:4.13 Sometimes even married life when it is childless does not yield the happiness and satisfaction that it otherwise would.

SOURCE OR PARALLEL

[“NO CHILD WITHOUT A HOME; NO HOME WITHOUT A CHILD,” quoted in “The Divine Right of the Child,” in *The Interior*, Chicago 1910.]

I: HOW YOU CAN KEEP HAPPY

You know someone has said there should be no home without a child and no child without a home.

1:4.14 We get comfort and satisfaction out of associating together in clubs, lodges, churches, and other social groups, as well as in the home. Even much of the benefit of our play life is due to the fact that it affords human association. There is a chance for team work.

V: TYPICAL CASES OF SEVERAL CLASSES OF PSYCHIC PHENOMENA
(Funk 166)

We all remember the story that is told of Tennyson once visiting Carlyle,

and that these two men sat together in front of the great fireplace and smoked for three hours,

and in all that time uttered only now and then a word or two;

at last when Tennyson rose to go

Carlyle said to him,

“Come again, Alfred, we have had a grand time,” and he meant it²⁹ (F 169).

1:4.15 You know they tell a story about two of our American poets who used to visit each other in the evening,

and how they would sit there by the hour, sometimes the whole evening, smoking,

hardly saying a word,

and how they would separate as the hour grew late,

and one would often say to the other,

“Come again, Alfred, we have had a grand visit.”

1:4.16 There is comfort and satisfaction in the presence of our fellow creatures even though we sit about in comparative silence; although few words may be spoken, there is the pleasure of companionship, the satisfaction of association that cheers our hearts and satisfies this innate gregarious craving for the presence of the herd.

1:4.17 Who would think of starting out on a motor trip all by one's self? Not many. Of course, there are exceptions to the rule. We have certain peculiar and odd geniuses who, because of some twist in their psychology, prefer to be alone; but even if these queer souls could be jogged out of their solitary rut, they would find life newly illuminated and brightened if, through some chance, they should be forced to enjoy the company of their fellows.

1:4.18 You know, good mixers³⁰ are usually happy, not merely because these traits are likely to travel in company, but from the sheer fact that by being good mixers they are afforded more liberal entrance into human society. They enjoy more friendly association with their fellows and it is this element of human companionship that adds so much to their happiness.

1:4.19 You know the average human being not only wants to be in the company of his fellows throughout his life, but most of us would shrink from the thought of even dying alone.

1:4.20 There is the case of a lonely shoemaker who became very much depressed, and who puzzled me for a year or more. Finally I decided that it was loneliness in his work that was responsible for his mental and physical condition, and I advised him to sell his little shop and go to work in a shoe repairing establishment where six or eight men were working all day long. Gradually he began to recover from his depression; his digestion improved; and at the end of the first year in his new position, he was a well and happy man.

1:4.21 Another interesting case—that of a lonely woman, a widow, who lived in a large mansion and was waited upon by five servants, but who was socially alone. She was exceedingly lonesome. Finally we persuaded her to open her home to six **high class**³¹ working girls. She picked up the first couple and they found the other girls for her among their friends. She gave them a home and made life in many ways pleasant for them. Had parties for them and took them out motoring.

1:4.22 And what was the result of all this upon herself? Why, this mothering these girls and mingling with their young friends made a new woman of her. Not only was her health improved, but her mental state was entirely changed. She found health and happiness in sharing her life with others and in mingling with these normal and cheerful young people.

1:4.23 I recall another case—that of a lonely maiden lady, quite wealthy, who became so miserable and unhappy that when the doctor explained the real cause of her trouble, she was not slow to recognize the fact. She decided to try an experiment. She rented her home furnished for a season, and moved into a girls' club here in the city, and under an assumed name, she mingled with these working girls, grew interested in them, participated in their social gatherings; and what is more, she got well, and there was such a change in her attitude toward life that it should be recorded that within two years from this time she was happily married.

1:4.24 Likewise I remember the case of a university graduate, an unmarried woman, around thirty-five years of age, who had become highly introspective, was always complaining and ailing, doctoring incessantly, and withal had become so miserable and unhappy in her temperamental life that her own family disliked to visit her. She was persona non grata among her friends of former days. We frankly told this patient what we thought the trouble was, and advised her to begin at once to mingle more freely with her fellows.

1:4.25 She took the advice seriously. She resumed connections with her church of former years—in fact, became an active church worker—went into politics, and in a half dozen other different ways she made social contact, and in less than a year's time, she had cheered up and begun to take a new interest in life. Her health improved; it was no more necessary for her to visit the physician, and the last call she made on her doctor was to explain how happy she was and how glad she was that she was alive.

[I call your attention to the fact that the Master never sends you out alone to labor for the extension of the kingdom; he always sends you out two and two (160:2.7).]

1:4.26 It should be recalled that Christ even sent His disciples out two and two.

He did not send them out to undertake difficult and pioneer work alone.

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

He recognized the truth of a still older Divine admonition to the effect that

SOURCE OR PARALLEL

HUMAN COMPANIONSHIP: ... “It is not good that the man should be alone,” said the Lord, and He created a helpmeet for Adam ...” (*TAM* 68).

I: HOW YOU CAN KEEP HAPPY

it was “not good for man to be alone.”

1:4.27 Of course, there are times when we like to be alone, by ourselves, for meditation for short periods; but the healthy, average, normal individual does not crave such solitary occasions for any great length of time.

1:4.28 I once knew of a very lonely married woman. She was in a way happy in her home; her married life was ideal, except that they had no children. She eventually became nervous, was a chronic ailer, and all this persisted until the first baby came. All was changed in three months. Life was enjoyable. The home was changed; she was no longer alone—baby was company—and the former lonely hours of the day that had dragged on until her husband would return home at night, were now made bright and cheery by the presence of this little life which had been entrusted to her care. She had companionship. Health returned, and with it, happiness, and good cheer.

1:4.29 Let me tell you about two lonely, unmarried sisters who were growing more and more unhappy. They decided to overcome the little troubles they had had in former years and made their plans to live together. They cheered each other up, each brought happiness to the other, and out of this companionship they found the blessings of good cheer and renewed health.

SOURCE OR PARALLEL

A few years ago I had a very unhappy man of leisure on my hands.

He spent most of his time thinking about himself and fussing over himself and his affairs.

I tried in vain to get him to go to work, and he finally compromised with me by taking a trip around the world.

He promised to report every two weeks, and he kept his promise.

From the very start of the trip, his letters told me how bored he was,

and he called me down continually for making him go abroad.

But when he linked up with a kindred spirit in Egypt,

the whole tone of the letters changed. From then on he was another man. He and his new friend decided to finish going round the world together

and he was supremely happy (*TAM* 68).

I: HOW YOU CAN KEEP HAPPY

1:4.30 A few years ago I had a very unhappy man of leisure on my hands.

He spent most of his time thinking about himself and fussing over himself.

I tried in vain to get him to go to work, and he finally compromised with me by taking a trip around the world.

He promised to report to me every two weeks, and he did.

His letters kept coming, telling how he was bored with the trip,

how he was sorry he ever agreed to take it.

This kept up until one day

in Egypt, on the way out to view the Pyramids, he fell in with a kindred spirit,

a fellow traveler from his own country,

and they decided to hit it off together for the rest of the trip around the world.

I heard from him at frequent intervals,

and he seemed to be supremely happy.

He was having the time of his life and was enjoying every day of his experience—another illustration of what companionship means when it comes to health and happiness.

SOURCE OR PARALLEL

[Many an unsocial being, while shunning the intimate personal contact with his fellows, nevertheless,

sticks closely to the great city with its teeming thousands (A:1.51).]

[4. *Elation*. Elation is the emotion aroused by indulging the *instinct of self-assertion* (A:1.24).]

[Human beings just must have an opportunity to “show off”—at least in moderation—in order to be happy (A:1.28).]

I: HOW YOU CAN KEEP HAPPY

1:4.31 Even when a recluse lives by himself in all but solitary confinement,

he many times prefers to locate his abode in the midst of a large city with its teeming thousands of people of all sorts and kinds.

Many a misanthrope still chooses to live amidst the bustle and turmoil of a great city. We like to see people around. The whole idea of parties and entertainments is based on this gregarious instinct of the race, and it is a well-known fact that the majority of us would not enjoy a vacation if we had to take it alone, if we had to spend the time of our holiday entirely by ourselves.

5. AMBITION—PERSONAL-ITY-PRIDE

1:5.1 If you want to be truly happy, see that your soul becomes possessed by a burning desire to be or do something worth while in this old world.

1:5.2 Elation is a primary emotion associated with the instinct of self-assertion;*

[*For a more extended discussion of elation and other emotions see the Appendix.]

and a moderate degree of enjoyment of this primitive emotion is quite essential to happiness.

There is real joy in self-expression. There is supreme satisfaction in doing things.

