

**Part III — Joy Killers—The Little Devils That Spoil Happiness**

from *How You Can Keep Happy* (1926)

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**Sources for Part III, in the order in which they first appear**

- (1) Newell Dwight **Hillis**, *The Quest of Happiness: A Study of Victor Over Life's Troubles* (New York: The Macmillan Company, 1902)
- (2) Hugo **Black**, *Happiness* (Chicago: Fleming H. Revell Company, 1911)
- (3) William S. Sadler, M.D., "**Joy-Killers**," in *The American Magazine*, April 1926, pp. 29, 103-106
- (4) Jules **Payot**, Litt.D., Ph.D., *The Conquest of Happiness*, Authorized Translation by Richard Duffy (New York: Funk & Wagnalls Company, 1923)
- (5) Bertrand **Russell**, *How to Be Free and Happy* (New York: The Rand School of Social Science, 1924)
- (6) Joseph **Morris** and St. Clair **Adams** (Collectors), *It Can Be Done: Poems of Inspiration* (New York: George Sully & Company, 1921)
- (7) William S. **Sadler**, M.D., F.A.C.S., *Americanitis—Blood Pressure and Nerves* (New York: The Macmillan Company, 1925)

**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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### III: JOY KILLERS— THE LITTLE DEVILS THAT SPOIL HAPPI- NESS

3:0.1 IN PART I we considered the seven essentials of happiness, and in

[Part II deals with the luxuries of happiness,

those emotions and sentiments which, while not absolutely essential to normal human happiness,

if properly controlled, serve greatly to increase our capacity to happiness and augment the joy of living (P:0.2).]

Part II, the seven luxuries of happiness—

those things which, while not entirely essential to happiness,

do, nevertheless, add greatly to the joy and pleasure of living.

Now we come to the consideration of *joy killers*. We now take up the study of those influences and agencies which are so effective in overthrowing happiness.

3:0.2 In this section we have more largely to do with the study of those people who have been more or less happy and who have in some way brought unhappiness upon themselves. We are concerned in pointing out and making clear those states of mind and habits of conduct which are so unfailingly influential in turning happy people, joyful souls, into unhappy and sorrowful beings. In other words, this section of our work concerns itself with the identification of those little devils which are so certainly destructive of happiness and with pointing out how we may successfully avoid these malevolent influences.

3:0.3 We want to build a sure and abiding structure of happiness. We are not interested in the deceptive scaffolding of life.

For the time being, superficially, our transient pleasures and fascinations may constitute a scaffold which apparently makes some people happy; but real happiness is the reaction of our own personality upon our environment.<sup>1</sup> Happiness is found in the way we do things and view things.<sup>2</sup> Some folks try to exist, as far as happiness is concerned, upon a succession of scaffolding, but it is only by arriving at more or less of a settled philosophy of life that we can avoid these transient and makeshift policies of living.

[*Note:* This list follows the one in the “Joy-Killers” article exactly.]

[XII: THE THREE ARCH-ENEMIES OF HAPPINESS: HURRY,

WORRY,

AND DEBT (Hillis 339)]

[A man’s foes are indeed those of his own household. They are all traceable to the same vulgar source of *selfishness* (Black 217).]

[[A]n attitude of *suspicion*, which makes a man refuse to enter frankly into society, is bound to cause him unhappiness (Black 216).]

[Wounded vanity ... and the *anger* which sees everything red—these make other people miserable, but never so miserable as they make the possessor (Black 217-18).]

[Malice and *hate* of all sorts ... make a circle of contagion till all life is poisoned (Black 227).]

3:0.4 Those influences which are destructive of happiness will be discussed under the following ten heads:

3:0.5 1. Sickness—suffering.

3:0.6 2. *Hurry*—nervous tension.

3:0.7 3. *Worry*—chronic fear.

3:0.8 4. *Debt*—extravagance.

3:0.9 5. *Selfishness*—exalted ego.

3:0.10 6. *Suspicion*—intolerance.

3:0.11 7. Idleness—loneliness.

3:0.12 8. *Anger*—pugnacity.

3:0.13 9. *Hate*—revenge.

3:0.14 10. Conscience—emotional conflict.

## 1. SICKNESS—SUFFERING

3:1.1 Only a certain few—those heroic and noble souls we meet now and then—can really be happy in the presence of physical suffering. Disease is at the bottom of much human sorrow and grief.

[[Sorrow] is after all hardly a sentiment nor an emotion.

It is a sort of **feeling tone**; one might define sorrow as representing degrees of feeling tone.

Sorrow is aroused by extremes of emotion, by a mixture of sentiment and overruling passions (A:3.41.)

We cannot look upon sorrow and grief as emotions in and of themselves;

they are rather **feeling tones**

that are aroused by other emotions and sentiments.\*

[\*See further discussion of emotions and sentiments in the Appendix.]

If the physical body falls victim to some grave organic disease, or if our nervous system and digestive functions succumb to some harassing functional disorder, we will soon find the pathway to happiness more or less surely blocked.

“JOY-KILLERS” (*The American Magazine* 29)

IN MY article last month on the six fundamentals of happiness, I gave first place to good health.

Consequently, in the present discussion of “joy-killers”—the things that are most likely to spoil a happiness you already possess—I shall have to put ill health at the head of the list (*TAM* 102).

[It is a sin to be sick; for all sickness is the result of transgression (Ellen G. **White**, in *Health Reformer*, August 1866).]

Health is one of the essentials of happiness,

and disease is an unfailing joy killer.

3:1.2 A great deal of the world’s sorrow is due to sin—

sin which results in sickness.

The violation of the laws of Nature (and I believe that

[Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies and conform to them. Ignorance in these things is sin (Ellen G. White, *Testimonies for the Church, Vol. 6* [1901], p.369).]

the laws of Nature are the laws of God)<sup>3</sup>

soon results in a loss of happiness.

### THE RIGHT TO HAPPINESS (Black 3)

All forms of philosophy, which have made happiness the end of life, have come sadly to the conclusion that it can only be attained through temperance

Temperance is a virtue that promotes happiness.

and moderation and self-control (B 11).

Moderation is the path of joy.

When our pleasures are overdone, they lead only to fatigue and pain. When we transgress the laws of life, we reap only sickness and suffering; and it is in this connection that our vicious and vulgar excitement, alcoholic stimulation, and other foolish and benumbing sensual pleasures, all lead to regret and unhappiness—to sickness and sorrow.

3:1.3 All the transient happiness and pleasure which we secure by the use of drugs is a snare and a delusion.<sup>4</sup> True happiness is not to be found in these paths of dissipation, deception, and disease.

3:1.4 Did you ever stop to think how much unhappiness is caused by minor sufferings, many of which are avoidable, most of which are in general, preventable?<sup>5</sup>

I refer to such minor illnesses as headaches, backaches, common colds, constipation, etc. It is very difficult to prevent the transient and “bilious” hue of these minor afflictions from coloring the transactions of our daily doings. They all directly and indirectly detract from the sum total of human happiness. They lessen the joy of living and unfailingly add to the stress and strain of both the nervous system and the moral nature, as we seek to maintain a happy reaction to life in the presence of physical afflictions and nervous handicaps.

“JOY-KILLERS” (*The American Magazine* 29)

Accidents, of course, will overtake us now and then, in spite of our most painstaking precautions (*TAM* 29).

3:1.5 Accidents will overtake us now and then in spite of our most painstaking precautions.

We cannot hope to avoid our share of the vicissitudes of living. But we should plan on escaping more and more of the sorrows of life which settle down upon us as a result of preventable diseases and unhygienic habits.

3:1.6 I recall the case of a woman whom I have known for years, who possessed such a sunny, radiant temperament, such a cheerful disposition, she was such a pleasure to herself and to her family and friends. Not long ago, I saw this same woman, so many years so cheerful and happy, and she was sickly; her countenance was sorrowful, and she was quite miserable. How did it all come about? Let me tell the story. This woman had a number of dead teeth which became abscessed. She also had infected tonsils which should have been removed, but since she was not bothered much with sore throat and colds, she likewise neglected these foci of infection.

Now, between the two of them—at least that is the medical conclusion that was reached in this case after thorough investigation—these little foxes of infection began to spread mischief through her body. The next step was rheumatism—painful joints, excruciating suffering—weeks, even months of it, enough to spoil the pleasant disposition of a saint.

3:1.7 In spite of all that medical treatment could offer following the tardy removal of the infected teeth and tonsils, there was little improvement in her joint suffering; practically every joint in her body has been involved, some of them so severely as to bring about partial loss of function, and that is not all—before the devastating infection had spent its force, her heart was attacked; the tender lining was infected and the valves are diseased as a result, so that now her heart leaks, is enlarged, and she is thus in a double way a semi-invalid for life.

3:1.8 Now we must help this good woman make the best of the situation. She is the victim of a neglected infection. It has all but taken her life and she will have to call her philosophy into service to find out how to be happy in spite of these misfortunes. But cases like this serve to illustrate how much easier it is to be happy if we can keep well. Such experiences accentuate our duty to avoid sickness by every means at our disposal. Ill health must be set down as the first and great foe of joyful living.



3:1.9 Here is the case of a young woman whose hearing is irreparably injured. Her mother belonged to that old-fashioned school which believed in letting the child get the measles, scarlet fever, and whooping cough, and be done with it. Well, this little girl had measles when she was nine years of age and her hearing was all but ruined as the result of the disease. We should put off even the childhood diseases as long as possible—avoid having them altogether if we can.

3:1.10 I recall the case of a woman who has a severe infection of the gall-bladder, with gall-stones, etc. She used to be a healthy, happy specimen of humanity, but she dreaded to have an operation. She has had repeated and severe attacks of her trouble. She complains of “biliousness” and what not, and she is getting “bilious” in her mind as well as in her body. All her friends remark about her changed disposition in recent years, and it is all due to this infected and infested gall-bladder. She is being poisoned all the time by it. She is being kept in constant fear and apprehension of a painful attack, passing a small stone, etc. She has tried all the quack remedies that falsely claim to dissolve gall-stones, and I don’t know but what she has more recently been trying mind cure on this gall-bladder. No doubt she is otherwise making a brave and heroic effort to be happy in the presence of her pain and afflictions, but it is hard to do, and why should we impose this unnecessary strain on the moral nature when medical science and surgical skill can give relief to such patients?

3:1.11 One thing is certain—thousands of people are restored to health, and thus to happiness, by modern medical science, who, in another generation, would have suffered on indefinitely or until mercifully relieved by the hand of death. Science has become the handmaiden of happiness, and medical skill the servant of joy. Modern sanitation and preventive medicine<sup>6</sup> contribute enormously to human happiness, for everything we do to promote and preserve health—all our activities which help us to dodge disease—are happiness promoters.

3:1.12 I am thinking at the time of this writing of a man, about thirty years of age, whom I knew years ago. He was so cheerful and happy—such a buoyant chap—but he took his health lightly; he paid no attention to keeping well; he ate all he wanted, and what he wanted; abused his body; neglected to rest and relax his nervous system; drove on relentlessly in the struggle for riches, and at thirty-two years of age, collapsed. Years have gone by and he has not been able fully to rehabilitate himself; he is still more or less of a wreck; his collapse was really a physical one as well as a nervous breakdown; it was really a constitutional smash-up. And what has been the result on his happiness? It is all but wrecked. He has become a sordid, sour, grouchy individual. In fact, his sickness has destroyed the sunshine and wrecked the happiness of his entire family; his unhappy disposition overshadows the home; his pessimism is reflected on all the other members of the family.

3:1.13 I want to tell the story of another young fellow who was so happy in his youth—a wholesome, splendid, cheerful sort of person. He was an ideal specimen of manhood,<sup>7</sup> blessed with the highest type of physical health and mental courage, but he was unfortunately taught in his youth—or rather, I should say, he was left in ignorance about some things that are vitally important for a young man to know as he grows up and goes out and mingles with the world to meet all classes of people and encounter the struggle which every healthy young man goes through with the normal biologic urge of passion—I say, this lad was poorly equipped to meet the temptations of modern society, and he yielded. He failed to make a determined and successful stand in that inevitable moral struggle which every young man is compelled to undergo, and early in his social sin he contracted one of those unmentionable diseases of social transgression, and he has subsequently spent years in taking treatment, trying to eradicate this loathsome infection. What a change all this has wrought in his disposition! How unhappy and depressed he has become as the result of this experience. How sordid and soured he has become. He goes about his business all the while, but nevertheless he is entirely changed. This affliction has turned a happy, sunny disposition into one of almost melancholic regret and depression.

3:1.14 We cannot close our eyes to the fact that sickness is the master joy-killer; it is the hardest thing we have to surmount when it comes to enjoying the full pleasure of living.

It is the chief enemy of happiness, and as such we should recognize it and seek in every way possible to avoid those practices of living or habits of thinking which can in any way lead to sickness and disease with their inevitable harvest of suffering.

## 2. HURRY—NERVOUS TENSION

3:2.1 How many times the doctor discovers the source of both ill health and unhappiness in the rapid pace of modern society. Everybody is keyed up.

XII: THE THREE ARCH-ENEMIES OF HAPPINESS: HURRY, WORRY, AND DEBT (Hillis 339)

The pressure of living is high and the American people, as no other nation on earth, are trying to exemplify the meaning of

A word that we have recently coined grew out of the necessity of describing that which had become a national [American] characteristic—the word “hustle” (H 341-42).

that new term—“hustle.”