We all like to “show off” a bit—

and there is no reason why we should not indulge this natural tendency in moderation.

There is such a thing as pride of personality—a sense of one’s own importance and dignity—which, when it is gratified, makes us very happy—highly elated.

1:5.3 For a dozen years I used to see a certain patient—off and on—who was very unhappy. She had tried her hand at various things, was moderately successful at several, but withal, exceedingly miserable. She had always wanted to write—had done a little literary work—but her folks were not over-impressed with her talents along that line. I advised her to take a six months’ rest and indulge her writing desires. I did this as a remedial effort—purely an attempt to rest her nerves and upbuild her health. She greatly enjoyed her literary efforts—sold every story she wrote—convinced everybody that she was really a sort of genius, and has been both happy and successful with her pen ever since.

1:5.4 It is the old problem of the round peg in the square hole. A lot of unhappiness is occasioned by these misfits. It’s truly hard to be ambitious and enthusiastic about a job you don’t like. Contentment is one of the essentials of happiness.

1:5.5 The doctrine about this world being a so-called “vale of tears” is a sentiment that should be subdued. We have already had too much of that; we will get enough of these tears as we pass through the allotted toils of life without exalting and honoring this idea by according it the dignity of a philosophy.

1:5.6 If you are going to regard yourself as nothing more than a worm of the dust—if you are willing to lie down and let people walk all over you—well, you can hardly expect to be happy. Meek-eyed submission to all the rebuffs of life will hardly bring joy to such namby-pamby, weak-kneed, milk-and-water sorts of individuals. Wide-awake, energetic, go-getters are the candidates for real satisfaction and genuine happiness.

1:5.7 In the struggle for existence, we must not lose our ideals. In the defeats of battle we must not part with ambition, and in the turmoil of living, let us not lose our courage.

GRADATIM (Morris&Adams 200)

Heaven is not reached at a single bound;
 But we build the ladder by which we
 rise
 From the lowly earth to the vaulted skies,
 And we mount to the summit, round
 by round.

J. G. Holland.

From "Complete Poetical Writings," Charles
 Scribner's Sons. (M&A 201)

1:5.8 Let us not forget, as J. G.
 Holland said* [*From "Complete Poetical
 Works," Chas. Scribner's Sons.], that:

"Heaven is not reached at a single
 bound;
 But we build the ladder by which we
 rise
 From the lowly earth to the vaulted
 skies,
 And we mount to its summit, round
 by round."

THE GRADES OF HAPPINESS (Black
 145)

1:5.9 The soul that is either self-satisfied or easily satisfied, is one that lacks capacity for true joy and real happiness.

SOURCE OR PARALLEL

The highest happiness is not passive contentment, but comes from a certain **divine discontent** (B 152-53).

I: HOW YOU CAN KEEP HAPPY

There is, after all, supreme happiness in **Divine discontent**—

in that hunger and thirst for greater and better things which ever urge us forward and upward.³²

There is genuine satisfaction in whole-hearted striving.

1:5.10 One of the happiest men I know has struggled all his life against tremendous odds. He has met unexpected reverses; he has overcome exceptional difficulties; he has suffered unusual sickness in his family; he has met with staggering losses; but in it all, and through it all, he has **come up smiling**—and determined—and in spite of it all, he continues to be good-natured, happy, and cheerful. I look upon such a man as a real hero. He has mastered the art of hitching trouble and sorrow to the chariot of joy and happiness.

1:5.11 There is real pleasure in every honest effort to subdue the obstacles which beset our path of progress; there is genuine satisfaction in every exertion to surmount the difficulties which confront us in the journey toward our chosen goal of successful attainment.

WORTH WHILE (**Morris&Adams** 28)

The perseverance that is born of ambition is the one thing that makes life **“Worth While”** as **Ella Wheeler Wilcox** wrote: ***[From “Poems of Sentiment,” W. B. Conkey Co., Chicago.]**

SOURCE OR PARALLEL

It is easy enough to be pleasant,
 When life flows by like a song,
 But the man worth while is one who will
 smile,
 When everything goes dead wrong.
 For the test of the heart is trouble,
 And it always comes with the years,
 And the smile that is worth the praises of
 earth,
 Is the smile that shines through
 tears...

Ella Wheeler Wilcox.

From "Poems of Sentiment," W. B. Conkey Co.,
 Chicago, Ill. (M&A 28)

I: HOW YOU CAN KEEP HAPPY

"It is easy enough to be pleasant,
 When life flows by like a song,
 But the man worth while is one who
 will smile,
 When everything goes dead wrong;
 For the test of the heart is trouble,
 And it always comes with the years,
 And the smile that is worth the
 praises of earth,
 Is the smile that shines through
 tears."

1:5.12 Ambition keeps us happy while we fight the usual battles of life. Ambition fires our enthusiasm while we play with spirit the game of living. Ambition maintains our courage while we press forward amidst the trials and struggles of our short but eventful careers. Ambition feeds hope and strengthens our faith as we press the battle to the enemy's gates—as we wrest victory from the jaws of defeat and crown our threatened failures with the diadem of success.³³

UNDISMAYED (Morris&Adams 204)

He **came up smilin'**—used to say
 He made his fortune that-a-way;
 He had hard luck a-plenty, too,
 But settled down an' fought her through;
 An' every time he got a jolt
 He jist took on a tighter holt,
 Slipped back some when he tried to climb
 But came up smilin' every time.

This magnificent struggle is beautifully told by **Foley** in his poem, "**Undismayed**": From "**Tales of the Trail**," E. P. Dutton Co., New York.

"He **came up smilin'**—used to say
 He made his fortune that-a-way;
 He had hard luck a-plenty, too,
 But settled down an' fought her
 through;
 An' every time he got a jolt
 He jist took on a tighter holt,
 Slipped back some when he tried to
 climb
 But came up smilin' every time.

SOURCE OR PARALLEL

He came up smilin'—used to git
His share o' knocks, but he had grit,
An' if they hurt he didn't set
Around th' grocery store an' fret.
He jist grabbed Fortune by th' hair
An' hung on till he got his share.
He had th' grit in him to stay
An' come up smilin' every day.

James W. Foley.

From "Tales of the Trail," E. P. Dutton & Co.
(M&A 204-05)

[*Note:* "Anticipation is better than realization" can be found in numerous books and articles of the time.]

I: HOW YOU CAN KEEP HAPPY

"He came up smilin'—used to git
His share o' knocks, but he had grit,
An' if they hurt he didn't set
Around th' grocery store an' fret.
He jist grabbed Fortune by th' hair
An' hung on till he got his share.
He had th' grit in him to stay
An' come up smilin' every day."

1:5.13 Incentive is a powerful factor in human happiness. The motive helps many a struggling soul to keep up the effort—to press forward in spite of difficulties.

Anticipation is indeed sometimes better than the realization.

It is the incentive behind our efforts that imparts joy to the endurance of trial and adds pleasure to the experience of hardship, as we march on in pursuit of the pot of gold at the end of the rainbow of promise.

1:5.14 We are always happy when we have something to work for—to live for. We are strengthened for the toil of the day when we have something to look forward to. Incentive is indeed and in truth the urge of ambition.

1:5.15 A few years ago I watched the finger of ambition touch the slumbering intellect of an idle and rather useless sort of lad. I never expected him to amount to much in this world; but things began to happen when once this chap got into action. He has astonished all his friends. There seems no end to the succession of surprises attendant on the unfolding of this young fellow's career.

After seeing what interest and ambition have done for this young man, I am about ready to believe that thousands of useless mortals are only waiting the magic touch of enthusiasm to awaken their sleeping minds and arouse their latent energies.

1:5.16 It is not enough merely to indulge in day-dreams. Our creative ambition needs the stimulus of accomplishment. Planning is good as far as it goes, but the real joy of living is in the toiling and striving, the effort to realize our plans, to bring our dreams to a successful issue. It is a real satisfaction to be getting somewhere in your life plan, to know that you are on the way; to be occupied day by day with the effort to reach your destination.

1:5.17 Ambition begets courage, and as we shall find farther on, courage is one of the essentials of human happiness. Pride is dangerous if it is over-indulged, but there is a legitimate pride, a proper self-satisfaction which every human being is entitled to experience and enjoy.

XIV: SOCIAL HAPPINESS: THE REDEMPTION OF MANKIND FROM DRUDGERY THROUGH TOOLS AND MACHINERY (Hillis 399)

1:5.18 Ambition also leads to invention and supplies many a thrill in our efforts to overcome obstacles and surmount difficulties. It is said, you know, that

The state of South Carolina has recently celebrated the anniversary of the invention of the cotton-gin and has much of the name of Eli Whitney.

the cotton-gin was invented

because

More than a century ago this youth was passing along the street when he met a young woman who lifted up her blue eyes and with a single glance let fly an arrow that pierced his heart through and through.

With instant resolve he determined to overcome his poverty, found a home for himself, and never rested content until he conquered that young girl's affection and companionship (H 425).

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

I. CONTENTMENT—LOVE OF WORK—VOCATIONAL PATRIOTISM (*The Elements of Pep* 95)

I think it was the great inventor, Edison, who once said to a fellow who remarked that one of his inventions must be have been the result of great inspiration

(you know Edison is a little deaf, and the man had to repeat the word inspiration twice); but when he finally caught it, Edison replied, "No, not inspiration—perspiration, perspiration (*EoP* 96).

[See 1:2.6 and 1:2.47, above.]

a mere youth fell in love with a pair of bright eyes

and decided to do something to attract this woman's attention and make himself appear worth while in her esteem.

1:5.19 Even the great inventor, Edison, when once asked if his inventions came to him as the result of some great inspiration,

replied: "No, perspiration, perspiration."

1:5.20 It is ambition that enables us to work hard with but little weariness and fatigue.

The more our hearts are in our work, the harder we can work with less harm to health and nerves.

1:5.21 Ambition is what sweetens the experience of life. When we have an incentive, it lightens the burdens we bear, shortens the distance we travel, and lights up the dark corners of the earth we may have to strive in for a season.

1:5.22 Ambition brightens the soul of all who follow its lead. It cheers us onward, develops our manhood, and strengthens the worth while side of human nature; and all of this means that ambition adds to the sum of our joys, it doubles our happiness, and all this while, at the same time, it indirectly contributes to the upbuilding of the physical health.

6.COURAGE—SELF-CONFIDENCE

1:6.1 Cowards are seldom happy. Courage is essential to human happiness.

[Courage is the emotion that leads to the conduct of bravery,

and while it may be associated with many emotions, impulses, and sentiments, ... [contd on 1:6.2].]

Self-confidence is the foundation of bravery.

There are many emotions and numerous sentiments which find expression and satisfaction in the indulgence of self-confidence and courage.

Our vanity—our ego—finds joy in courage. Even patriotism is fed by that bravery which springs from courage.³⁴

1:6.2 Courage bespeaks decision.

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

DISCIPLINE OR SELF-CONTROL: ... Vacillation and indecision are the handmaidens of worry and fear,

and the archenemies of joy and happiness (*TAM* 66).

[[contd from 1:6.1] ... it

Vacillation and indecision are the handmaidens of worry and fear.

They are the arch-enemies of human joy and happiness.

Courage*

[*See Appendix for a more extended discussion of instincts and emotions.]

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

is characterized by the fact that it represents *the triumph of faith over fear*.

When courage is in the saddle, the primary instinct of fear, for the time being, has been vanquished (A:2.54).]

[The only known cure for fear is *faith*.

It requires courage—stamina—to control this inherent tendency to succumb to the fearful emotions (A:1.17).]

is one of the higher and acquired human emotions

that represents the *triumph of faith over fear*.

When courage is in the saddle—fear for the time being has been vanquished.

Fear is at the bottom of much of our unhappiness. Indecision and worry are responsible for nine-tenths of our nervous troubles and psychic depressions.

Now faith is the only known cure for fear,

and courage is the state of mind that enables faith to function as the master of fear.

Courage is one of the prime essentials of happiness.

1:6.3 There is great joy when we bring about, through our own mental effort and moral discipline, the triumph of law over the anarchistic forces of our primitive emotional nature. There is sublime satisfaction in the mastery of our temperamental elements; there is supreme satisfaction in the experience of bringing law and order out of the confusion and chaos of an uncontrolled emotional nature. There is real joy in the struggle to wrest victory from defeat.

SEE IT THROUGH (Morris&Adams 62)

WHEN you're up against a trouble,
Meet it squarely, face to face;
Lift your chin and set your shoulders,
Plant your feet and take a brace.
When it's vain to try to dodge it,
Do the best that you can do;
You may fail, but you may conquer,
See it through! ...

Edgar A. Guest

From "Just Folks," The Reilly & Lee Co. (M&A 62)

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

DISCIPLINE OR SELF-CONTROL: ...

There is great power in accumulated effort, even though many of the individual exertions be recorded as failures.

We may undertake to lift a weight in the gymnasium, but our muscular weakness prevents success.

Daily trials, however, if they represent our utmost exertion, will result in such a sure and speedy muscular development that before long we shall be able to lift the weight (*TAM* 66).

[contd] And so it is with our efforts at emotional control.

We may repeatedly try to get a grip on ourselves only to fail;

Says Guest: [*From "Just Folks," The Reilly & Lee Co.]

"When you're up against a trouble,
Meet it squarely, face to face;
Lift your chin and set your shoulders,
Plant your feet and take a brace.
When it's vain to try to dodge it,
Do the best that you can do;
You may fail, but you may conquer,
See it through!"

1:6.4 There is great power in accumulated effort, even though many of the individual exertions be recorded as failures.

We may undertake to lift a great weight in the gymnasium; our muscular weakness prevents success,

but daily trials, if they represent our uttermost exertion, will result in such a sure and speedy muscular development that ere long we are able to lift the weight

and thus success comes to be the sum total of a long column of successive failures.

And so it is in our efforts at emotional control,

we may repeatedly try, only to fail,

SOURCE OR PARALLEL

but in the end we achieve our aim through the moral muscular development which accrues as a result of our faithfulness in failure (*TAM* 66, 68).

I: THE FIRST CONSIDERATION—IS HAPPINESS WORTH STRIVING FOR? (Payot 29)

In keeping with the laws of mental hygiene I have never answered personal attacks directed against me (P 35).

The most effective retort to your enemies, who are jealous, envious, and irritated,

is to complete another work (P 35).

III: THE CONQUEST OF MORAL LIBERTY (Payot 83)

THE HEALTHY REGION OF OUR SOUL (Payot 102)

The secret of victory lies in knowing the country and going forward. But, first of all, it is essential to start. “Begin your work,” said Ausonius. “To begin is to complete the first half.

The second half remains: begin again and the work is done” (P 110).

I: HOW YOU CAN KEEP HAPPY

but in the end, achieve success through the moral muscular development which accrues as a result of our faithfulness in failure.

1:6.5 If you would enjoy peace of mind and happiness of soul, have the courage

never to reply to personal attacks.

The best answer to the criticism of your enemy

is to begin and carry on to completion another work.

1:6.6 Said the poet: “To begin is to complete the first half of your work,”

and thus it would seem that

all we would have to do to finish the job would be to begin the second time.

In other words, it is determination and perseverance that win the fight.

SOURCE OR PARALLEL

When we freeze muddied water which contains a solution of many salts,

the resultant ice is perfectly clean, free from any bad smell or taste

A similar purification is effected in the human soul by wisdom,

which creates a clear and transparent element that can not be soiled by low sentiments (P 89).

[Compare: It is comparatively easy to die for a principle. But it is mighty hard to live for it (*Great Speeches of Col. R.G. Ingersoll Complete*, Edited by J. B. McClure, A.M.. [1897], p. 217).]

INVICTUS (Morris&Adams 5)

... It matters not how strait the gate,
How charged with punishment the scroll
I am the master of my fate:
I am the captain of my soul.
William Ernest Henley.

I: HOW YOU CAN KEEP HAPPY

1:6.7 Freezing muddy water

precipitates the solids;

the resultant ice is clear.

Decision crystalizes the warring and turbulent sentiments of the human soul and purifies our emotions,

thus qualifying them for higher expression and joyful maturity.

1:6.8 It is always easy to quit—to give up in the face of hardship.

1:6.9 It is comparatively easy to die; the real thing is to live and fight the obstacles of life with determination and intelligence.

Stamina is the secret of success and the handmaiden of happiness.³⁵ Character is the product of achievement, effort, and moral decisions.

1:6.10 The courage of real manhood stiffens in the presence of obstacles. Our self-confidence should react with courage when confronted by difficulties. The real man, with Henley says:

“It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate:
I am the captain of my soul.”

1:6.11 There comes to my mind a patient who had become a victim of chronic fear. He had floundered around for five or six years, filling mediocre positions and leading a most miserable life. I don't know that I ever knew a man who suffered more keenly from the consequences of his shortcomings, and yet he lacked the courage to strike out for himself. He was so deficient in self-confidence that he had become a veritable moral coward. I don't know what would have been the outcome in this case had it not been for his wife and two daughters. The sight of these people lacking almost the necessaries of life finally stirred him to action.

1:6.12 He left my office one day resolved to attack his problems in a fearless fashion, and he did it. He suffered untold agonies of nervous torture for three or four months until he finally got his trolley on the wire, as it were; then his courage began to pick up and he pursued his course with increasing success and satisfaction. As the years have passed, he has been able to reap the rewards of his moral courage. You can't help but recognize that courage is truly one of the prime essentials of human success and happiness.