I: HAPPINESS IN ITS RELATION TO PERSONAL GROWTH, SUCCESS, AND USEFULNESS (Hillis 5)

In our country, where the resources are as yet undeveloped, and wealth may still be made rapidly, the stimulants to **ambition**

And it is not always the urge of **ambition,**

even inordinate ambition, that drives us on,

and **avarice**

but it is sometimes the tyranny of **avarice.**

## SOURCE OR PARALLEL

are excessive, as compared with other lands (H 19).

“JOY-KILLERS” (*The American Magazine* 29)

HURRY: ... Children are hurried through their morning toilet and breakfast in order to get to school on time.

The over-crowded curriculum, from the early days of the grade schools to the last year of college, compel the student to hurry, rush, crowd, and cram (*TAM* 29).

## I: HAPPINESS IN ITS RELATION TO PERSONAL GROWTH, SUCCESS, AND USEFULNESS (Hillis 5)

In the Republic only eight Presidents can be chosen in a generation,

and there are eighty millions of people; and yet, daily, every schoolboy is told he may yet rule his nation or his state (H 19).

## III: HOW YOU CAN KEEP HAPPY

3:2.2 This process of hurrying begins early in life.

Children are hurried through their morning toilet and breakfast in order to get off to school on time.

The over-crowded curriculum from the early days of the grade schools to the last year of college compels the student to hurry, to rush, to crowd, to cram.

The whole plan of life is based on a hurry schedule.

3:2.3 Great possibilities are held up before our youth if they will only work hard, hustle, and stick to it; and a reasonable amount of this sort of doctrine is good for our young folks; but we undoubtedly overdo it, even in the case of youth.

You know we can only have six or eight presidents in one generation,

and yet every schoolboy is early led to believe that he may become president of the United States

if he emulates the example of George Washington, Abraham Lincoln, and Theodore Roosevelt.

3:2.4 How many times I have seen a happy life spoiled by taking on too many burdens, assuming too many responsibilities; to add just one more thing and then another, and still another, spells inevitable breakdown, and breakdown means the loss of happiness, at least temporarily. You just can't keep on adding to your burden of life and get away with it.

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:2.2] Business says, “Speed up; more production; hurry, hurry, hustle, bustle.”

It is small wonder that this hurly-burly rush is turning us into a nervous, harassed, dyspeptic, highly-strung nation (*TAM* 29).

[contd] Now, it is absolutely impossible to keep driving a little faster and yet a little faster, without paying the price—and the price is usually the loss of both health and happiness (*TAM* 29).

[See 2:1.19 re the “hurry habit.”]

[contd] I was talking not long ago with a man who was literally breaking himself down by this constant rushing around in circles.

I told him he must cut out some things,

3:2.5 Big business says, “speed up; more production; hurry; hustle; bustle.”

It is not strange that this hurly-burly rush is turning us into a nervous, harassed, dyspeptic, highly-strung nation.

3:2.6 It is absolutely impossible to keep driving a little faster and yet a little faster, without paying the price—and the price is usually the loss of both health and happiness.

3:2.7 We can truly say that the American people are acquiring the “hurry habit,” and it is simply a habit. This thing could be put under control and a lot of this useless, senseless rushing about could be stopped just as well as not.

3:2.8 I remember not long ago of talking with a chap who was literally breaking himself down by this constant rushing around in circles,

and I told him he must cut out some things,

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

but he said, "I can't, Doctor; the day isn't long enough to do the things I now have on hand, and I've a number more I must take on" (*TAM* 29).

but he said, "I can't, Doctor, the day isn't long enough to do the things I have on hand now, and there are a number of new ones I must take on."

[contd] I had this young chap keep for me a week's record of his expenditure of time.

I had him keep a week's record—

I have a blank for this purpose containing a space for each half hour of the day, from 6 in the morning to 11 at night, and I had him fill it in each day for a week,<sup>8</sup>

When he appeared with the record we talked it over.

and then we went into conference over the proposition.

As the result of two hours' study we decided to cut out exactly one half of what he was doing,

As a result of two hours' study we decided to cut out just exactly one-half of what he was doing.

careful examination having revealed that much of his hurry and worry were about things that had no significance

Careful examination revealed that one-half of this man's hurry and worry was about comparatively insignificant, if not useless, work—

or permanent value;

work that had no permanent value,

that was not connected with his livelihood, and that had no cultural worth (*TAM* 29).

that was not connected with his livelihood, work that had no cultural worth.

3:2.9 He admitted before he left me that he could get along just as well and leave half of it undone. We found he was doing work his subordinates should do, that they were supposed to do, and that they would have been benefited by doing.

[contd] Moreover, he was worrying about many things that didn't concern him at all.

He was worrying about a lot of things that didn't concern him at all.

Some of them were concerned with higher officials of the firm, some with the public authorities,

Some concerned the higher officials of the firm, some the public authorities,

SOURCE OR PARALLEL

while a few of the most serious worries could be of no possible concern except to the Almighty Himself (*TAM 29*).

[contd] Now, you can imagine this fellow backslid repeatedly.

He had fallen into such a *hurry habit* that he wanted to do these things even after he had promised me to cease such foolish activities.

But by the end of six months he was able to keep his trolley on the wire pretty constantly.

He began to increase in flesh,

and the expression on his face changed from that of a scowling, hunted creature

to that of a man of cheerfulness and beaming good will (*TAM 29*).

IV: SOCIETY (Payot 131)

III: HOW YOU CAN KEEP HAPPY

while some of the most serious worries could have no possible concern except to the Almighty Himself.

3:2.10 Now, you can imagine this fellow back-slid repeatedly.

That is,

he had fallen into such a “hurry habit” that he wanted to go back and do these things after he had promised me to cease such foolish activities;

but by the end of six months he was able to keep his trolley on the wire pretty constantly,

and he began to gain in flesh,

the expression on his face changed from that scowling, hunted animal countenance,

to one of cheerfulness and beaming good-will.

It can be done.

3:2.11 This hurry business is a habit and you can break yourself of it if you will determine to do it and go about it methodically and stick to it persistently.

3:2.12 With reference to our commercial life, educational career, and even family life, we should remember that experience does not consist in the number of things you have done, and neither does culture consist in



SOURCE OR PARALLEL

An encyclopedic education, which affords a certain amount of superficial information on every subject prepares the mind for that game of repartee in which people exchange modish but meaningless words (P 134).

XII: THE THREE ARCH-ENEMIES OF HAPPINESS: HURRY, WORRY, AND DEBT (Hills 339)

The very children have caught the movement, and waken anxious to get at their lessons, bolting the breakfasts that they may hurry to school, hurrying through their lessons at school that they may hurry home again to begin the old round.

Indeed, our busy wives and mothers now keep their book of public engagements ... (H 339).

“JOY-KILLERS” (*The American Magazine* 29)

HURRY: Life has become for Americans a restless, feverish race from the cradle to the grave (*TAM* 102).

III: HOW YOU CAN KEEP HAPPY

the vast number of facts you know or have superficially skimmed over in your studies.

Culture consists in knowing a few things well; encyclopedic education does not mean that you have acquired culture.

3:2.13 And even the new woman is beginning to take on this rapid-transit atmosphere of the men folks.

She is beginning to rush around, bolt her breakfast, and hurry off to her manifold duties, some of which are real, and some more or less imaginary.

We are sorry to see women who are already subjected to numerous nervous influences in the nature of stress and strain—I say, we regret to see them falling into the hurrying habits of the American business man.

3:2.14 Life has become for many folks a restless, feverish race from the cradle to the grave.

XII: THE THREE ARCH-ENEMIES OF HAPPINESS: HURRY, WORRY, AND DEBT (Hillis 339)

Sense of **leisure** gone. (Hillis 340)

[*Note:* On p. 341, Hillis calls Milton, Sir Harry Vane and Cromwell souls who were “made great by **solitude**.”]

The reasons for this **idolatry of work** and the want of the sense of leisure are many and varied.

In part, our hurry is a thing of blood and temperament. If the ... Englishman is naturally conservative—cautious in changing his plans and arriving at new decisions—the American is **swift** in his intellectual processes, quick in his steps, and acts not slowly, but with instant and decisive energy (H 341).

Many of these hurried souls know nothing about what it means to have a little **leisure**,

to take time for living, to stop long enough to enjoy life itself.

While we know that **solitude** is not good if overdone, it certainly would be advisable for the American people to acquire the habit of stopping, at least once in twenty-four hours, to think. If we had nothing more than a thirty minutes “silent hour” for meditation, devotion, worship—something, anything—to stop this mad rush toward some figment of a goal—a goal that in the end proves to be nothing but the grave, I think there would be solace in solitude for many of these victims of the hurry habit.

3:2.15 Why should we make **idolatry of wealth and work**,

and devote ourselves to the pursuits of these material things after the fashion of the fanaticism and superstitious devotion an ancient priest of the sun god?

AMERICANITIS

3:2.16 I understand well that

the blend of races we have here in America produces a temperament that is **swift** and vigorous;

Character is a growth (H 344).

Leaf by leaf the great oak is builded (H 346).

As there is no royal road to greatness, so there is no rapid transit in the movement toward culture (H 345).

There is no hothouse method of developing a beautiful disposition.... Give the intellect time, and it will take on a certain ripeness of refinement and culture (H 344).

but there is no reason why we should allow our struggle for mere things to destroy our own happiness or that of our families.

We must remember that

character is a thing of growth,

that time is required for its cultivation.

A mushroom springs up over night,

but the sturdy oak requires years to perfect its growth.

3:2.17 We might just as well settle in our minds that

there is no rapid transit route to culture, character, and refinement.

We may be able to force, by hot-house methods, the acquisition of knowledge,

but wisdom is ripened by more natural and gradual methods.

3:2.18 Here is a middle-aged woman who used to be so happy and cheerful—she was such a healthy and attractive person. Little by little she fell into this American tendency to undertake just one thing more—to add just one more task to her already overloaded life. She did well for a season, she had sufficient inherent vitality to stand the stress and strain, but the end is already in sight;

she is beginning to show signs of the inevitable break—her health is failing, her nerves are getting wobbly, her disposition is corroding, her mind is clouding, and her whole career hangs in the balance. I am hoping we can apply the brakes gradually and gracefully. I trust we can avoid a real smash-up. It is positively ridiculous to hear the unreasonable manner in which she talks when we try to admonish her about her foolish activities and multifarious undertakings. This nonsensical “hurry habit” is just like any other habit—when you once get it (rather, when it once gets you) you are comparatively a helpless slave of the tyranny of habitual repetition.

3:2.19 I think if we would stop to peruse the lives of the great men of former generations, we would find that the teachers of truth and the sages of other days were not rushed.

Lincoln was not driven through school and college courses at break-neck speed. He grew up leisurely,

The biographers tell us that during the first thirty years of his life Abraham Lincoln’s library was limited to a single score of books,

with few books,

but that the poor youth, dwelling apart from men, reflected so long over these great authors that at last their thoughts entered into the very structure of his mind, as iron enters into the rich blood of the physical system (H 344-45).

but he mastered thoroughly those things which his hand and mind found to do.

Christ

3:2.20 Even the founder of Christianity

went about His important work leisurely,

spends thirty years at His carpenter’s bench before He undertakes His mission,

working many years at the carpenter’s bench,

SOURCE OR PARALLEL

and even during the three brief years spends much of His time

in the mountains, in the deserts beyond Jordan, in silence and in solitude (H 346).

“JOY-KILLERS” (*The American Magazine* 29)

This hurly-burly rush of the American people is nothing less than

[At foreign health resorts, physicians speak of **Americanitis** (H 346).]

a disease,

and unless we undertake individually to rid ourselves of it, it means the loss of health and happiness (*TAM* 29).

III: HOW YOU CAN KEEP HAPPY

and taking time in the midst of the most vital part of His career

to go down for week-ends at Bethany to visit and commune with Lazarus and his sisters.<sup>9</sup>

3:2.21 This hurly-burly rush and drive of the American people is nothing more nor less than

**Americanitis**—

it is a disease itself—

a tendency characteristic of Americans,

and it means the loss of health and happiness in the end.

More quickly does hurry bring ruination when it is associated with worry. Hurry and worry are the most efficient twin demons I know of to quickly destroy human health and happiness.

3:2.22 Not long ago I came across a woman 28 years of age, who seemed to have this hurry habit. I tried to reason with her, but to no purpose. Finally she was persuaded to submit to a thorough examination and we found she was suffering from goiter, though the thyroid gland did not appear to be enlarged. A metabolism test and other study showed that her heart and nervous system were involved, that her gland was over-secreting, and under the lash of this chemical in her blood, her nerves kept her constantly on the go. She could not stop.

She simply couldn't relax, and so she was put to bed and will be kept there until this thyroid comes down to normal, or until part of this over-active gland is removed by surgery.

3:2.23 I had a very dear friend—he has passed on now—who was a victim of this hurry habit. I am sorry to confess that nobody was ever able to help him. He literally drove himself to death. He was one of those hyper-conscientious souls. If he had been scurrying around just to make money, I think we could have reasoned with him, but he had the burden of the world on his shoulders, he was a sort of vicarious Atlas, and you know it is hard to help people when you are dealing with what they call conscience, especially when they come to the place where they believe that all of their feelings, premonitions, and what not, are the call of conscience, and that conscience is the voice of God to the soul.