1:6.13 How many times we find men and women who are made miserable and unhappy by **drink** and other vicious practices which hold them as bond slaves by means of the fetters of habit which they fasten about the soul. How often we observe that courage would serve to effect the deliverance of these tormented souls if they but dared to strike for liberty, to make a moral declaration of independence.

LOVE AS AN INCENTIVE

1:6.14 I remember the case of a middle aged man, whom I had despaired of ever seeing delivered from his alcoholic fetters, but he fell in love with a splendid woman and tried to persuade her that if she would marry him it would save him; this good woman fortunately had sense enough to avoid such a bargain. She put it up to him to save himself, to reform first, and then after two years of sobriety she would marry him, and he did it. He probably would have failed utterly in the proposition of getting married first and then reforming himself, although he undoubtedly was sincere in believing that this woman could save him; but she was wise in forcing him to bring about these changes previous to marriage. This was several years ago and they are enjoying a happy married life.

1:6.15 When I stop to think of this man's happy home and all that life has come to mean to him just because he had the courage to master his inebriety, and then when I contrast this case with others who simply will not put forth the effort, who are such moral cowards, so lacking in courage that they will not master their besetting sin—well, when I view those who succeed and those who fail, I come to appreciate how essential moral courage is to human happiness.

1:6.16 Let me tell you about a certain woman who became so fear-ridden that in time she was afraid to leave the house, afraid to be left alone.

She was tortured by all sorts of nervous miseries, had all kinds of “dizzy spells” and “dying spells,” and after ten years of this sort of slavish existence, after she had been repeatedly told and persistently taught that this thing was in her head and that she would find no cure outside of her own resolution—well, she decided to make a strike for liberty. She set the date for a certain Sunday morning and when she got up that day, she signed, as it were, her own declaration of emancipation.

1:6.17 It was pitiful the way she suffered for a few weeks as she challenged her anxiety, called the bluffs of her nervous fears, and bravely went forth with determination to vanquish her obsession and master her dreads, but she did it. She fell down a few times the first week, but she would re-tackle her fears with this battle cry—“I will do this thing. Live or die—I will do it—I am going through with it.” And she did.

1:6.18 It required almost a year, though, to recover from the reaction, to pull herself together after she conquered her fears, and it took more than six months to get her picked up and built up to that point where she could begin really to enjoy normal health; but she won, and as she always says, the blessings of a free and happy life are so many and so grand that they have helped her long since to forget the bitterness of the struggle, the intensity of the fight, that she had to go through in order to gain her freedom.

1:6.19 Every human being who goes into the conquest of nerves with that sort of determination wins. There can be no other outcome but success, victory, when courage of this indomitable sort is launched against fear and dread.

II: THE DRAMA OF NERVES

(Jackson&Salisbury 10)

THE POSITIVE SIDE (Jackson 14)

Many years ago a physician put the whole truth into a few words: “The patient says, ‘I cannot’;

his friends say, ‘He will not’;

the doctor says, ‘He cannot will’” (J&S 15).³⁶

CAN’T (Morris&Adams 104)

1:6.20 You know our nervous patients always greet us with the time-worn phrase, “I can’t.” Of course, we know if they would but make up their minds—they could.

They say they cannot.

Their friends say they will not,

and we doctors know, of course, that the real truth is, “they cannot will.”

They lack courage. They won’t carry on even when they once start the fight on their nerves.

1:6.21 If we could but impress them with the power and influence of positive thinking; if we could only get them somehow, in some way, to drop this word “can’t” out of their vocabularies. I am reminded in this connection of a verse in Guest’s poem along this line. He says: [*From “A Heap o’ Livin’,” The Reilly & Lee Co.]

Can't is the word that is foe to **ambition**,
 An enemy ambushed to shatter your will;
 Its prey is forever the man with a mission
 And bows but to **courage** and
 patience and skill.
 Hate it, with hatred that's deep and
 undying.
 For once it is welcomed 'twill break
 any man;
 Whatever the goal you are seeking, keep
 trying
 And answer this demon by saying: "I
can."
Edgar A. Guest.
 From "A Heap o' Livin'," The Reilly & Lee Co.
 (M&A 105)

"*Can't* is the word that is foe to
ambition,
 An enemy ambushed to shatter your
 will;
 Its prey is forever the man with a
 mission
 And bows but to **courage** and
 patience and skill.
 Hate it, with hatred that's deep and
 undying.
 For once it is welcomed 'twill break
 any man;
 Whatever the goal you are seeking,
 keep trying
 And answer this demon by saying: 'I
 can'."

1:6.22 In this connection, I want to say a word about a sort of moral cowardice that is so often shown, particularly by young people. They are afraid to stand up for their convictions in the face of ridicule; they are too easily squelched by flippant criticism. Many a young fellow has taken a drink of whisky for no other reason than that he feared the ridicule and joshing of his drinking companions. Now, I believe that every man and every woman should have their own standards of thinking, of living, of acting, and that they should never hesitate to stand up with all their manhood and womanhood in the face of any cowardly criticism that might be hurled at them.

1:6.23 This is just as good a place as any other to enjoy the exhilaration that comes from the consciousness of things bravely done. I don't believe men and women are going to be really and truly happy if they have that cringing yellow streak in them that will permit them to strike their colors in the presence of ignorant rebuffs or flippant criticism.

Physical courage may be the backbone of bravery but *moral courage is the soul of character*.

1:6.24 Before this subject is passed, I must tell you of a young fellow thirty years of age, who had all but acquired the reputation of being a ne'er-do-well. He had been drifting about for fifteen years from pillar to post. He had drifted from one position to another and when I first knew him, behaved very much like a whipped dog. He certainly had a well-developed "inferiority complex." As a boy he had been bluffed by the town bully, and all along the way had been browbeaten and belabored until he had but little of his original personality left. He had lost faith in himself and had become sore and soured at the world in general. There was little that was attractive about him and he had become so inefficient that he lost even the mediocre position he held.

1:6.25 He decided to be thoroughly examined and it was at the conclusion of this research, when so little was found wrong with him, that he put this question to his doctor: "But, Doctor, there is something wrong with me. Something seriously wrong—I am a failure. I am down and out. What is the trouble with me?" And this is the reply his question drew forth: "My dear fellow, there is just one thing wrong with you. You lack courage. You are a victim of chronic fear. You could go right out of this office and begin a victorious struggle with yourself and the world if you only would.

It is probably too much to expect that you will see this thing so quickly, and that you will so soon determine to change your attitude toward yourself and toward the problems of life, but you can do it if you will. I sincerely hope you will come to see the situation as it is, and that you will be successful in your effort.”

1:6.26 Would you believe it? This young fellow did what not one in a thousand does. He made up his mind on the spot; he resolved to act. He secured a position the following day, and has been with this one concern ever since, having traveled from the bottom almost to the top. Today he presides over a beautiful home—the home of a successful American business man. He is raising a magnificent family. He is supremely happy. He seems to enjoy life at its best, and this wonderful transformation, this splendid deliverance—yes, all this superb happiness is the fruit, the harvest of courage; and how sad it is when we have to recognize that literally thousands of other souls are going on day by day, victims of fear, slaves of worry, bond-servants of depression, all because they lack the courage to stand up like men and women before the problems of life and wage the struggle for existence with confidence and courage.

7. RELIGION—FAITH AND HOPE

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

RELIGION: Man is naturally religious.

1:7.1 Man is naturally a religious animal.

All things equal,³⁷

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

He is healthier and happier if he enjoys the comfort and consolation of a spiritual belief.

man is healthier and happier if he enjoys the comfort and consolation of some sort of religious belief.

True, religion can also be made a means of fear and worry,

True, religion can also be made a means of fear and worry—

if we become

we can become

over-conscientious and

unduly fanatical regarding religious matters,

so unduly fanatical regarding religious matters

and so make ourselves and others sick and unhappy (*TAM* 70).

as to make ourselves sick and unhappy.

[contd] But there is great satisfaction and spiritual contentment in genuine religious hope.

1:7.2 But there is a satisfying joy in genuine religious hope.

Faith in a Supreme Being is inspiring and ennobling.

Faith in a Supreme Being is inspiring and ennobling.

[[Religion] is a very fine shock absorber, and it is safety valve for pep (“The Elements of Pep” 9).]

A good religion is a real shock absorber.

Fear is at the bottom of much unhappiness, and faith is the only known cure for fear.

Fear is at the bottom of much unhappiness; and faith is the only known cure for fear. [*Note:* Repeated from 1:6.2.]

And religious faith is the master mind cure³⁸—

And religious faith is the master mind cure—

no other form can exert such power in controlling or influencing human thought (*TAM* 70).

no other form of faith can exert such power in controlling or influencing human thought.