#### THE HURRY HABIT

3:2.24 But I must tell you about another—a case of this hurry habit—a man about 35 years of age, a business man who has driven himself at a fierce pace since he was sixteen when he graduated from high school and went to work in the business world. At the time I saw him, he had been recognizing evidence of a breakdown for more than a year and thought he had better take stock. He had begun to get weary. His mind was bothering him, his memory was affected, his power of concentration was greatly diminished. Now it was only necessary to do two things to help this man—that is, aside from minor corrections in his diet and other physical details—these two things were:

First, we made an inventory of what he was doing and got rid of about one-third of it, put it on the shoulders of his subordinates, perfected a better organization in his office, got him initiated into the order of “Do it now”<sup>10</sup>—to keep things cleaned right up to date—to keep his desk all the time cleared for action. This helped us a little, but it was necessary to do one thing more before he got over his weariness in the afternoon.

3:2.25 It seems this man would sit at his desk and try to work or interview people, and from 1 o’clock on he would yawn and yawn—he could hardly keep awake—and yet by 10 o’clock at night he was wide awake and didn’t usually go to sleep until after midnight. Well, we had to rent a small office on the floor above his office, in which a couch was placed, and now he goes to lunch at 12:30, eating a very light and simple lunch, and at 1 o’clock he goes to this room and practices relaxation from 1 to 2, no matter whether he sleeps or not; but the facts are that after the first few weeks, he slept regularly. He is called promptly at 2 o’clock and goes to work.

3.2.26 I don’t know how many people I have helped with this plan, but usually they have been those who are fifty years of age or over. But sometimes, in the case of those who are younger and who have the hurry habit and who also have low blood pressure, it is necessary for them to have a rest about the middle of the day. The most acceptable time to take it is immediately after lunch.

Thousands of people, both men and women,

Thousands of people

in this country

SOURCE OR PARALLEL

could prevent nervous breakdowns and add greatly to their efficiency

if they would take a rest in the middle of the day,

especially those who have low blood pressure or who have contracted the hurry habit.

Moreover, those who are over-weight or who are overeating would do well to take this noon rest instead of a noon lunch (*TAM* 29).

[See 2:1.20.]

Start in to-day and take stock of yourself!

Reorganize your work.

III: HOW YOU CAN KEEP HAPPY

could prevent nervous breakdowns and add greatly to their efficiency,

if they would take this rest in the middle of the day.

Some who are overweight, who are already over-eating, would do well to take this noon rest instead of a noon lunch.

3:2.27 Some of this hurry habit of the present generation is due to nothing more nor less than an exaggerated sense of one's importance. We get it into our heads that we are important and that a great deal depends upon us and what we are doing. It would be a good thing if we could stop long enough to understand that the world would go on just the same if we were suddenly blotted out of existence.

3:2.28 Some folks are in a hurry because they are suffering from nothing more nor less than a "swelled head," and even when they later get over this exaggerated notion of themselves, they have so thoroughly formed the habit of being in a hurry, that they go on rushing about in this mad fashion when they could, by putting a little brains into their work, by reorganizing their regime, do their work efficiently, and have sufficient leisure to care for both health and happiness.

3:2.29 Start in today. Take stock.

Look yourself over.

Reorganize your work.



SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

Throw off the nonessential.

Slough off the non-essentials.

Pledge yourself to learn relaxation, and practice it.

Pledge yourself to learn relaxation and practice it.

Provide for the culture of your mind and soul, as well as for the health of your physical body.

Take time to live, to think, to play.

Provide for the culture of your mind and soul, as well as for the health of the physical body.

Get acquainted with your family.

Get acquainted with your family.

Visit your friends.

Have time to visit with your friends.

Take an interest in your community.

Take an interest in your community.

In short, *take time to live* (TAM 29).

Begin to really live.

Provide time to make yourself a better husband, wife, father, mother, brother, or sister—yes, save time enough to devote to your improvement along all those essential lines of human culture that in the end will make you a more happy and useful American citizen.

### 3. WORRY—CHRONIC FEAR

[contd] WORRY, CHRONIC FEAR: One of the surest ways of destroying human happiness is to become possessed of chronic fear of some sort, a special 'phobia, or a definite dread.

3:3.1 One of the surest ways of destroying human happiness is to allow one's mind to become possessed of a chronic fear of some sort, a special phobia, or a definite dread.

Anxiety, doubts, misgivings, and pessimism are certain and sure joy-killers.

Anxiety, doubts, misgivings, and pessimism are certain and sure joy-killers.

They ultimately lead to indecision and moral cowardice.

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

Fear is an emotion

3:3.2 Now, fear is an emotion,\*

[\*See Appendix for further discussion of fear and other emotions.]

which is associated with the instinct of flight.

which is associated with the instinct of flight,

In the case of animals and among primitive peoples, it undoubtedly has served a purpose;

and in the case of animals and among primitive peoples, it undoubtedly served a valuable purpose;

but in the case of modern civilized man, fear, no longer serving its original purpose of protecting and preserving the species,

but in the case of modern civilized peoples, fear, no longer serving its original purpose of protecting and preserving the species,

is easily prostituted in its function, so that it becomes attached to all sorts of experiences and feelings,

easily becomes prostituted in its function so that it becomes attached to many sorts and kinds of experiences and feelings,

and thus indirectly plays the rôle of a tremendous mischief-maker (*TAM* 29).

and thus indirectly comes to play the role of a tremendous mischief-maker—

comes to be highly destructive of both health and happiness; in fact, fear, when long entertained, sometimes leads to apathy and despair.<sup>11</sup>

3:3.3 And it is this same sort of fear that is also found at the bottom of our superstitious tendencies. Fear, plus ignorance, spells superstition.

3:3.4 If we are going to preserve our happiness we must make ready to see that faith triumphs over fear.

“HOW TO BE FREE AND HAPPY”  
(Russell)

Fear lies very deep in the heart of man; fear has been the source of most religions;

The religions of olden times were largely based on fear,

fear has been the source of most moral codes; fear is our instincts; fear is encouraged in our youth, and fear is at the bottom of all that is bad in the world (R 28).

I think we want our lives to be expansive and creative, we want to live to a very great extent upon impulse;

and when I say impulse I don't mean every transitory impulse of every passing moment—I mean those major impulses that really govern our lives (R 29).

#### I: HAPPINESS IN ITS RELATION TO PERSONAL GROWTH, SUCCESS, AND USEFULNESS (Hillis 5)

Pessimism is an enfeebling parasite, that finally destroys happiness and good cheer (H 13).

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:3.2] Most of our fear is fictitious.

We exaggerate our difficulties and multiply our worries (*TAM* 29).

whereas the pivotal truth of Christianity, as promulgated by Jesus, was faith.

By education and training we must overcome—we must learn how to curb—these instinctive fear tendencies.

3:3.5 We must plan for a greater indulgence of our higher creative, imaginative—our expansive and ennobling—impulses.

It is impossible for us to enjoy the happiness of our highly complex civilization while we are dominated by the instinctive fear of the primitive savage.

3:3.6 Pessimism, we may be sure, is a little devil that will never fail to destroy peace and happiness.

Most of our fear is fictitious;

we exaggerate our difficulties and multiply our worries.

3:3.7 No matter how faithful you may have been to all of the essentials of happiness, and even if you are the fortunate possessor of most of the luxuries of happiness—the elements of peace—if you give place in your mental life to fear, your doom is settled. As fear comes in faith goes out.

3:3.8 The philosophy of Christianity is a sound one when it decrees that “the just shall live by faith”—that “without faith it is impossible to please Him.” But in this connection it is also cheering to recall the Divine promise which is given to every true-hearted human being: “Perfect love casteth out all fear.”

3:3.9 The complexities of modern life and the refinements of present day civilization add enormously to the burdens of living and tremendously multiply the opportunities for indulging in that anxiety which is certain, sooner or later, to culminate in fear and dread.

#### IMAGINARY WORRIES

[Note: Sadler accidentally repeated this from 3:3.6.]

3:3.10 Of course, most of our fear is fictitious. We exaggerate our difficulties and multiply our fears.

#### XII: THE THREE ARCH-ENEMIES OF HAPPINESS: HURRY, WORRY, AND DEBT (Hillis 339)

Jefferson once said that

most men spend their lives in apprehending dangers that never come to pass (H 349-50).

I think it was Thomas Jefferson who once said that

most men spend their lives in fear of dangers that never come.

The nervousness and fretting that result from chronic fear are sure and certain joy-killers.

“JOY-KILLERS” (*The American Magazine*  
29)

[contd from 3:3.6] I once knew of a woman who was just about as healthy and happy a specimen of humanity as one could hope to find.

Many winters ago, a severe and unusually fatal epidemic of scarlet fever prevailed.

This woman was seized with the dread that her three children would contract the disease

and die.

As a matter of record, not one of her children was afflicted with the prevailing epidemic;

but as a result of the extraordinary fear which had come to possess her, her health was undermined, and she rapidly fell victim to a succession of fears.

Within a year she was in the throes of a nervous breakdown, and for seven years led the life of a semi-invalid,

her brain all the while swarming with fears about the health, welfare, and safety of herself and her family.

Before her reconstruction was finally completed, under medical guidance, she had suffered every imaginable fear,

3:3.11 I once knew of a woman who was just about as healthy and happy a specimen of humanity as one could hope to find.

She was about thirty-five years of age. She had three lovely children.

One winter a severe and unusually fatal epidemic of scarlet fever prevailed,

and this good woman was seized with a dread that her children would contract the disease,

and the fear came to possess her that

she was going to lose all three.

3:3.12 Strange to record, not one of her three children was afflicted with the prevailing epidemic;

but as a result of the extraordinary fear which had come to possess her, her health was undermined and she rapidly fell victim to a succession of fears.

Within a year she was in the throes of a nervous breakdown, and for seven years led the life of a semi-invalid,

her brain all the while swarming with fears about the health, welfare, and safety of herself and family.

Before her reconstruction was finally completed, under medical guidance, she had suffered every imaginable fear,

SOURCE OR PARALLEL

not excluding the three major dreads which so many nervous people suffer from, namely, fear of suicide, insanity, and death (*TAM* 29, 103).

III: HOW YOU CAN KEEP HAPPY

not excluding those three major dreads which so many nervous people suffer from, namely, fear of suicide, insanity, and death.

3:3.13 At the present time I have a patient who, through having an aunt die of cancer, has been reading up on this dread malady, and as a result of all of this she was not content to take ordinary precautions to see that neither herself nor her loved ones had any early symptoms of this malignant disease, but she figuratively now has cancer on the brain. She is a sick woman and unhappy, a worried and miserable soul, and her sorry plight is due to nothing more nor less than cancer worry. She has everything in the world to make her happy, all of the essentials, and most of the luxuries of happiness, but she is sick and miserable because of worry—chronic fear.

3:3.14 Just now I have under observation a middle aged woman, whose physical health heretofore has been almost perfect, whose happiness has been ideal, but through the death of a near-relative and other influences she was led to become unduly apprehensive about her spiritual state, and now, as a result of religious worry, this woman has rapidly descended into melancholia, and today is a most unhappy and unfortunate creature, feeling she is hopelessly and eternally lost, has committed the unpardonable sin, etc., although she does not have a very definite idea as to what the unpardonable sin is,<sup>12</sup> nevertheless, fear and worry have ruined her health and happiness; and it is going to require months—more likely years—to get her straightened out and restored to her former normal state of health and happiness.

3:3.15 I recently saw a man, a sane, sober, hardheaded business man, who has given up his business and is devoting all of his time to nursing a particular fear—an all-possessing anxiety that a cyclone is going to strike his town and wipe out his family. It is pitiful to see what the entertainment of this single fear has done to this splendid man.

3:3.16 When these fears become deeply rooted, when they are long entertained, they form for themselves a circuit of revolution in the brain—they wear a groove in the mind that makes them almost second-nature. They are very hard to uproot and overcome.

[contd] Some time ago I met a man who had been moderately successful in life, and who heretofore had been fairly happy and enjoyed good health.

3:3.17 Some time ago I met a man who had been moderately successful in life, and who heretofore had been fairly happy and enjoyed good health.

One evening at a party he felt he had been slighted

One evening at a party he felt he had been slighted—

all but snubbed—

by a recent acquaintance, and he set to work in his mind to brood and worry over this real or fancied slight.

by a recent acquaintance, and he set to work in his mind to brood and worry over this real or fancied slight.

It required only three months to turn this hitherto normal individual into a morose and cringing person, an almost helpless victim of an inferiority complex.

Now, it required only three months to turn this happy, healthy individual into a brooding, morose, and cringing person, an almost helpless victim of an inferiority complex.

He rapidly came to a place where he believed his past life was a failure, and that the future was hopeless (*TAM* 103).

He rapidly came to the place where he believed his past life was a failure, that the future was hopeless,

that in the presence of the demands of the present he was all but helpless.

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

[contd] Luckily, reconstruction was begun

Reconstruction was begun

on this man's mind before these thoughts of inferiority had become long established—

before his inferiority complex had become long accustomed to dominating the rest of his mind;

before his inferiority complex had become long accustomed to dominating the rest of his mind;

and now, in less than three months, we can see an improvement.

and now, in less than three months, we can see improvement.

He is beginning to re-orientate himself, beginning to get back to normal views and reactions as to values and relationships, beginning to properly allocate himself in his social circle and among his business associates.

Undoubtedly he is going to come out all right; but what a terrible thing this chap brought upon himself through worry over an imagined snub! (*TAM* 103)

Undoubtedly he is going to come out all right; but what a terrible thing this chap brought upon himself through worry—just fear.