[contd] There is relaxation and rest in the act and attitude of worship,

1:7.3 There is a peculiar and satisfying sort of joy in the act and attitude of worship.

while belief in a future existence fills us with hope and good cheer.

There is an inspiration connected with the belief in a future existence.

SOURCE OR PARALLEL

But the religion that contributes most to our happiness is that which, while it assures us of a future life,

exhorts us to do everything within our power to make this old world a better place to live in (*TAM* 70).

[contd] Religion, too, affords many opportunities for the exercise of our more tender and uplifting emotions:

awe, reverence, gratitude, humility, generosity, and altruism are all factors in our religious experience.

Christianity is founded on the idea and sentiment of love and duty (*TAM* 70).

THE HEART OF HAPPINESS (Black 231)

AT the heart of happiness lies peace (B 231).

THE RIGHT TO HAPPINESS (Black 3)

This message of the right to happiness is one still needed to-day. There remains much of the Pagan idea that joy only comes to us with a grudge.

I: HOW YOU CAN KEEP HAPPY

But the kind of religion that contributes most to our happiness is the sort that, while it assures us of a future life,

exhorts us to do everything within our power to make this old world a better place in which to live.

1:7.4 Religion affords opportunity for the exercise of many of the more tender and uplifting emotions.

Awe, reverence, gratitude, pity, humility, and altruism are all factors in religious experience.

In the more primitive or ignorant peoples, fear and superstition also play an important part in religious beliefs and practices.

1:7.5 Christianity is founded on the idea and sentiment of love—

and “perfect love casteth out all fear.”

1:7.6 Peace, real peace of mind and soul is, after all, the art of happiness;

and religion affords that “peace that passeth all understanding.”

1:7.7 The pagan people rejoiced with misgiving.

They lived in constant dread that something was going to happen, and it would seem that

We are almost afraid to be happy,

even modern Christians are sometimes fearful to be happy.

and we accept some of life's best blessings tremblingly.

How often we hear the remark:

We say that good news is too good to be true, and when it comes true we assert that it is too good to last (B 26).

"It is just too good to be true."

THE DUTY OF HAPPINESS (Black 31)

We seem to forget that

[contd] If we can be said with any truth to possess a right to happiness, the right can be stated as a duty. It is even a *duty to self* (B 31).

we really owe a duty to ourselves to be happy

so that we will therefore be useful and efficient.

THE RIGHT TO HAPPINESS (Black 3)

1:7.8 We must distinguish between true happiness and fleeting, sensual pleasure.

While the Scriptures seemed to look down upon

In the spiritual sphere there is a vision of perfection, a Kingdom of ends, a land of ideals, and "lovers of pleasure" seem in a lower scale of being than "lovers of God" (B 8).

those who are denominated "lovers of pleasure more than lovers of God,"

it should not be inferred that the element of pleasure is no part of real happiness.

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

I always feel sorry for those well-meaning and deeply religious souls who disdain happiness because

they confound it with the gratification of the senses (*TAM* 70).³⁹

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

[contd from 1:7.5] It is a joyful religion. In the Scriptures we are frequently exhorted to rejoice,

while Proverbs informs us that “A merry heart doeth good like a medicine” (*TAM* 70).

[Good cheer is a powerful medicine (William S. Sadler, M.D., F.A.C.S., *Race Decadence* [1922], 179).]

True, pleasure is not the end of life but an experience to be enjoyed, to inspire and encourage us as we pass on through life’s varied stages. As we tread the path of duty and search for truth, we should not despise legitimate pleasure in our quest for true happiness.

1:7.9 Many well-meaning souls disdain happiness because

they confuse it with so-called worldly pleasure.

They confound it with mere sensual gratification.

1:7.10 We should remember that the heaven of psychology is right here on earth; Christ Himself said “The kingdom of heaven is within you.”

1:7.11 Christ, speaking of His mission on earth, said: “I am come that your joy may be full,”

and elsewhere in the Scriptures we are frequently exhorted to *rejoice evermore*.

And even the Wise Man said that “A merry heart doeth good like a medicine.”

Good cheer is a powerful and beneficial medicine.

HOW TO BE FREE AND HAPPY (Russell)

... “Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.”

If you really lived upon that principle—which, by the way, forbids all discussion of the Volstead Act—you would find life very delightful.

There is a certain kind of liberation, a certain kind of **care-free** attitude, which, if you can once acquire it, makes you able to go through the world untroubled, not distressed by all the minor annoyances that arise (R 27-28).

L: THE HABIT OF HAPPINESS (Marden 634)

Early **form the happy habit**, the habit of enjoyment every day, no matter what comes or does not come to you during the day (M 638).

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

I. CONTENTMENT—LOVE OF WORK— VOCATIONAL PATRIOTISM (*The Elements of Pep* 95)

... I think it was the apostle Paul, who, in describing his varying life experiences, said:

“I have learned in whatsoever state I am, therewith to be content”⁴⁰ (*EoP* 95).

1:7.12 Said the Master:

“Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.”

That is indeed the gospel of real happiness,

of genuine, **carefree**, unalloyed joy,

and represents the ideal state of mind for all those who would enjoy the ideal of living.

1:7.13 We can really **form the habit of gladness.**

We can come to experience the peace of mind that the Apostle Paul meant when he said,

“I have learned in whatsoever state I am, therewith to be content.”

Restlessness is incompatible with happiness.

1:7.14 Of course, we are put in this world for some definite purpose. There can be no doubt about it. We have to eat and sleep and play and work and do many of these things—but in and through it all, there is some hidden and eternal purpose. Now, maybe, we never really know what that purpose is—some of us may—some may not. Sometimes we may best fulfill that Divine plan by just faithfully plodding on. In other cases, no doubt, it is given us to know something of the plan we are a part of.

VI. RELIGION—LOVE OF GOD—MORAL PATRIOTISM (*The Elements of Pep* 106)

Most of us, I think, are ambitious to

develop a character, as we live our life down here, that will be worthy of salvaging,

will be worth transporting to another, and let us hope, a better world (*EoP* 108-09).

But the important thing is to

develop a mind and acquire a character which has “survival qualities”—

something which is worth while taking off this planet when this short life ends.

A PHILOSOPHY OF LIVING

1:7.15 You see, the ordinary religious belief consists merely in getting ready to die.⁴¹ The truth is we get ready to die by the way we live. Our day by day life determines what we are and settles beforehand what we can become when we are through down here.

1:7.16 We have a right to live as the men and women God made us—to eat, sleep, think, play, etc.—as we are, but in and through this earthly existence, recognize, plan for, and prepare for, the next step, the next life, when we will be creatures of a different order.

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

RELIGION ... Every human life presents rough places which must be traversed.

There are steep hills to climb, fiery trials to be endured,

fierce storms to encounter, and many bitter defeats to meet.

In and through all these changing vicissitudes,

spiritual confidence will comfort and sustain the weary human soul.

A belief in God and His mercy

helps us to meet our trials with patience, our storms with confidence, our adversity with fortitude, our fear with faith,

and death with the ringing assurance of life everlasting (*TAM* 70).

XVII: HAPPINESS AND THE RELIGIOUS PROBLEM (*Hillis* 497)

Indeed, the most bitter cry that ever arises from human lips is this one,

“No man careth for my soul” (H 497).

It’s inspiring to know, not only that there is a purpose in our present lives, but also a better and more glorious plan and purpose for our future lives.

1:7.17 Every human life presents rough places which must be traversed;

there are steep hills to climb; fiery trials to be endured;

fierce storms to suffer from; and many bitter defeats to be experienced.

In and through all these changing vicissitudes,

religious hope—

spiritual confidence—serves to comfort and sustain the wayward and cowering human spirit.

1:7.18 A belief in God

helps us to meet the trial with patience, the storm with confidence, adversity with fortitude, fear with faith,

and even death with the assurance of life everlasting.

1:7.19 There is no disconsolation so bitter, no suffering so keen as the feeling that

“no man careth for my soul.”

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

VI. RELIGION—LOVE OF GOD—MORAL
PATRIOTISM (*The Elements of Pep* 106)

I believe that when you are ground down by the heartlessness and crassness of the business world, when you are disgusted with politics and all its mess of graft, when society seems morally rotten and spiritually decadent, when you are about ready to lose confidence in the human race—then I say, when the day is gray and life itself seems hardly worth living—

it is at such a time that religion comes in to illuminate the viewpoint, expand the horizon, and beckon you to face forward and look upward, to get a view not only of things as they are but of things as they ought to be ... (*EoP* 109-10).

“THE ELEMENTS OF PEP”
(*Manufacturers News* 5)

When we feel that life is not worth the living, that the struggle for existence is not worth the reward, that humanity is sordid, business dishonest, and politics nothing but graft, when all the world seems drab and dreary,

when we really feel that nobody cares;

then it is that we find in religion a sustaining solace, a helpful inspiration,

an influence that saves some of our ideals from being utterly shattered, while its consoling ministrations preserves some of our ambitions to activate and energize us on another day.

1:7.20 Yes, it helps some to feel that there is an over-ruling Providence,⁴² that there is a sustaining power,

You go out at night and look at the stars, and I want to tell you there is a **master engineer** running this thing somewhere.

that there is a **supervising engineer** who is not only the designer but the **upholder** and director of the great astronomical plot of which our world is a part—

true, but a tiny speck, nevertheless this planet with all it contains is a part of the orderly procession of the limitless worlds that are **whirling on through infinite space.**

1:7.21 This is a universe of order. Our world and its associated planets are manifestly subject to law.

It is not a **hit and miss** proposition (*MN* 8).

We are not living in a **hit-and-miss** universe.

We are dwelling on a planet that is regulated in accordance with well-balanced and magnificently conceived laws. Our great object should be to gain that knowledge which will help us to live in harmony and cooperation with these regulations and laws which are the controlling power and influence dominating both the spiritual and material universe.

1:7.22 In life's darkest hour, religious faith buoys us up when cast down for the time being; in the spirit of our own mind we can tide ourselves over these periods of unusual stress and strain by the inspiration of hope and the urge of a well-defined religious faith.

1:7.23 Hope helps us to bear our burdens, to look beyond the darkness and distress of the hour and to confidently expect better things in the future; even to look beyond the span of one short life and believe in a fuller and better existence beyond the grave.

XVII: HAPPINESS AND THE RELIGIOUS PROBLEM (Hillis 497)

Consider man's need of a life **pilot** (H 500).

Having sought out many inventions, **man swings like a pendulum**

from dawn to dark, from **joy to sorrow**, from **life to death** (H 502-03).

Reign of law. (Hillis 508)

Gently Law and Force led the Infinite Being to the edge of the universe, and bowed Him out of existence. Men decided that law could build the world if it was spelled with large letters instead of small.... [N]othing could have been more foolish than this over-emphasis of law (H 508).

1:7.24 It is a great comfort to feel that our ship of personality, our planetarial abode, has

a **pilot**,

that it has a good one, an experienced and reliable guide.

It is helpful to feel that we have a counselor and friend of infinite wisdom and limitless power, even though He be invisible, even though it requires faith on our part to grasp and hold the idea. Religion exerts a steadying influence on mankind.

1:7.25 **Human beings are very much like a pendulum, they tend to swing**

from **joy to sorrow**, from elation to depression, from **life to death**;

but religion is a great regulator in that it gives us a larger, more distinct—yes, more idealistic viewpoint, by which to estimate other values and from which to determine other relationships.

1:7.26 While we live in a universe of **law**,

we must not deify law.

We must remember that there is something behind all this orderly procession of Nature. We must not lose sight of the Law-giver.⁴³ There simply must be some sort of personality behind the visible and material universe.

ROLE OF RELIGIOUS FAITH

“THE ELEMENTS OF PEP”
(*Manufacturers News* 5)

1:7.27 I had an interesting experience not long ago with

A business man from Indiana

a patient

who, in connection with the **study of his emotional life**, when we came to the question of his religious experience, frankly stated he doubted very much whether he believed in a Supreme Being and he was quite sure that he did not believe in a future existence. He hastened to say that it was the rankest form of egotism to want to live again after you had already lived once in this world.

said to me a day or two ago, “Doctor, do you believe in God?”

He asked me if I believed in a personal deity of some sort,

I said, “I do” (MN 8).

and I replied that I did.

He came back at me and said, “How can you prove it?”

Then he asked me what proof I could give him to substantiate my belief in a personal God.

I said,

I frankly told him that

outside of what appeal the physical universe might make to him in its vastness and completeness,

“I can’t; I just believe it.

I had no evidence to present, aside from my own personal beliefs and experience.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

I do not prove religious facts. It is for me to enjoy.

1:7.28 He was a married man,

Look here, Brother, do you love your wife?"

and I asked him if he loved his wife.

"Why," he says, "Of course I do."

He assured me he did,

I said, "How can you prove it?"

and I asked him if he could prove it to me.

He said, "Hell, I can't."

He flushed and said, "No, I can't prove it to you, but my wife believes it."

"Well," I said, "Neither can I, and when you can prove to me that you love your wife I will prove to you why I believe in a God" (MN 8).

I told him that many things about my religious beliefs were very much like his attitude about his wife, that it was undoubtedly a real experience to me, but that I didn't know just how to go about proving my experience to him, that it was a personal matter with me.

1:7.29 When we talked further about his belief in a future existence,⁴⁴ I asked him if he believed in evolution, and he replied that he did. Then I put this question to him: "Do you mean to tell me that you think the present human race—you and I as concrete illustrations—represent all that God, or whatever is managing evolution, can produce? Are we the final product? Are we the best that can be done? Do you and I represent the last word in personality?"⁴⁵ Again he flushed and replied, "No, I guess not. I guess when I come to think about it, maybe after all, I believe in a future existence."

XVII: HAPPINESS AND THE RELIGIOUS PROBLEM (Hillis 497)

Consider how flexible are these natural laws (H 510).

1:7.30 So we must remember that natural law is flexible.

SOURCE OR PARALLEL

I: HOW YOU CAN KEEP HAPPY

Even man has strength for abrogating every law of Nature.

Man is able to do very much to dominate his material surroundings, to manipulate physical force and to rise above the control of natural law.

Gravity bids the weight fall, but by playing the law of steam against the law of gravity, the elevator, laden with brick, rises to the very top of the building. [Etc.] (H 510)

Modern science with its inventions is ample proof of the flexibility of physical laws

and it is a source of real happiness to the human race to enjoy the concept that there is a Law-giver behind it all.

1:7.31 There is joy as we contemplate the thought that there is a supreme court, a final tribunal before which the injustice of the hour shall ultimately be rectified,

God cares for man—then for every storm there is a harbor in the eternal heart,

that there is a harbor in every storm,

and a place of refuge within the everlasting arms (H 515).

and that the everlasting arms are a real refuge in time of distress.

1:7.32 The experience of religion is just as real as anything that exists in other realms of human nature; and the happiness and joy that come therefrom are just as real, if not more so, than the happiness and joy we secure from the more transient and fleeting pleasures of our day by day life.

1:7.33 I want to tell you about a case, a patient of mine, who, although he had made great gains in his physical health and his nervous control, was still far from being a happy man.

He didn't get along well with his wife, was always having trouble with his business associates, and although I had intimated to him repeatedly that I thought he ought to improve his spiritual nutrition and try to develop his religious life a bit, the suggestion didn't seem to take hold. Finally a real calamity befell him, a catastrophe overtook him, and he was driven to his knees, as it were. He felt he would have to have help from some source that was superhuman. His better nature seized the reins, the spiritual side of his character came to the front. He sought refuge in religion, and found it.

1:7.34 This man's whole life has been changed. He is happy in his home. He gets along splendidly with his new business associates. His grouch is gone. He has ceased to whine and complain about his health. He is all over his tendencies toward periodic blow-ups. He has control of his nerves. He acts and talks like a real man; he is a real man; he is a man living a real life, a balanced life. He is not a one-sided individual, a crank, a grouch, a whiner. His emotional life now is well balanced between **work, play, religion,** and his **social life.**⁴⁶

1:7.35 So many times have I seen religion work wonders for frail humanity. I have seen it uplift the fallen, and cheer the downcast, and inspire the weak, but **I never saw a more spectacular, almost miraculous transformation than occurred in the case of this man.**

1:7.36 I am also reminded in this connection of a woman, a business woman about thirty-five years of age, who was breaking down her health, whose nerves were on edge—well, the stage was all set for a grand and glorious smash-up. She was about to go to pieces. Happiness she had sought, but it had eluded her. She had made that common mistake of trying to find happiness in pleasure, in seeking for joy in excitement, in looking for satisfaction in mere diversion. About this time she was seriously injured in an automobile accident, and a long sojourn in the hospital led to thinking, real meditation.

1:7.37 Encouraging words dropped now and then by visiting friends, but more particularly the kind ministrations of a Christian nurse, brought about a change of viewpoint, producing a new way of looking at life, and this woman—without going through any experience such as would ordinarily be called a conversion—found religion, found it for herself and by herself in a room in the hospital. I don't know whether or not she has since joined a church, but I know she has become an extremely happy woman, an extremely useful woman.

1:7.38 The transformation is evident to all her friends, and it is but another illustration of the fact that man is by nature religiously inclined, and that he feels better if he has some sort of religion—no matter how simple and childlike it may be, it serves the purpose of providing for proper emotional elimination along spiritual lines; it is good for the health and contributes to happiness.

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

VI. RELIGION—LOVE OF GOD—MORAL
PATRIOTISM (*The Elements of Pep* 106)

Your religion should be something more
than a theologic **creed** or a superstitious
dogma.