3:3.18 And I wonder how many who may chance to read this have fallen victim to this despicable fear—this inferiority delusion. It certainly is beautiful to be possessed of the proper humility, to be able to go through life and not suffer from exaggeration of ego; but what a hopeless situation it is to fall a victim to the other extreme, to succumb to the suffering and sorrows of a more or less well-defined inferiority complex.



XII: THE THREE ARCH-ENEMIES OF HAPPINESS: HURRY, WORRY, AND DEBT (Hillis 339)

3:3.19 It is highly probable that modern optimistic propaganda has done very much to help the American people steer clear of these fears, obsessions, and dreads.

From this point of view Christian Science

It is in this field that New Thought, Christian Science, and some of our idealistic optimism

has contributed to the world's happiness (H 351).

may have served a valuable purpose.

Its essential principles are that there is no evil in the world,

You know, truth is effective in spite of its unfortunate association with error,

that everything will come out all right for the man who does good, and that fear is a sin (H 351).

and so the basic teachings of Christian Science, namely, that there is no evil,

In spite of its many follies, Christian Science

that all things work together for good, and that fear is a sin—

I say, these teachings, although they may be unfortunately associated with such doctrines as the non-existence of physical disease, etc.,

will continue to help men because of the Christian truths it ever keeps before the minds of its followers (H 352).

are nevertheless effective and helpful to many fear-ridden souls.

I: HAPPINESS IN ITS RELATION TO PERSONAL GROWTH, SUCCESS, AND USEFULNESS (Hillis 5)

3:3.20 We certainly will do well to give ear more to the gospel of optimism than to the teachings of the pessimist.

Witness the development of the new science of pessimism. Cynics are reviving the old thought that life's richest possession is the possibility of suicide (H 11-12).

One barrier that has helped to hold back the happiness that ought to sweep over our land like an advancing flood, is found in our literature (H 13).

A prophet of despair. Now and then, indeed, a Schopenhauer does appear (H 14).

A little doubt, like a little knowledge, is a dangerous thing, though much questioning and study restore faith and confidence (H 16).

NEVER TROUBLE TROUBLE  
(Morris&Adams 143)

Cynics, as a rule, are possessed of a circumscribed viewpoint;

and we cannot close our eyes to the fact that we have in the recent past been passing through an era of pessimism.

Much of our literature is tinged with pessimism,

and there has been no shortage of the prophets of despair.

While caution is praiseworthy,

too much doubt and indecision are dangerous,

and it were far better that the well-springs of our souls should be fed by the streams of optimism.

3:3.21 I have written elsewhere\* [\*The Physiology of Faith and Fear, A. C. McClurg & Co.] so fully on what fear can do to destroy health and happiness, and have cited so many cases, that I deem it unnecessary to give further consideration to this phase of the subject.

3:3.22 I think in this connection, however, it might be helpful if we recall that poem of St. Clair Adams, entitled "Never Trouble Trouble."\* [\*Published by Geo. Sully & Co., New York.]

I USED to hear a saying  
That had a deal of pith;  
It gave a cheerful spirit  
To face existence with,  
Especially when matters  
Seemed doomed to go askew.  
'Twas *Never trouble trouble*  
*Till trouble troubles you.*

"I used to hear a saying  
That had a deal of pith;  
It gave a cheerful spirit  
To face existence with,  
Especially when matters  
Seemed doomed to go askew.  
'Twas *Never trouble trouble*  
*Till trouble troubles you.*

Not woes at hand, those coming  
Are hardest to resist;  
We hear them stalk like giants,  
We see them through a mist.  
But big things in the brewing  
Are small things in the brew;  
So never trouble trouble,  
Till trouble troubles you.

Not woes at hand, those coming  
Are hardest to resist;  
We hear them stalk like **giants**,  
We see them through a mist.  
But big things in the brewing  
Are small things in the brew;  
So never trouble trouble,  
Till trouble troubles you.

Just look at things through glasses  
That show the evidence;  
One lens of them is courage,  
The other common sense.  
They'll make it clear, misgivings  
Are just a bugaboo;  
No more you'll trouble trouble  
Till trouble troubles you.

Just look at things through glasses  
That show the evidence;  
One lens of them is courage,  
The other common sense.  
They'll make it clear, misgivings  
Are just a bugaboo;  
No more you'll trouble trouble  
Till trouble troubles you."

*St. Clair Adams*. (M&A 143)

"JOY-KILLERS" (*The American Magazine*  
29)

Now, worry never yet solved a single  
problem—all it does is to fill the mind with  
fear and foreboding, and undermine our  
general health.

3:3.23 Now, worry never yet solved a  
single problem—all it does is to fill the  
mind with fear and foreboding; and  
undermine our general health.

Action is the foe of fear and its close  
comrades—worry, anxiety, and doubt.

Action is the foe of fear and its close  
comrades—worry, anxiety, and doubt.

So, call the bluff of all these torments, get  
them out into the open and meet them face  
to face.

3:3.24 So, call the bluff of all these  
torments, get them out in the open and  
meet them face to face.

Instead of giants, you'll find you have been  
dreading pygmies (*TAM* 103).

Instead of **giants**, you'll find you have  
been dreading imaginary enemies and  
mere pygmies.

**4. DEBT—EXTRAVAGANCE**

3:4.1 We must remember that the harvest of want always follows the sowing of waste. The hoarding instinct,\* [\*See Appendix for a fuller discussion of human instincts and emotions.] when over-indulged and allowed to become inordinate, often leads to remorse and sorrow. Perhaps it is overambition as well as lack of good judgment that serves to make so much trouble for so many persons in that it leads them to become involved in debt, and debt, in the majority of cases, means worry, anxiety, and unhappiness.

[contd] DEBT—EXTRAVAGANCE: Without a doubt, people who manage to live within their incomes, and who put something aside,

stand a better chance of happiness than the people who are constantly harassed by debts and payments overdue (*TAM* 103).

[contd] Of course I know there are all kinds of debts, and that individuals react differently to financial obligations.

Some men are in debt legitimately and for a good purpose; they are able to pay the interest on their obligations and are gradually reducing the principal.

There is no cause to worry about such debts.

3:4.2 Without doubt, people who manage to live within their incomes, and who put something aside,

stand a better chance of happiness as compared with those who are constantly harassed by debts and payments overdue.

3:4.3 Now there are different sorts of debts and individuals react differently to them.

Some men are in debt legitimately and for a good purpose; they are able to pay the interest on their obligations and are gradually reducing the principal,

and they are not disposed to worry about such debts.

Other persons of an apprehensive nature seem to be upset when they are in debt for any cause.

There can be little doubt that one's judgment, philosophy, and mental control can have a great deal to do with the manner in which they react to debt, but however this may be, debts which accrue as the result of extravagance usually spell trouble unless it be in the case of those who are possessed of almost unlimited wealth. When ordinary folks indulge in extravagance and thereby get in debt, they are usually subsequently called to suffer as the result of their foolishness.

My concern is with waste, extravagance, and ill-judged expansion, which drive many men and women to the doctor's office (*TAM* 103).

3:4.4 I am thinking of a young manufacturer who had prospered beyond his most sanguine expectations. His prosperity went to his head, his success unbalanced his judgment, and he borrowed heavily to build new factories, to increase his output. In the presence of all this a slump came. His sales diminished suddenly and he has been for two or three years on the verge of collapse as the result of his worry, trying to meet obligations, borrowing from Peter to pay Paul. While he will probably pull the enterprise through, how many times I have heard him say: "If I had only been satisfied to grow gradually, to develop slowly, how much better it would have been." And so it would, but pride and over-ambition all but proved his undoing.

3:4.5 How many of us common folks are constantly living just a little bit beyond our income. We are continually harassed by over-due obligations. How many poor folks have been deluded by the installment plan into assuming monthly payments almost beyond their gross income.

How few ordinary folks keep strict account of their expenditures and conduct their household affairs on the budget plan. How little system and method are used in our household and personal financial transactions, and so, because of carelessness and lack of method in these matters, we are constantly getting into the financial waters up to our chins, sometimes we are in over our heads. All this sort of thing broods worry and breeds anxiety. It is a sure and certain joy-killer. It is very difficult to be happy when one is constantly harassed by creditors.

3:4.6 Just the other day I saw a man who has been ruined by debt. Unfortunate investments, unwise business ventures, caused him to be deeply involved. He was too honorable to go into bankruptcy, and he has struggled for twelve years to pay his debts and he is doing it, but it has ruined his health, spoiled his disposition, and has all but cost his life. Now, of course, I recognize that misfortunes like this are bound to overtake us in spite of ourselves. They are like sickness in the family or some other natural calamity like floods and tornadoes.

3:4.7 We can't escape the vicissitudes attendant upon living, but we can in every way possible use good judgment to avoid extravagance that would involve us in debt and unwise business ventures which would for years saddle us with vexatious obligations.

3:4.8 I am thinking now of a brilliant young couple who partly through their own bad judgment and partly from conspiracy of circumstances, became heavily involved in debt soon after their marriage. Now I happen to know, in this case, that they would have enjoyed raising a normal sized family, at least four or five children; but they have gone on for a dozen years with only one child for no other reason than that they were oppressed by debt. They just couldn't see their way clear to assume the added obligations of an increased family when they were driven almost to distraction trying to liquidate their obligations. What a pity that the world should be deprived of the offspring of this splendid couple just because they were so financially oppressed.

3:4.9 But why need I cite cases by way of illustration when the reader may have had some personal experience of his own in these matters, and when he sees all about among his friends and associates, scores of honest souls who are sick and oppressed, all but wrecked and ruined by this master tyrant—this slave-driver—debt. You know the old saying, “The borrower is servant to the lender,” and while we cannot lose sight of the fact that it is the wisest possible course sometimes to go in debt, even heavily in debt, that sometimes the quickest way out of debt is to borrow more money, to go farther in; while this is true under some circumstances, nevertheless it should be the object and aim of the average person, as far as possible, to remain out of debt.

3:4.10 There is more happiness in store for those who can avoid the anxieties and harassments that are always more or less the lot of the debtor.

3:4.11 Of course, extravagance is not altogether limited to the waste of money. There is such a thing as misspending our opportunities, over-indulging our appetites, and otherwise wasting our energies in riotous living. The misuse of our opportunities, the failure to control our luxuries, is often the first step to unhappiness and sorrow.

3:4.12 The spendthrift, like the miser, is seldom really happy. The intelligent, wise, and thoughtful use of our material means and personal resources is essential to our future security, to our ability to be happy and contented.

## XII: THE THREE ARCH-ENEMIES OF HAPPINESS: HURRY, WORRY, AND DEBT (Hillis 339)

Another enemy of happiness is **debt**, that **mortgages man's future** (H 354).

Commenting upon the gin houses and drinking resorts of London, upon the increasing drunkenness among men and women, [an unnamed] scholar explains it by the increase of debt.

Being **hopeless**, men drink. They do not get in debt because they drink,

3:4.13 **Debt**, we must remember, is a **mortgage on one's future**.

It makes it impossible for us to be free to do as we please and function in accordance with our desires.

3:4.14 And we must remember that

debt is often at the bottom of much of our intemperance, poverty, and even suicide;

while some people may be in debt as the result of drink and debauchery,

I am more inclined to the belief that



but they drink because they are already in debt (H 354).

it is the debt, the discouragement and **hopelessness** of financial involvement that drives so many otherwise fairly normal individuals to drink and other forms of reckless dissipation.

3:4.15 If the **young man** starting out in business would only remember that

No **young man** ever failed in business who founded his little enterprise on the principle, "Pay as you go" (H 354).

we seldom meet with failure when we conduct our affairs on the plan of "pay as you go!"

Now and then there is a man who intuitively seems to be able to foretell future events

True, we have an occasional genius who sort of peers into the future and can tell which way things are going to turn

and he borrows money

possessed of such self-reliance and courage that he can **not only pay the interest on his debt**

and is **not only able to pay the interest,**

to discharge his obligation,

but also achieve a **fortune for himself;**

but also makes a speculative **fortune for himself.**

but these men are as occasional as the big trees of California (H 355).

But for every one who wins,

there are a thousand wrecked careers and ruined individuals to bear eloquent testimony to the folly, as a general rule, of **trying to get something for nothing.**

Every year witnesses a certain number of families who move out of large houses into small ones. With few exceptions, these represent homes where ... the daughter has been **ambitious** to move in a social set that the father's income would not justify;

3:4.16 Social **ambitions** often lead to over-pretentious expansion and debt and then eventually to disaster

and all this means the flight of joy, the loss of the happiness that would have attended a more simple, sane, and unpretentious mode of living.

3:4.17 How foolish to go in debt for

where the husband has refused to deny his body rich **clothes** ... [Etc.] (H 354-55)

**clothes**, jewelry, and other sorts of finery.

How silly to mortgage one's future for the sake of transient contributions to one's vanity.

3:4.18 We must remember that

When [writer Sir Walter Scott's] debts piled up through worry, his brain faltered, his nerve grew feeble, and his hand could scarcely hold the pen ... (H 355).

debt shackles the creative imagination and enslaves the constructive capacities of the mind.

If we could keep ourselves free from these obligations, we could do better work, and some day we are going to more fully appreciate that happiness is more to be found in the paths of simple living, that we will get more joy out of life when we learn to limit and curtail our wants.

The old proverb still holds, "**Halving your wants, quadruples your wealth**" (H 356).

Someone has said that when we **halve our wants we quadruple our wealth,**

and I would say that we thereby multiply our happiness a hundredfold.

3:4.19 As the doctor scrutinizes the patients that come to him from time to time, many of whom have been happy heretofore, he finds that next to sickness, debt is one of the chief causes of those worries and anxieties which have banished joy and effectually destroyed happiness.

## 5. SELFISHNESS—EXALTED EGO

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:4.4] SELFISHNESS—EXALTED EGO: If you are enjoying happiness, if you are having a splendid time with yourself and the world,

and you want to start down on a swift and sure toboggan to unhappiness and sorrow,

just make up your mind that you are tired of living for the benefit of others,

turn a selfish back on the rest of the world,

and begin to

“listen in” on your own feelings and emotions (*TAM* 103).

3:5.1 If you are enjoying happiness, if you are having a real good time with yourself and the world,

and you want to start down on a swift and sure toboggan to unhappiness and sorrow,

just make up your mind that you are tired of living for the benefit of others

and that you are going to devote your time and energies to enjoying life.

If you want to lose happiness quickly,

simply turn a selfish back on the rest of the world,

begin to

be introspective,

“listen in” on your own feelings and emotions,

indulge in self-pity, and ere long, joy will be absent from your life.

3:5.2 Self-distinction, if it comes to you unsought and unbidden, may become a legitimate source of satisfaction, but if it is of the sort that is preceded by big-headedness and self-seeking, it will prove a decided disappointment in the end.<sup>13</sup>

Selfishness is nothing more nor less than a simple failure to love your neighbor as you love yourself. Sooner or later, that rank selfishness which ignores our obligations to our fellow men and our higher obligation to a Supreme Being—I say, this sort of selfishness which is blind alike to ethics and religion, often serves to lead its unhappy victims into paths of sensuality, vice, and drugs.

3:5.3 The selfish soul can never be truly and lastingly happy. In fact it seems that selfishness is a thing that determines, or rather limits, our happiness capacity. One's capacity for joy is in an inverse ratio to his capacity for selfishness. It seems to be psychologically impossible for a thoroughly selfish mortal to be supremely happy.

3:5.4 I could fill the pages of this book with the stories of men and women, young and old, who have been more or less happy but who have become self-centered—selfish—and who straight-way found the joy of living slowly leaking out of their lives, and ultimately they found themselves most miserable and unhappy.

[contd] Not long ago I was talking with one of these unfortunate and unhappy individuals,

a woman who had little thought for anyone but herself (*TAM* 103).

[contd] “You know, Doctor,” she said,

“I am very sensitive. I just can't help letting things get on my nerves” (*TAM* 103).

[contd] “Yes,” I replied;

Not long ago I was in conference with one of these unfortunate and unhappy individuals,

a middle-aged woman,

who, when about to leave the office,

said, “Yes, Doctor,

I know I am very sensitive. I just can't help it.”

To which I replied: “Indeed, Madam,

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

I've noticed that you are very selfish”  
(*TAM* 103).

[contd] “I didn’t say ‘selfish,’” she  
snapped back,

“I said ‘sensitive.’” (*TAM* 103).

[contd] “I know you said sensitive,” I  
rejoined;

“but I said *selfish*, and I meant it” (*TAM*  
103).

[contd] She left my office in high  
dudgeon,

and I figured that I had lost a patient  
through plain speaking.

But in two weeks she was back.

She told me

that my remark had shocked her to the  
realization of how self-absorbed and self-  
centered she had become,

and she asked me to help her **escape from**  
**the blight of selfishness** (*TAM* 103).

I have observed that you are very selfish.”

“But,” she was quick to reply,

“I said, Doctor, I was sensitive.”

And I made bold to further reply, “Indeed,  
Madam, you said sensitive,

but I said selfish, and I mean it.”

3:5.5 Of course, she was offended,

left the office in a somewhat peevish state  
of mind, to say the least,

but in two weeks she returned.

Said

she had thought it all over,

that my remark had shocked her to the  
realization of how selfish she had  
become, how self-centered she had  
grown.

She thanked me for her rude awakening,  
and she has earnestly taken up the task of  
liberalizing her ideas and broadening her  
emotions, of expanding her views of life  
as it is lived on this planet.

[contd] Between us we made out a definite list of things she is going to take up in an effort to

relegate self to the background.

For instance,

she is going to stop talking about herself and her troubles in the family circle.

She is going to make certain that at least half the time she joins the rest of the family in what they want to do to have a good time;

and she will no longer try to make every occasion revolve around her own likes and dislikes (*TAM* 103).

3:5.6 Subsequently she came back to me

and we made out a definite list of things which she is going to take up in an effort to

escape from this blight of selfishness.

Among the tasks before her are the following:

She is going to cease talking about herself in the family circle;

she is going to stop her incessant whining and complaining.

She is going to write down everything of this nature which may run through her mind and bring it to the doctor.

She is going to make certain that at least half the time she joins the rest of the family in what they want to do to have a good time;

that she will not make the entire family circle bend around her likes and dislikes.

She has decided gradually to abandon the special dishes and other sorts of health viands and knick-knacks which had to be prepared for her delicate stomach, but really to gratify her pampered taste. Her husband, every now and then, likes a dish of corned beef and cabbage, and she has promised that she will eat it. In fact, she is eating it—but I had to assure her that it would not kill her. She thought her stomach was so delicate, her digestion so impaired, that it could not stand such hearty food, but she has found that she can eat most anything that any living animal can consume.

3:5.7 She has further promised that since her husband long since learned to play bridge to please her, she will learn to play checkers and play it heartily to please her husband. He is a checker fiend. Now the supreme test is coming this summer. They have a group of children from ten to twenty years of age, and they, as well as their father, like to go camping. Never in her life would she join them in any of these outings. On several occasions they have gone without her. She has gone to some well-ordered resort hotel while the rest of the family roughed it. I am going to insist this summer that she go with the family and enjoy a little of life in the open. I believe she will do it, since she has already derived so much happiness and pleasure from her efforts to master this sordid and blighting selfishness.

3:5.8 I remember so well the case of a happy, cheerful sort of soul, who had a long and serious illness, and as a result of the nursing and other care and solicitous ministering she received during this long sojourn upon the sick-bed—I say, in consequence of this, she seems to have become self-centered. There is no doubt in my mind but that she is well; she has fully recovered; has been in good health for years; but she continues to mosey around under a cloud, always looking for someone to wait upon her, to amuse and entertain her, expecting always to have her will reign and the entire family circle regulate itself and conduct itself in accordance with her whims; and in behaving thus she is not only ruining her own happiness but she is taking the joy of living and the pride of personality away from the rest of the family.

[contd] Let me tell you about the redemption of another self-centered person.

It was twenty years ago that I first knew the woman.

At that time she was a veritable ministering angel in her neighborhood

and a wonderful inspiration to the young people of the community.

But she grew old prematurely; that is, she quit playing, and began to take life seriously.

Then her husband suddenly accumulated a large amount of money, and she became aristocratic, snobbish, and stuck up.

Presently she got sick.

In fact, she had a series of afflictions, some of which were quite severe.

Well, to make a long story short,

when she was about forty years of age she had become very sour and sordid (*TAM* 103).

3:5.9 Here is a case that could be helped if she would only submit to discipline, but you know when a physician comes to problems of this sort he is often reminded of the old proverb—"You can lead a horse to water, but you can't make him drink."

3:5.10 But let me tell you about the redemption of a selfish soul.

It was twenty years ago that I first knew this woman,

so light hearted, cheerful, and happy.

Such a ministering angel in her neighborhood,

such an inspiration to the young people of the community;

but she grew old prematurely, that is, she quit playing, began to take life seriously.

Then her husband suddenly accumulated a large amount of money and she became aristocratic, sort of snobbish, more or less "stuck up,"

and then she got sick.

In fact, she had a series of afflictions, some of which were quite severe.

3:5.11 Well, to make a long story short,

as a result of all this

when she was about forty years of age she had become very sour and sordid—

she was cheerless and forbidding.



SOURCE OR PARALLEL

[contd] I had, in general, a fair knowledge of this woman's life up to the time she came under my immediate supervision.

She was only mildly interested in getting well;

and expressed the opinion that she would never be happy again.

A careful study of her case revealed nothing that would militate against her being healthy and happy,

and so finally she was induced, after considerable pressure had been brought to bear by her husband,

to begin the fight to regain her former disposition.

She began by taking more interest in her home.

She supervised the housework

and did the purchasing.

In this way, little by little, she restored her former activities.

III: HOW YOU CAN KEEP HAPPY

Now I had, in general, a fair knowledge of her life up to this time, the time that she came under my immediate supervision.

She was only mildly interested in getting well;

said she never expected to be happy again.

Something was wrong with her blood or her mind, or she thought perhaps from what she had been reading that her ductless glands were all askew.

3:5.12 A careful study of this case revealed nothing that would militate against her being healthy and happy,

and so finally she was induced, after considerable pressure had been brought to bear by her husband—

I say, she was persuaded to begin the fight

and as the struggle went on she developed more of an interest, but it required about two years to straighten things out.

She first began to take more of an interest in her home,

to immediately supervise the housework.

She got back into doing the shopping,

not only buying the household supplies, but the children's clothes,

and in this way, little by little, she restored her activities of former years.

SOURCE OR PARALLEL

We got her to make regular calls on her neighbors and to have receiving hours one day each week.

She went back into club and church activities.

She began to

accompany her husband on his out-of-town business journeys (*TAM* 103-04).

[contd] It was a wonderful thing to watch the return of this woman's happiness.

It proved that even when you have lost interest in life you can get it back,

provided you cease to do the things that rob you of it, and begin to do the things that are essential to happiness (*TAM* 104).

III: HOW YOU CAN KEEP HAPPY

3:5.13 We persuaded her to make regular calls on the neighbors and to have receiving hours one day each week.

She went back into club and church activities.

She began to

take occasional trips with her husband, that is,

accompanying him on his out of town business journeys.

One or two of the younger children were still in the public schools and she was induced to join the Parent-Teacher Association and became very active in its work. By this time, with all the burdens she had assumed, she was quite a busy woman, but there was time for one thing more—she enlisted her energies in an enterprise to aid crippled children,

and it was indeed an interesting thing to observe, to watch the return of this woman's joy and happiness,

to see that even when you have lost it you can get it back

if you cease to do the things that rob us of joy, and begin to do those that are essential to happiness;

*you can come back.*

3:5.14 It is possible to escape the miseries of the isolation, the barrenness that is the part, and the only part, of every man and woman who is foolish enough to live a selfish life.

3:5.15 Of course, we have to be practical, make a living for ourselves and our families. We can't perhaps be altruistic in the most ideal sense, but we can all of us be big-hearted and broad-minded, we can be kind and fair. Yes, we can be charitable; and we not only can be unselfish in the sense that we recognize the rights and privileges of the other members of our families and of our immediate circles of friends and acquaintances, but we can also have hearts big enough for some sort of feeling and sympathy for the rest of the community, for the state and nation. It does us good to try now and then to have a fellow-feeling for the whole world.

3:5.16 And so, if you are happy, if you are filled with joy, if life is beautiful and living a transcendent experience, if you want to lose it all quickly, if you want to get down into the depths of despair by the shortest known route, just make up your mind that humanity is ungrateful, that this is a cold and unsympathetic world, that it doesn't pay to be interested in other people, that from now on you are going to look out for number one, and I promise you that you will arrive at your destination of misery and despair almost before you start.

3:5.17 Service, unselfish service, is the forerunner of joy; while selfishness is the certain and sure path to unhappiness.

## 6. SUSPICION—INTOLERANCE

3:6.1 Suspicion is a psychic poison.<sup>14</sup> It leads so many times to those cruel and heartless decisions which culminate in inhuman conduct; and when we have been suspicious of anybody for a sufficient length of time, we become intolerant, and intolerance does not have to be long entertained until we begin to think about revenge. After all, I suppose that back of a lot of our suspicion is a sort of covetousness. Sometimes our intolerance results from our failure to be fair, and along with suspicion, of course, come its twin sister jealousy, and its second cousins, envy, scorn and contempt.\* [\*All of these emotions are more fully discussed in the Appendix.]

3:6.2 We must remember that many of our bad feelings and emotions, our sorrow-producing mental reactions, are nothing more nor less than the natural weeds that grow in the garden of human experience; the fruit of their growth is shown in the harvest of sorrow, the reaping of unhappiness, which inevitably follows our neglect to uproot these emotional plants which are so luxuriant and rapid in their growth when they once are allowed to take root in the intellectual life.

3:6.3 These are the joy-killing sentiments and emotions which must be opposed by the cultivation and discipline of our minds, by the conscious and determined effort to increase our self-control.

SOURCE OR PARALLEL

SUSPICION—INTOLERANCE: (*The American Magazine* 104)

Suspicion is an evil genius (*TAM* 104).

[Suspicion and joy] simply cannot travel together under any circumstances. If you wish to prove my words just start in to suspect your best friends one by one, and see how many you have left in a few months (*TAM* 104).

[See Black 223 re envy.]

III: HOW YOU CAN KEEP HAPPY

3:6.4 Suspicion is the evil genius of many a wrecked happiness,

and as we journey on through this so-called “vale of tears” we must keep our eyes open and our minds alert that we may discern all of the facts, that we may not become prejudiced against our best friends, that we will not come to distrust our loved ones. I have known some people who are so suspicious of even their very best friends that I have sometimes wondered if they were able, deep down in their hearts, even to trust the Almighty.