Your religion should include the inspiration
of music and the beauty of art—

it should embrace all things ethical,
beautiful and uplifting (*EoP* 107-08).

Now, I am not talking about Sir Oliver
Lodge or Sir A. Conan Doyle. I am not a
spiritualist, but I do believe in the reality of
spiritual things and in the existence of a
spiritual world (*EoP* 109).

WHAT RELIGION EMBRACES

1:7.39 Now, of course, what I mean by
religion is not a **dogma**, a **creed**,

a formula of some sort—

I intend to include all spiritual and moral
influences.

Music and art are a part of my definition
of religion—

the inspirational side of life and all that
tends to urge material man to attain to
spiritual living.

I am not, as a part of a religious exper-
ience, having in mind any efforts to
communicate with the dead,

or any of those fantastic or bizarre ideas
that come into prominence now and then,
and attract attention.

1:7.40 By religion I mean the worship
of the Infinite, the love of the spiritual,
together with loyalty to those concepts
and ideals which are superhuman and
divine.

1:7.41 In this connection I want also to tell about the case of a married woman, about fifty years of age, who had led an extremely selfish life. She was wholly self-centered. Her health was poor. Her nerves were all but shattered. She had refused to have children; she didn't want to be bothered with them. She was one of the most selfishly selfish women I think I ever met. For twenty-five years her husband had endured this. He saw that she was getting worse instead of better, and I remember so well the day that he placed his wife under my professional care, and said to me frankly: "Doctor, if you can't help her, I am going to leave her. I won't stand it any longer. I have only a few years left. I am going to have a little happiness. I am not going to spend the remainder of my life tied down to such selfishness and misery. Now, you do your duty, for if you fail, I am through."

1:7.42 And I knew by his manner that he meant it, and so when everything else failed to help his wife, and when all my efforts seemed to make little or no impression on her, I told her frankly that her husband was going to leave, and he backed up his words by promptly starting suit for divorce on the grounds of extreme mental cruelty, etc. The divorce suit did the business. She waked up, she came to herself, and I never saw a case of neurasthenia, hysteria, hypochondria and what not, cured in such short order in my life. She said to me: "Doctor, what is the quickest way to get over this thing? What is the best technic for getting rid of myself and starting life anew? Show me the quickest and shortest route. I will pay any price. I will do anything."

When I told her that she would probably have to look to religion if she wanted to get big things done in a hurry, she said: “What kind of religion? Where will I get it? Where will I find it? Show me the way.”

1:7.43 And so I sent her in to my wife and professional co-laborer. I don't know what happened. I guess some sort of a psychologic phenomena took place in there that might be called a new birth. I confess I don't understand a lot of things in theology, but psychologically speaking, a new woman came out of that office. She discontinued all treatment and further ministrations on our part, and went home saying: “Don't you worry about me. I will make good.” In two weeks I got a letter from her husband, asking: “What in the world has happened, Doctor? What did you do to her? She is changed, positively changed. Do you suppose it will last?”

1:7.44 I wrote back to him that I hoped it would, that she seemed to exhibit signs of genuine repentance and that I wished him a new and better life. She made good. She went into philanthropic work. She paid particular attention to charitable work for children, and the last I heard their home life was indeed happy, with five little adopted ones sitting around their board. The last letter I received from this woman was replete with expressions of joy, happiness, and real satisfaction.

1:7.45 Now, I am frank to confess I never saw many experiences like this; it is one in a thousand. I have had a pretty large and rich experience with folks who need this sort of help, and I have seen religion do a whole lot to help a large number of my patients, but this case is one of half a dozen apparent miracles that I have seen happen; but it serves the purpose of illustrating what religion can do and will do if we really get it, or I presume it would be better to say, if it really gets us.

RELIGIOUS DIFFICULTIES

1:7.46 I want to tell you also about the case of a young man, twenty-five years of age, unmarried, a college graduate, who came complaining of many things, both physical and nervous, but when we got to the bottom of it, his troubles were found to consist largely of worry over science and religion. He had a good religious training in his youth. He went to college and of course was taught many things that did not harmonize with his early religious training. He worried, and fell into the error of thinking that he should be able to reconcile everything about science and religion—all the teachings of theology on the one hand, and the teachings of science on the other. Of course, he couldn't make them dovetail. There were many points at which there seemed to be divergences, and he allowed anxiety over this to worry him so that it all but ruined his health.

[*Note: Sadler read out this definition of religion at the Forum meeting of Jan. 4, 1925. See The Urantia Diaries of Clarence Bowman (2024), pp. 493-94.*]

1:7.47 Now, I tried to explain to this young fellow that science represents what we know or think we know about the material universe, that philosophy represents what we think about the problems of life, and that religion represents how we feel, what we believe about things invisible, spiritual, eternal—and the future. Finally he came to see that he could enjoy religion even if he couldn't reconcile all the doctrines of the church with the teachings of modern scientists. He came to see that if we could fully understand, explain, and demonstrate everything about religion to scientific nicety, that it would not be religion at all; it would be a new form of science.

1:7.48 He came to see that religion was a personal experience, and he untangled his psychology and started out to enjoy life; found deliverance from his mental tortures and psychologic anxieties; found that religion is a thing separate and apart, but that it can be enjoyed and experienced independent of all other things and considerations.

1:7.49 I am all the time meeting people who are getting sick over religious worries. Conscience is leading them into serious psychic trouble, but more about these matters later on when we discuss those things which interfere with happiness.

II: NERVOUS TENSION (*Americanitis* 31)CONSCIENCE IN RELATION TO NERVOUS TENSION (*Americanitis* 38)

[Repeated in 3:10.1.]

The physician is not disposed to accept conscience as “the voice of God to the soul.”

We must come to recognize conscience as being merely our inherited and acquired standards of right and wrong.

Conscience tells us to do right, but never tells us what right is (A 40).

[Conscience is ... hardly the voice of God to the soul, which indeed the Adjuster's would be if such a voice could be heard. Conscience, rightly, admonishes you to do right; but the Adjuster, in addition, endeavors to tell you what truly is right; that is, when and as you are able to perceive the Monitor's leading (110:5.1).]

Suffice it to say now that while conscience is indispensable to modern civilization,

it is not the voice of God to the soul.

It merely represents our inherent and acquired standards of right and wrong.

We should not overlook the fact that

while conscience always tells us to do right, it never tells us what right is.

1:7.50 I remember the case not long ago, of a teacher who was upset, worried, losing weight, sleeping poorly, and at first I thought she was perhaps a victim of tuberculosis, but I found her lungs in very good condition. When we got into her emotional life, we found she was having religious troubles. She had theological worries; we advised her as best we could, and sent her to a tactful and wise clergyman, who set at rest many of her religious fears, and helped her over most of her theological difficulties, and then she began to blossom as the flowers in springtime;

put on flesh, slept well, and in ninety days the physical picture had completely changed, the mental atmosphere was wholly transformed. Now she enjoys the best of health and of course is very happy.

1:7.51 And I might add many other cases to this testimony regarding the joy-producing power of a well-balanced religious faith,

“THE ELEMENTS OF PEP”
(*Manufacturers News* 5)

As far as I am concerned, from a scientific viewpoint, I do not care what kind of religion he has, a good one, or a bad one. A bad one will work just as well as a good one if he really believes it (*MN* 9).

and it is but fair in this connection to say that

one religion will do this work just as well as another.

Religion does not have to be true and genuine in a spiritual sense to produce profound psychologic effects in human experience.

1:7.52 Health is, generally speaking, improved by the tranquil state of mind which accompanies a sincere belief in any form of religion. The mind is set to rest, the thoughts are peaceful, and faith triumphs over fear when the human soul is dedicated—consecrated—to some sort of religious belief.

III: BLOOD PRESSURE TENSION
(*Americanitis* 81)

SIGNIFICANCE AND SCOPE OF PSYCHIC REGULATION (*Americanitis* 140)

While I recognize the fact that any and all religions ... are able profoundly to influence both mind and body; ...

Now, just because it is a psychologic fact that one religion will minister to health and happiness as well as another,

SOURCE OR PARALLEL

nevertheless, I would by no means lead the reader to think that I regard the Christian religion as just one among equally good and religions of the past and the present.

I recognize the sublime power of the true Christian religion not only to accomplish all the desirable physiological and psychological effects herein noted,

but in addition, to bring about a host of other and marvellous spiritual manifestations (*A* 143).

I: HOW YOU CAN KEEP HAPPY

I would not have the reader infer that I personally entertain such an indifferent belief regarding one's spiritual life.

1:7.53 I happen to be a believer in the Christian religion, and of course,

I think the Christian religion will not only do all these things toward the promotion of health and the fostering of happiness—

I say, I not only believe that Christianity will do all that any other religion will do,

but I personally believe there is something additional, something supernatural and exquisitely spiritual, something divine, about Christianity.