If you want to make certain to lose all of your friends, just start to suspect them one by one.

3:6.5 And of course, suspicion leads many times without just cause to jealousy. How many persons have wrecked their joy and happiness on this treacherous rock! Jealousy is the graveyard of joy; it is the cancer that eats out the finest soul, and will, if long entertained, destroy the truest love.

3:6.6 And along with this state of mind, we must recognize envy, the emotion that makes us heart-sick because we don’t have more of those things which we erroneously believe will contribute to our happiness. Envy spoils the joy of living and it could all be avoided if we would only remember that happiness consists in our own capacity therefor, and not in the abundance of things possessed.

3:6.7 Suspicion and intolerance always travel together. How many times we see people making themselves supremely unhappy just because they are not willing to tolerate in others the very liberty they so dearly crave for themselves.

3:6.8 How much liberty and charity we demand for ourselves, but how little we are willing to grant others! How unhappy we get sometimes just because we can't make other people see things as we do and compel them to regulate their conduct in accordance with our own beliefs.

3:6.9 Now what are we going to do with this little devil of suspicion when it comes around whispering in our ears? Are we going to cultivate a sort of blind optimism, a "go with them and die" spirit that refuses to doubt our friends and associates? No, we are justified in being reasonable, in looking the facts squarely in the face, but we are not always justified in giving an ear to idle gossip and other sorts of malicious whispering. There is too much of this thing in the world today and too many friendships are wrecked by unwarranted suspicion.

3:6.10 If one finds their joy and happiness being jeopardized by the insinuations of this demon of suspicion, what can he do about it? Suppose, you will ask: "I have done my best to overcome this thing; I recognize it is groundless, yet I keep on suspecting someone of being guilty of things of which I, in my sober judgment, have every reason to believe they are innocent. What shall I do about it?" I will tell you: there are just three things for you to do. First, in your own mind ignore it; refuse to accept it as your mental offspring.

[Compare: THE ART OF SELF-RIDICULE  
(*Worry and Nervousness* 306-07).]

Second, turn around and laugh in its face, really laugh at it, **ridicule** it;

and then third, refuse to allow your mind or body to react to the suggestion.

Do nothing to put it into practice, do nothing that would in any way testify that you really believed in, or that you were seriously impressed by, the suggestion. If you follow those three rules, you will ere long succeed in banishing your suspicion.

3:6.11 The reason suspicion clings so tenaciously to your soul when you really wish to be rid of it is that you may have an hereditary tendency to it, and then you may have been practicing it, cultivating it for some time, and still further, you may be in an unfortunate environment, in a place where your very surroundings suggest it.

3:6.12 Of course, we must remember that sometimes people are really guilty of things which would arouse our suspicion. Suspicion is not always groundless, but even when we find a basis for suspecting someone, let us not allow that to be used in our minds as an excuse for suspecting all the rest of our friends of misdemeanors. Examine and analyze your suspicions before you indulge them too freely and fully.

3:6.13 We must remember in dealing with all these faults, that our success is dependent not only on the heartiness and completeness of our decisions, but that it is also helped by the number of decisions; the more frequently we think this through, the more often we talk to ourselves about it, the more quickly and certainly we will overcome it and be delivered from its nefarious influences.

## HOW TO HANDLE SUSPICION

3:6.14 We must use reason and judgment in handling these psychic demons, we should rehearse in advance how we will meet the next suggestion to suspect our friends or to be jealous of our loved one, and then when the time comes, if we have repeatedly rehearsed with sufficient earnestness, we will be able to react in the desired manner, and if we keep this fight up, we are sure to win; ultimately we are bound to get the victory.

3:6.15 There is no royal road to success in dealing with these joy-killers. If your suspicions are constantly coming back in the mind there is no formula that will always afford deliverance. One thing you can do when you find they are there again, is just to say: "Why, how do you do? I see you are back. You are very unwelcome here. I am very sorry to see you. You know exactly how I feel about this matter. I trust you will go away one of these days never to return. Good-bye."

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

3:6.16 It is the steady, settled, rehearsed, sincerely accepted formula of this sort that, if it is earnestly acted upon every time suspicion bobs up—I say, it is this sort of mental attitude that ultimately affords complete deliverance.

3:6.17 Now we must not overlook the fact that memory ghosts can parade in the mind; that when we have really overcome suspicion some association of ideas may some time bring up the memory ghost in its full regalia, to oppress and frighten the mind; but we should recognize these experiences for what they are and take them humorously instead of so seriously.



We must maintain a monotonous, steadfast reaction against them, and when these harmful suggestions find they can no longer engage the attention or intrigue the mind, they will soon cease to come.

3:6.18 It is this unvarying and monotonous reaction that makes the mind so unattractive and so inhospitable that they cease to return, and then in time, they become buried under the accumulation of new experiences.

3:6.19 Aside from sickness and debts, I know of nothing that leads more people into unhappiness than suspicion and intolerance. How many times we see in a few short months a happy soul robbed of joy and made miserable by this little demon of suspicion; while it is a wonderfully humanizing influence to cultivate more and more of the attitude of tolerance.

3:6.20 The havoc that can be wrought by jealousy is well-known to every reader, we all know of instances where useful careers, joyous lives, and happy families have been ruined by suspicion and jealousy.

[contd] Not long ago I ran across a very sad case:

For more than twenty years a certain couple had lived together happily,

when a very dear friend of the wife came along one day with a bit of gossip—

just a little something which seemed at the time to be only amusing.

3:6.21 Not long ago I ran across a very sad case,

the wrecking of a beautiful home by suspicion.

For more than twenty years this couple had lived together happily,

when a very dear friend of the wife came along one day with a little bit of gossip,

which seemed to be only amusing at the time;

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

But, later on, the wife began to turn this thing over in her mind,

but later this woman began to turn it over in her mind,

and in less than year the happiness of the home was wrecked.

and in less than a year the happiness of the home was wrecked.

Two broken-hearted souls and three homeless children were left in the wake of this emotional cyclone (*TAM* 104).

Two brokenhearted souls and three homeless children were left in the wake of this emotional cyclone.

3:6.22 This suspicion tornado wreaked complete destruction in the peaceful and happy home. And the sad part of it is the fact that

[contd] This good but misguided woman has since come to recognize that the whole thing was a figment of her own imagination,

this good but misguided woman has since come to recognize that the whole affair was a figment of her own imagination,

that there existed no real ground for her distrust and suspicion.

that there existed no real ground for her distrust and suspicion.

But it is too late now.

But it is too late now—

The mischief has been done, and probably never can be undone (*TAM* 104).

the mischief has been done; probably can never be undone.

The beautiful structure of love and devotion has been ruthlessly destroyed, an ideal home has been annihilated, and the happiness of a whole family has been blotted out.

3:6.23 In this connection, I ought to tell another story, the story of a man who had come to be so suspicious of the motives and intentions of his older brother and business associate. His state of mind had gone so far as to bring on insomnia, indigestion, etc., and that is how he came to consult a physician. In probing into the mental state of the patient, these doubts and suspicions were found.

They seemed on the surface to be more or less unreasonable, and so we suggested a careful investigation, a fair examination of all the facts in the case. Now, it required less than six weeks to clean this whole matter up, to lead this man to convince himself that his suspicions were groundless, but it has taken over a year to soften his heart and mellow his mind, and get him back to where he has a feeling of affection and love for his older brother.

3:6.24 Suspicion is a dangerous poison,<sup>15</sup> it is a damnable virus, and when it once enters the human veins you have to inject a sane and powerful antitoxin of level headed truth and common sense viewpoints if you ever expect to cure yourself of this inhuman malady.

3:6.25 I am thinking of a splendid woman, once so happy and carefree, so useful and efficient, who, accidentally running across a suggestive bit of circumstantial evidence, began to suspect her husband. This was about four years ago, and ever since that day her life has been ruined. We tried to disprove her suspicion and show it was groundless, but our efforts to help her were fruitless—the poisonous thing had bitten her and the awful virus lingers in her veins.

3:6.26 More recently she has admitted frankly and repeatedly that her fears are groundless, that there is nothing real to substantiate her suspicion, and yet she goes on—a sick woman, tortured, suffering—unhappy over this wicked idea that took root in her mind four years ago. What a pity that she ever entertained it.

How unfair she was to her husband to nurse this suspicion for months without giving him a chance to explain, as he easily could have done had she given him an opportunity; but by the time the explanation was forthcoming, her mind was hopelessly saturated with suspicion, steeped in jealousy.

3:6.27 It simply doesn't pay to cultivate this sort of thing. We have to be—especially those souls who are naturally suspicious and envious—I say, we have to be on guard against these evil insinuations. Suspicion is a prompt and effective joy-killer and if it is once allowed to put its nose into the tent of our lives it will crowd in and fill the whole structure with its huge and ugly form.

[contd] I think I should tell you how I helped a very suspicious man not long ago.

3:6.28 Perhaps I should tell you about how I helped a very suspicious individual not long since.

He was not only suspicious but intolerant and unkind.

He was not only suspicious but intolerant, not to say unkind.

He had mistaken rudeness for frankness and frequently indulged in it, much to the hurt and embarrassment of his friends and loved ones.

He had mistaken rudeness for frankness and frequently indulged it much to the hurt and embarrassment of his friends and loved ones.

I turned the searchlight on this man,

I turned the searchlight on this man

and step by step ferreted out more things to arouse suspicion and more faults to criticize in himself than he could possibly find in the other members of his family.

and step by step ferreted out more things to arouse suspicion and more faults to criticize in himself than he could possibly find in the other members of his family.

At the risk of offending him, I hammered him hard with these things, rubbed them in, drove them home,

At the risk of offending him, I hammered him hard with these things, rubbed them in, drove them home,

SOURCE OR PARALLEL

and finally made him admit that his wife, if she had a mind to, had more reason for being jealous of him than he had of her.

And the admission really helped him (*TAM* 104).

III: HOW YOU CAN KEEP HAPPY

and I finally made him admit that his wife, if she had a mind to, had more reason for being jealous of him than he had of her,

and it really helped him.

3:6.29 Sometimes about the only way we can be cured of our petty jealousies and our nagging intolerance of other people is to go under the dissecting knife ourselves, to have a clear, bright light turned on our own inner souls, and then if we have a wise physician, or a kind friend who will be truly frank and honest with us, sometimes we may be able to see the beam in our own eye while we are trying to pick the mote out of our brother's.

3:6.30 You know there is real happiness in exercising charity, in trying to be kind, in really being big-hearted. There is satisfaction in tolerance, there is a broadening of the mind and an enlarging of the soul every time we whip ourselves into line, every time we overcome these petty bickerings of the mind, and compel ourselves to be really big and human in our regard of other people.

3:6.31 How often we make ourselves miserable, longing for something we do not possess. How unhappy we can be when we allow our wants to multiply and find ourselves unable fully to gratify them. I recently took a very unhappy and discontented individual; had him count his many blessings, led him to see that he had most of the essentials of happiness and many of the luxuries. I persuaded him to reduce his wants, to budget his ambitions and aspirations, and to make a plan whereby he could live, as it were, within the possibilities of his happiness income.

3:6.32 You know, it seems that with some persons, no matter how much they have to make them happy, their wants and ambitions are always a trifle ahead of their incomes. That is, they have formed the habit of being unhappy and no matter what they get to make them happy, they succeed in pushing out the frontier of their wants sufficiently far to keep themselves in an unsatisfied and unhappy state of mind.

3:6.33 If we could just learn to enjoy anticipation for a while, some of the things that we are so fussy about would come as the result of our continued efforts. Withal, we must cultivate patience, not expect the impossible, and discipline ourselves to be reasonably content with our endowments.

#### THE ART OF HAPPINESS (Black 113)

A man may be satisfied by one of two methods—either by getting what he wants,

or by wanting what he gets (B 118).

We must learn that

while *success may be the ability to get what we want,*

happiness is the ability to want what we have.

#### 7. IDLENESS—LONELINESS

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:6.28] IDLENESS—LONELINESS: Idleness is a sure-fire joy-killer.

A reasonable amount of leisure is a wonderful happiness promoter, but idleness and indolence are fatal to joyful living.

3:7.1 Idleness is a sure-fire joy-killer.

A reasonable amount of leisure is a wonderful happiness promoter, but idleness and indolence are fatal to joyful living.

## SOURCE OR PARALLEL

## III: HOW YOU CAN KEEP HAPPY

Idleness may be the badge of wealth and it may signify that one has both time and the means to pursue happiness, but such persons usually spend their time in the pursuit of mere pleasure.

Idle people seldom seem to take the pains, they rarely have the patience, to sow the seeds of real happiness;

They seldom take the pains, they rarely have the patience, to sow the seeds of real happiness;

rather, they plunge headlong in quest of thrills,

they had rather plunge headlong in quest of thrills.

and consume their time in the pursuit of transient and disappointing pleasures which can be purchased with wealth,

They consume their time and energy in pursuit of transient and disappointing pleasures which can be purchased with wealth,

while they miss the deeper experience of a true and happy life of real satisfaction and achievement (*TAM* 104).

while they entirely miss the more real and deeper experience of a true and happy life of genuine satisfaction and achievement.

Real happiness is not for sale.

## II: WORK (Payot 63)

3:7.2 Of course, idleness becomes attractive to the younger generation because

Idleness is the proof of one's independence.

it is supposed to indicate independence

It shows that one belongs to the upper class (P 65).

and is associated with the notion that those who are free from toil belong to the so-called superior or aristocratic classes;

but it is one of the mistakes of the well-to-do of this generation that they allow their children to grow up in comparative idleness.

3:7.3 Idleness is also sometimes accompanied by loneliness. Not all idle persons are engaged in a mad chase for pleasure; some well-meaning souls seek to enjoy solitude, but in general they are doomed to meet with disappointment. Loneliness is incompatible with happiness. Man is a social being; he is by nature a herd animal, and he has most joy when he is in intimate association with his fellows.

3:7.4 Loneliness too often is accompanied by loss of incentive and ere long, this is likely to degenerate into pure and simple laziness, resulting eventually in a loss of interest in life itself. Idleness and loneliness too often end in ennui.

3:7.5 It is all right that we should have a feeling of humility, and that we should not be immune to a feeling of self-abasement; it is all right that we should suffer reproach when we have done something to be ashamed of; but that does not mean that we should subject ourselves to the punishment of solitary isolation. We should repent our misdeeds, be sorry for our shortcomings, and then go forth in society to hold up our heads in normal fashion and enjoy the pleasures of association with our fellows.

3:7.6 There is always an unnatural uneasiness, a hurtful and harmful loneliness, that follows in the wake of every form of idleness. Only useful and inspiring work can save us from the influence of this powerful and certain joy-killer—idleness.



3:7.7 A few years ago I knew a very happy, cheerful, and healthy woman, a business woman in her early thirties, a most attractive, congenial sort of soul was she, enjoying a host of friends and altogether happy and successful in her life work. Upon the death of a wealthy aunt she inherited a considerable sum of money and strange to say the possession of this wealth, with its opportunity for leisure, had the effect of destroying her business ambitions. She gave up her commercial connections and while all went well for a year or so, and she seemed to really enjoy the change and rest, presently she began to fail physically. She became nervous; commenced to complain of numerous physical ailments, grew restless and discontented, and withal, was extremely unhappy.

3:7.8 Careful study of this case showed that it was idleness, plus loneliness, that was causing her troubles, for it was not until after years of doctoring, visiting health institutions, and all that sort of thing, that this woman was persuaded to return to her former activities in the business world, and within a year she was not only improved healthwise, but once more she began to approach that state of happiness, that feeling of well-being which she had enjoyed in years gone by, before the days of her indolence and wealth.

3:7.9 Recently I met a man whose work was changed from a position in which he was closely and intimately associated with a large number of his business associates to an isolated position in the West where he was very lonely—being an unmarried man and one who was slow to make friends. It required only a year and a half of this isolation, this loneliness, to really break down his health.

Now he is a nervous dyspeptic and suffers from insomnia, constipation, and a host of other minor ills. We have advised him to get back into the crowd and we believe that within a year he will be a well man. There seems to be no other explanation for his present trouble aside from comparative loneliness.

3:7.10 I have in mind the case of a young man, a member of a wealthy family who confesses to me his disgust with life, who frankly tells me how unhappy he is. He tries to keep cheerful and appear to be enjoying himself with his friends as they go through the senseless round of social pleasures, of parties, teas, receptions, with their mad jazz chasing, and now he is prodding his brain and nerves with drugs in an effort to seem more vivacious and witty in his social life. Already his physical constitution begins to show the effect of this unnatural mode of living, and not very far ahead there awaits him a first class nervous breakdown. He is young, unmarried, bright and intelligent, but already more or less of a nervous wreck, with a constitution undermined in his youth. What a spectacle, and what is responsible? Nothing more nor less than idleness.

3:7.11 If these wealthy youths were taught to work, were early inured to reasonable hardship, forced to subject themselves to discipline and the bearing of a moderate amount of responsibility, this whole picture would be different. Then here is a happy lad—I remember so well when he finished high school, but he didn't take to college and dropped out of it when he failed in the first examinations of the first year.

His parents permitted him to plunge into this mad whirl of pleasure chasing which usually comes to be the part of those who have both time and money. Idleness is bad, in and of itself, but when it is complicated with wealth, it becomes the supreme curse of youth.

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:7.1] One of the happiest married women I ever knew raised a family of four children.

Her husband was a man of only moderate means,

and so she was kept thoroughly busy as a home-maker (*TAM* 105).

[contd] But the children grew up, and three of them married and the fourth went West on a business venture.

Unfortunately, her husband’s business prosperity so increased that he literally surrounded her with servants.

She had never been interested in outside interests,

3:7.12 Let me tell you about

one of the happiest married women I ever knew, who raised a family of four children.

They were people of moderate means

and she had sufficient help about the home to enable her to

keep busy as a home-maker,

and to be a real wife and mother; she was a useful citizen, as she always did a certain amount of club work, and was interested in the welfare of her neighborhood and community.

But the children grew up and three of them married, and the fourth went West on a business venture.

Of course, this woman was lonely, not only that,

but with increased business prosperity, her husband surrounded her with more and more help; there were servants aplenty.

She had never gone in for society,

#### SOURCE OR PARALLEL

and her loneliness soon turned out to be downright idleness.

She had nothing to do, and presently, as is always the case with this sort of thing,

she began to ail, and soon she was seeking the advice and counsel of a physician (*TAM* 105).

[contd] You know, when you have nothing else to do, especially if you are of an introspective or neurotic nature, you can always think about *yourself*.

And you don't have to think very long about your vital organs

before you begin to have enough unpleasant sensations and bad feelings to

initiate you into the ancient and honorable order of chronic ailers, whiners, and complainers (*TAM* 105).

#### III: HOW YOU CAN KEEP HAPPY

and her loneliness soon turned out to be downright idleness.

She had nothing to do and presently, as is always the case in these circumstances,

she began to ail and sought the advice and counsel of a physician.

#### A CAUSE OF INTROSPECTION

3:7.13 You know when you have nothing else to do, especially if you are at all of an introspective and neurotic type—you can always think about yourself;

and you don't have to think very long about your vital organs,

you don't have to "spy on yourself," or "listen in" on your vital mechanism very long,

until you will begin to have enough unpleasant sensations and bad feelings to

lead you to consult a physician.

Sometimes you are able to put up a sufficient bluff at being ill to really fool the doctor for awhile, so that he may be caught unaware and give you treatment or medicine of some sort, and then you have a scientific background for your ailment.

You are initiated into the ancient and honorable order of chronic ailers, whiners, and complainers,

and of course, having plenty of time and money you turn out to be what physicians in the old days used to give as a toast.

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

[“WOMAN: God’s best gift to man, and the chief support of the doctors” (“A Popular Toast,” in *Good Health*, February 1897, p. 89). *Et al.*]

When the doctors of a former generation met they would lift their wine glasses and say—“Here’s to woman, lovely woman,

God’s best gift to man and the chief support of the doctors.”

I believe we have a generation of doctors coming on the stage at the present time who are beginning to understand the human mind and nervous system to such an extent that they are saving many of these nervous women, and men too—for they get nervous the same as women do—I say, I believe the doctors of today are trying to save these self-centered, introspective souls from themselves. We are trying to put them to work and deliver them from the misery and unhappiness of so much association with themselves.

[contd] But let’s get back to the woman who had nothing to do.

3:7.14 But back to this woman whose children had left—

She was strongly advised to take up some useful, worth-while work, or to adopt some children.

it had to be put up to her to take up some useful, worth-while work or to adopt some children.

She decided that, as she had raised one family, she would let the younger women care for the orphans.

She decided that as she had raised one family she would let the younger women care for the orphans,

But she did take over one of the many business enterprises her husband owned or controlled.

and so she took over one of the many business enterprises her husband owned or controlled.

I never saw such a change in a human being within six months.

She spent between six and seven hours a day managing this business,

She took full charge of it,

took full and complete charge of it;

and only in major matters did she ever consult her husband.

used her own judgment in practically every case,

only in major matters did she ever consult her husband.

She quickly showed herself fully capable of directing this enterprise, and she has made a great success of it.

While she made a few blunders at the start,

she quickly showed herself fully capable of directing this enterprise, and has made a great success of it.

She is very proud of it.

3:7.15 She has regained her health.

This woman is once more the buoyant, joyful, cheerful being of former years,

She is once more the buoyant, joyful, cheerful being of former years,

and her experience serves as a solemn warning that idleness is invariably a joy-killer (*TAM* 105).

and her experience serves as a solemn warning that idleness is invariably a joy-killer,

and that pleasurable employment never fails to bring back our lost happiness.

[contd] I could go on at great length citing cases and telling stories of how idleness invariably kills joy and destroys happiness.

3:7.16 And so we could go on at great length citing cases and telling stories of how idleness invariably kills joy and destroys happiness.

If you are happy, and want to continue to enjoy life, keep busy.

If you are happy and want to continue to enjoy life, keep busy.

As your fortune grows and your age advances, there is no reason why you should not modify your work, there is no reason why you should keep up the pace of those days when you were goaded by poverty.

If fortune smiles on you,

3:7.17 If fortune smiles on you,

there is no reason why you should not

slacken your pace,

slacken your pace

and enjoy some of the wealth you have accumulated.

You are entitled to the essentials of happiness, and if you have earned them, why should you not enjoy some of the luxuries of joyful living;

but *don't stop altogether*,

but don't make the mistake of retiring.

Don't give up your work. Don't begin a life of idleness,

for

for if you do,

joy will soon depart and unhappiness will be your certain lot; and so, once more, let us emphasize the fact that

idleness is too often the breeding ground of many sorrows (*TAM* 105).

idleness and loneliness are sure and certain joy-killers.

## 8. ANGER—PUGNACITY

3:8.1 It is not difficult to arouse anger; it is a primitive emotion which all of the higher animals possess in common with man.

[12. *Anger*. Anger is the emotion associated with the *instinct of pugnacity*.

Anger is the emotion associated with the instinct of pugnacity.\*

[\*Anger and other emotions are more fully discussed in the Appendix.]

That is, when any of the inherent emotions are thwarted,

It seems that when any of our primitive instincts and emotions are thwarted,

the natural reaction is that of pugnacious resistance and there is aroused in connection with this behavior a reaction of more or less anger (A:1.60).]

anger becomes the instinctive reaction of this interference with our natural enjoyment.

[Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control (149:4.2).]

Anger—pugnacious resentment—manifests itself in the presence of a weakening self-control.

3:8.2 It is a well-known fact that people who get angry easily, who are all the time “flying off the handle,” flaring up at the least offense—I say, it is commonly understood that such poorly controlled individuals are not happy. If you are experiencing the joys of living, if you are a really happy man or woman, and want to take the shortest possible route to unhappiness, just “get a mad on.” Allow yourself to become thoroughly angry, mad through and through at some fellow man, and you will speedily find yourself to be the possessor of a real and lasting unhappiness. Temper is incompatible with joyous living.

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:7.17] ANGER—PUGNACITY:  
Anger is another sure-fire joy-killer.

3:8.3 Anger is a sure-fire joy-killer.

It simply does not pay to go around with a chip on your shoulder.

If you are quick-tempered and vitriolic, determine to make yourself reasonable and agreeable.

If you are quick tempered and vitriolic, determine to make yourself reasonable and agreeable.

Quick tempers can be mastered and overcome.

Quick tempers can be mastered and overcome.

Set before you the goal of self-control, and strive until you attain it.

Set before you the goal of self-control, and strive until you attain it.

Anger not only destroys mental happiness but also it upsets the digestion, disturbs the circulation, unbalances the nerves, and unfailingly results in ill health and sorrow (*TAM* 105).

3:8.4 Anger not only destroys mental happiness, but it upsets the digestion, disturbs the circulation, unbalances the nerves,<sup>16</sup> and unfailingly results in ill health, suffering, and sorrow.



[contd] One of the happiest and most wholesome individuals I ever knew

became associated a few years ago with a person who frequently provoked him to outbursts of violent anger.

A year of this sort of thing resulted in the development of a really pugnacious disposition,

which changed this agreeable, mild-mannered individual into a disagreeable, blustering man.

This unfortunate association not only greatly interfered with his success in life,

but, what is still worse, it has all but destroyed his happiness and the joy of living (*TAM* 105).

Unhappiness and depression are the results of long-continued and oft-indulged anger.

3:8.5 One of the happiest and most wholesome individuals I ever knew,

a few years back, became associated with a person who frequently provoked him to outbursts of violent anger.

A year of this resulted in the development of a really pugnacious disposition,

which has changed this agreeable, mild-mannered individual into a disagreeable, blustering type of temperament;

all of which has greatly interfered with his success in life,

and what is still worse, has all but destroyed his happiness and the joy of living.

3:8.6 It does not pay to get an exaggerated idea that you must look out for number one, stand up for your rights, and all that. Of course, we want to look out for ourselves in a sane and proper manner as we journey through life, but let us do it in a spirit of good fellowship; let us be good natured about our effort to see that we get our just desserts. We cannot afford to get angry about it; we cannot afford to be all wrought up most of the time.

3:8.7 Let us see to it that we do not get too sensitive, touchy, and squeamish. Let us avoid that state of mind where something is always "touching us off." These temper explosions are not good for the health of the body, and they are fatal to our peace of mind.

3:8.8 Do not make the mistake of forming conclusions when you are angry. Just after you have had a terrible explosion is no time to decide important matters.

3:8.9 It is unwise to administer discipline or undertake to settle problems of serious import involving other people when you are mad. Cool off first, sleep over it, and you will find after a night's rest that you will be more sane, sensible, and generous in your terms and proposals.