Therefore, when it comes to religion as a happiness-producer, I would not indifferently recommend any one of several religions; I would recommend the sublime and supernal teachings of Jesus Christ.

1. Your transient and ever-changing emotions of joy and sorrow are in the main purely human and material reactions to your **internal** psychic **climate** and to your external material environment (108:5.6).

The happy life needs more than happy conditions, and can do with less. It is largely a matter of **inward nature** (Black 209).
2. Happiness has very little to do with material things (Marden 642).
3. Work if it is at all **congenial** is a source of happiness ... (Black 71).
4. It is practically impossible for a man to have a sour stomach and a sweet disposition at the same time (D.H. Kress, M.D., "Relation of Religion to Medicine," in *The Character Builder*, Aug-Sept 1918).

In order to maintain a sweet disposition, which is so admired by all, one must sow the proper seeds. Seeds that produce a sour stomach will never secure a harvest of pleasant thoughts, and an even, amiable temper (T.S. Whitelock, M.D., "Self-Control," in *Good Health*, July 1902).
5. Happiness is the interval between periods of unhappiness.— Don Marquis (1878-1937).
6. Sadler names Occupational Loyalty a conviction, not a sentiment. See A:4.3.
7. Sadler copies Morris & Adams' citations, but never names *It Can Be Done*, from which all the poems come.
8. Andrew was one of those all-round, even-tempered, **self-made**, and successful men of modest affairs (139:1.10).
9. To which He answered, "My Father worketh hitherto, and I work" (Hillis 119).
10. When men challenged Him for His credentials, He made answer, "My Father worketh hitherto. I work, and to every man his work" (Hillis 122).
11. Now, notwithstanding that this man's affliction had been brought upon him by his own **misspent life**, Jesus, seeing his faith, said to the paralytic: "Son, fear not; your sins are forgiven. Your faith shall save you" (148:9.2).
12. *Compare:* And Melchizedek made a formal covenant with Abraham at Salem (93:6.3). After the birth of Isaac, Abraham took a very solemn attitude toward his covenant with Melchizedek, going over to Salem to have it stated in writing (93:6.5).
13. 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 (66:7.9).

14. *Contrast*: A great many people might say ... that plenty of money is an essential; but I class it as a luxury, because, although it enables us to obtain many things that make life smooth and easy and increase our satisfaction of living, it often wreaks a terrible vengeance on its owner, particularly when he has too much of it (“The Six Fundamentals of Happiness,” 37).
15. In describing treatment methods in *Worry and Nervousness* (1914), Sadler recommends the rest cure as often as he recommends the work cure.
16. Repeated from 1:2.6.
- It is essential that the kind of work we **choose** should not conflict with our dominating tendencies. It must be **in keeping with our capacities**, so that in starting to work we shall feel no discord or internal struggle (Payot 66-67).
17. **Workers and drones.** (Hillis 122)
18. Thomas ... was a **good loser** (139:8.8).
19. We develop *wants*, and begin to think that they are *needs* (Black 57).
20. [Jesus to Nathaniel:] “ ... Be less critical; expect less of some men and thereby lessen the extent of your disappointment...” (192:2.10).
21. Sadler apparently means that no theory of *happiness* which doesn’t have moral ideals, is good.
22. *Compare*: But a devoted and determined effort to realize eternal destiny is wholly compatible with a lighthearted and joyous life and with a successful and honorable career on earth (110:3.4).
23. Much of the left-hand column of 1:3.12-15 was paraphrased from pp. 376-382 of *Outwitting Our Nerves* [1921], by Josephine Jackson, M.D., and Helen Salisbury.
24. In many respects Nathaniel was the **odd genius** of the twelve (139:6.4).
25. A version of 1:3.13-14 and the first part of 1:3.15 also appears in “Do People Get On Your Nerves?” but the version in *Worry and Nervousness* [1923] is closer in wording to the corresponding passages in *How You Can Keep Happy*.
26. Sadler discussed these annoyances in the section “Getting on the Nerves,” in Chap. 34 of *The Physiology of Faith and Fear*.
27. *Contrast*: Friendship transcends sentiment; it’s a conviction (A:4.5).
28. On p. 148 of *Worry and Nervousness* (1914), Sadler quoted John Harvey Kellogg, who claimed the opposite:
- We might cite the fact, too, that neurasthenia is more prevalent in the cities than in the rural districts.

29. Funk's book was a source for Sadler's *The Truth About Spiritualism* (1923).
30. [Matthew] was a good business man, a **good social mixer**, and was gifted with the ability to make friends and to get along smoothly with a great variety of people (139:7.1).
31. This woman was well known throughout all Jerusalem as the former keeper of one of the so-called **high-class** brothels located hard by the temple court of the gentiles (147:5.3).
32. *Compare:* There is a noble discontent, born of the unappeased hunger and thirst after righteousness, which will be satisfied with nothing but the highest (Black 219).
33. *Compare:* There is joy itself in plucking joy from the clutches of the enemy, in snatching success from the very teeth of failure (Black 88).
34. See A:4.3 re patriotism.
35. See Sadler's discussion of stamina in Chap. 41 ("The Control of Reaction") of the 1923 edition of *Worry and Nervousness*. The parallel chart for this chapter can be found on my website, urantiabooksources.com.
36. Jackson is very probably paraphrasing a passage in Sadler's *The Physiology of Faith and Fear* (1912):

A recent writer [Saleeby, quoting Paget], in discussing the question of worry and the weakened condition of the mind which permits the "worry circle" to go on forever revolving, getting worse and worse, put it very aptly as follows: "You say you cannot; your friends say you will not; the truth is, you cannot will" (361).

Jackson quotes Sadler twice, and mentions *The Physiology of Faith and Fear* as one of her references. Ironically, Sadler seems to have paraphrased her paraphrase of the passage in *The Physiology of Faith and Fear*.

37. In two previous books (*What a Salesman Should Know About His Health* [1923] and *Personality and Health* [1924]), Sadler wrote an appreciation of religion that resembled what he wrote in "The Six Fundamentals of Happiness." In both books, just as in *How You Can Keep Happy*, he wrote "all things equal" in the second sentence. For example:

In a word, I have come to the conclusion that man is naturally religious and that, **all things equal**, he has better health and is happier if he enjoys a religion of some sort (*P&H* 109).

38. There is no way to overcome fear except by faith, and religion is the master mind cure ("Sadler's Sensegrams," in "The Way-Bill" [February 1917], p. 16).
39. Black's corresponding passage:

Many frown on the idea of happiness because in their minds it is associated with pleasure, and pleasure has to them a low sound. It stands for the ruthless gratification of selfish impulses (Black 16).

40. Paul leaned heavily toward Stoicism when he wrote, “I have learned in whatsoever state I am, therewith to be content” (121:4.3).

41. From “Sadler’s Sensegrams” (1917), p. 14:

The preacher has been trying to get him into the Kingdom of Heaven, and they are not interested in it until they **get ready to die**. They are always interested then.

From John Fiske’s *The Unseen World and Other Essays* (1902):

The prevailing religious doctrine, accommodated to the state of affairs, will tell him that the earth is a place of exile, life an evil, gayety a snare, and his most profitable occupation will be to **get ready to die**.

42. *Compare*: Earth knows only one thing vast enough and precious enough to justify an **over-ruling providence** and care,—the human soul (Hillis 507).

43. *Compare*: The evolutionary mind is able to discover law, morals, and ethics; but the bestowed spirit, the indwelling Adjuster, reveals to the evolving human mind the **lawgiver**, the Father-source of all that is true, beautiful, and good ... (196:3.26).

44. Sadler relates the further discussion in “The Elements of Pep” (p. 9):

“Well,” he said, “Now, let that go, I do not know but what I get you. Probably there is some force or power or something running this thing. It is an awful big show and it is run mighty well in some ways.” I said, “That is all I want to ask you. You believe in a God just like I do.” Now, he said, “This thing of a hereafter. I do not believe in spiritualism or spooks.” I said, “I am not asking you to do that, to believe with Sir Conan Doyle, or anything like that. I am not talking about spiritualism or the dead returning. But, I do believe that a Supreme Being ... that is great enough with all our faults and limitations and shortcomings to make the human mind and body such as they are, never made this life to be lived for just three score years and ten and at the very height of your attainments for you to shuffle off and leave the world’s work to be done by incompetents and novices and amateurs. There must be something beyond.”

45. Sadler advanced this argument in *The Truth About Spiritualism* (1923). See my parallel chart, on urantiabooksources.com, for Chap. 1 of that book.

46. See the parallel chart for Part IV—“The Secrets of Emotional Control” (particularly 4:4.2), where Sadler expounds on the four essentials to the enjoyment of life, as first laid out by Dr. Richard C. Cabot in his 1914 book, *What Men Live By*.