3:8.10 I recently talked with a man who was "all put out." He was going to institute proceedings immediately to dissolve a partnership of over thirty years standing. I asked him at least to sleep over the matter—still better to give it forty-eight hours thought and study; and I secured his promise to take no steps toward carrying out his plans without first seeing me. He could not wait forty-eight hours to see me; he came back the next afternoon and laughed heartily about the whole thing, and thanked me very much for the advice I gave him to "keep his shirt on" and "sleep over it." He had made up his mind that it would be the greatest mistake of his life if he carried out his foolish plans—the plans formulated in an angry brain—the plans thought out when he was hot-headed and emotionally upset.

3:8.11 Most decisions that are reached in times of anger are unworthy of our best thought and intention, and it would be good policy for all of us to form the habit of never deciding anything of great importance when we are upset, when we are more or less angry.

#### SOURCE OR PARALLEL

[contd] We have every reason to believe that sudden anger and violent rage have such an effect upon the ductless glands and circulating fluids of the body

as to result in the formation of veritable poisons.

It is a well-known fact that anger and rage serve immediately to raise the blood pressure,

and it often happens that an individual already suffering from high blood pressure bursts a blood vessel and suffers an attack of apoplexy as a result of a violent outburst of anger (*TAM* 105).

#### III: HOW YOU CAN KEEP HAPPY

3:8.12 We have every reason to believe that sudden anger and violent rage have such an effect upon the ductless glands and circulating fluids of the body

as to result in the formation of veritable poisons.

It is a well-known fact that anger and rage serve immediately to raise the blood pressure,

and it is not an uncommon occurrence that some individual already suffering from high blood pressure bursts a blood vessel and suffers an attack of apoplexy as a result of a violent outburst of anger.<sup>17</sup>

3:8.13 Several years ago I knew of the case of a man, the father of several children, a successful man in many ways, but an individual who had never learned to curb his temper. He had had his own way when he was a child; he dominated in an almost overbearing manner the family circle. One day an argument arose between himself and his eldest son. He flew into a rage, ordered the boy from the premises, and told him never to set his foot in the house again. The boy was proud and sensitive, failed to take into account his father's temperamental weakness, took the advice seriously and literally, and in the seven years that have intervened has never returned home—in fact, has never even written to his father, although he has been in communication with his mother.

3:8.14 What a pity that an otherwise happy, joyful family circle should be disrupted by such a lack of self-control. Of course, I well understand how many persons seek to excuse these outbursts of temper with the explanation that it is just *temperament*.

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

[contd] The dockets of our divorce courts are congested with the cases of men and women who are seeking separation,

just because at some time one or the other of them lost control, grew angry, and indulged in an outburst of temper (*TAM* 105).

3:8.15 The dockets of our divorce courts are congested with the cases of men and women who are seeking separation

just because at some time one or the other lost control of themselves, became angry, indulged in an outburst of temper,

saying and doing things which they could only be ashamed of subsequently; all of which led directly or indirectly to the divorce court.

3:8.16 Just a few days ago, in my office, I had to patch up a family feud, that was due to nothing more nor less than anger, lack of self-control, and both parties were guilty. On this particular occasion the husband insisted that they either go to see a lawyer or the doctor. Well, the whole affair evolved into a humorous episode in my office, and everybody was laughing heartily by the time it was finished. They were positively childish in their behavior and pathetic in their lack of self-control; but with all that they had a sense of humor, and decided to go back home and try to behave themselves better.

3:8.17 How many times we see these so-called lovers' quarrels break up a happy couple and lead to permanent estrangement. I have a case in mind at the present time. It occurred just recently. Both the young man and the young woman, while they are estimable characters, are both more or less spoiled children.

They have had their way too much; there has been too little discipline in their early lives, and they are all the time getting peevish and upset, they are sensitive and touchy, and if the one hasn't a "mad on" the other has. It usually takes them several weeks to get things patched up. I think their parents are about disgusted with the situation.

3:8.18 Now they have had a break which has lasted for three months, and probably the affair is all over. Too bad! They undoubtedly are very fond of each other, and I dare say that if the trouble is not fixed up in the immediate future, they are quite likely, both of them, to marry someone they think a great deal less of than they do of each other; and so probably two unhappy homes are going to result—all due to the lack of common sense and self-control.

3:8.19 In certain nervous types of individuals, those with a hysteria tendency, these sudden angry flare-ups are sometimes very unfortunate. I could tell you a long story about a young woman, unmarried, twenty-four years of age, who will indulge in a fit of temper, and then crumple up on the floor unconscious. Sometimes her body gets stiff and rigid. This sort of performance is oftentimes prolonged into an episode of several hours. The mother used to get scared to death on these occasions, and the father would scurry around the neighborhood for doctors.

3:8.20 At last the parents found out just what ails the daughter, and the only reason she is under medical treatment at the present time is because her fiance refused to go on with the marriage unless she gets cured of these "spells."

Who can blame him? And he is wise to use the postponement of matrimony as a means of assisting her in getting better control of her nerves.

3:8.21 Young women should remember the same principle, too; if they are going with a fellow who drinks or is addicted to some other reprehensible practice, they will do well to see that he reforms before marriage. It is usually easier to do it before they are married than to try to change these faults after the marriage ceremony.

[See 1:6.14.]

3:8.22 I could go on, and the reader could do likewise, multiplying these cases, showing the sorrow that invariably follows in the wake of bad temper, pointing out how happiness is destroyed by oft indulged anger. In the end this will gradually change an otherwise agreeable temperament into an ugly sort of pugnacious individual, a temperamental character that few can admire and none can love.

## 9. HATE—REVENGE

[contd from 3:8.15] HATE—REVENGE. Another sure and quick way to destroy happiness is to develop a real and abiding hate.

If you want to kill joy, start out on a determined program of revenge (*TAM* 105).

3:9.1 One of the surest and quickest ways to destroy happiness is to develop a real and abiding hate.

If you want certainly and surely to kill joy, start out on a determined program of revenge.

The unpleasant emotions\*[\*In the Appendix these emotions are fully considered.] of disgust, repulsion, and aversion sooner or later will all be set in motion; and when one allows himself to really become possessed with the sentiment of vengeance, he cannot expect long to enjoy the blessings of real happiness.

[contd] I once knew a couple of brothers who worked together in a most wonderful fashion, each helping the other,

and each of them greatly multiplying the usefulness of the other.

But one started to nurse a pet peeve, imagining that his brother was not treating him right.

He began entertaining a grudge.

This grew into a settled hate, and eventually he devoted his life, his energy, his fortune, in wreaking vengeance on his brother.

And, of course, such an attitude did not promote much love and affection on the part of the other brother.

This situation kept up for about a dozen years, and extended into every form of litigation, combat, and hostility (*TAM* 105).

[contd] I am not familiar with all of the details and merits of the case.

There are probably two sides to the controversy.

But I know that the man who entertained the hate, the brother who instituted all of the proceedings for revenge,

3:9.2 I once knew a couple of brothers who worked together in a most wonderful fashion, each helping the other,

and both of them greatly multiplying the usefulness of the other fellow.

One of them began to nurse a pet peeve that his brother was not treating him right.

He began entertaining a grudge,

which grew into a settled hate, and eventually this man devoted his life, his energy, his fortune, in wreaking vengeance on his brother.

And of course, this attitude did not promote very much love and affection on the part of the other brother.

This was kept up for about a dozen years, and extended into every form of litigation, combat, and hostility.

I am not familiar with all of the details and merits of the case;

there are probably two sides to the controversy;

but I know that the man who entertained the hate, the brother who instituted all of the proceedings for revenge,

after a dozen years of this program,

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

suffered from a severe nervous breakdown; his health was wrecked and his happiness shattered.

suffered from a severe nervous breakdown, his health was wrecked and his happiness shattered.

I could not help but feel sorry for him when he saw how little there was to enjoy in the reward of revenge.

He certainly wreaked vengeance on his brother, but he brought the curse of ill health and happiness upon himself (*TAM* 105).

He certainly wreaked vengeance on his brother, but he brought the curse of ill health and unhappiness upon himself.

3:9.3 Even in commercial rivalry, athletic competition, or whatever it may be, if one once develops a bitterness—if there is generated a hate that leads to anger and a thirst for revenge—joy and happiness are sure to depart.

3:9.4 Here is the case of a middle aged woman who has made herself miserable for half a dozen years trying to find some opportunity to get even with, or satisfy her thirst for revenge on, a social rival.

3:9.5 I have a young man now under my care who suffers sleepless nights and is enjoying the most exquisite misery because he is trying to find some way to revenge himself on a young fellow who won out in a competitive courtship; but he has only unhappiness and misery out of the course he is pursuing now, and even if he succeeds in satisfying his hunger for revenge, he will get no real happiness out of the experience.

3:9.6 It simply does not pay to harbor these debilitating and devastating thoughts for a long period in the human mind. They are bad company. They are mischief-makers.



It is better to take a more magnanimous viewpoint, be more forgiving and forgetful, to go about one's business in a constructive fashion, and not allow one's whole energy to be occupied with thoughts of vengeance.

3:9.7 The retaliation complex is the never-failing mischief-maker of the human brain. Whether we consider the mind of the individual or whether we look at it from the standpoint of mass psychology, the influence is most unfortunate—whether the individual entertains hate in the hope of revenge or whether a whole nation indulges in this state of mind as regards another nation.

3:9.8 We see how the peace and happiness of all Europe has been for generations, and even now is, jeopardized by this tendency to foster hate and to cherish a desire for revenge. Each great war only seems to establish in the minds of the vanquished the desire to plan and get ready to wreak vengeance in some future war on the victors of today.

#### BE A **GOOD LOSER**<sup>18</sup>

3:9.9 We hear a great deal about self-determination<sup>19</sup> these days, but all this political idealism presupposes the gift of self-control. Children must early be taught how to manage themselves, to control their fears and emotions, properly to modify and regulate their anger and resentment. One of the first things a child should be taught is to be a *good loser*.

3:9.10 I have a semi-neurasthenic in mind at the present time, who has a regular blow-out, makes a veritable crisis out of each little disappointment that overtakes him as he journeys along the pathway of life. He looks upon it as a calamity when he meets with a trivial defeat. It is a catastrophe when he is compelled to suffer a disappointment. He seems to be possessed of the idea that this world, if not the whole universe, was designed by the Creator to keep time to his whims and to keep step with his comings and goings.

3:9.11 A few years back I watched this chap lose a highly lucrative position just because he got peeved and deliberately abandoned his work for two weeks, for no other purpose than to indulge his hate and enjoy a fulsome season of pouting; but he lost his position, and never since has he had one as good. The forgiving spirit is a better health practice than the perpetuation of a grudge.

3:9.12 Recently I saw a woman who was cured of stomach trouble by simply changing her disposition. She had for years been nursing a grudge against her sister-in-law. This came to the surface in her emotional analysis, and she promised that she would do her best toward adjusting the matter. Her sister-in-law was more than willing to meet her halfway. A truce was formulated, and within a week the hatchet was buried and the hatred was forgotten. I do not know how much good it did the other woman, but I know it cured my patient. She began to get well. She had troubles that had been diagnosed as everything from appendicitis to gall-stones, and she has literally recovered from all of these digestive disturbances since she abandoned her grudge.

You see, sometimes you can sweeten up the stomach by sweetening up the disposition.

3:9.13 It does not pay to carry around a wounded pride and be so high and mighty that you cannot condescend to forgive your fellows and overlook a trifling mistake. Let us forgive with the same spirit in which we would like to be forgiven.

3:9.14 In my younger days I knew a couple of individuals, neighbors, who had long nursed a grudge. One of them built one of those famous so-called “spite fences” between their backyards, so as to shut out the light and obstruct the view of his neighbor overlooking the river that ran nearby. They shook fists at each other, berated one another, and were in court on numerous occasions; all of which only further aggravated their difficulties and augmented their hatred. Finally in a moment of tenderness, brought about by the accidental death of a child in one of the families, interested neighbors intervened and got these two men together. The twenty-five year feud was patched up in less than half an hour, and friendship and happiness took the place of hate and revenge. The whole neighborhood was blessed because of this change, because of the reconciliation between these two families.

3:9.15 I recently heard of another case where such a feud, with its spite fence, litigation, and what not, was indulged in for thirty-five years, until the wife of one of the men grew so discouraged and disgusted that she packed up and left for California, to be followed in six months by her husband. In his heart I presume he still nourishes the desire to get even with his neighbor.

3:9.16 It is just such things as this that in past generations led to notorious family feuds in Kentucky and other Southern states. Neither side is willing to give in until they have had the satisfaction of getting revenge, and each new vengeance generates the insatiable thirst for getting even with the other family, so the hatred is kept alive year in and year out, from generation to generation.

3:9.17 In this connection, there is a great deal of satisfaction, much health and happiness to be had, by playing the role of peace-maker. I know sometimes it is a thankless task to try to intervene between angry contestants, but on the whole, if we are discreet and use good judgment, we can sometimes be very successful in helping to bring long-standing enemies together; we can oftentimes contribute much toward settling controversies which would otherwise keep splendid people far apart. At least, we all can see that we do not contribute anything by our carelessness, to feeding the fires of hate. This is where idle gossip and thoughtless tale-bearing is sometimes productive of untold harm. If our mutual friends have a breach between them let us try to heal it—at least make sure that we do nothing to widen it.

3:9.18 I am very familiar with the early details of an estrangement that came between two prominent men in a western city. I watched **for more than twelve years** while they fought each other, each trying to down the other fellow, trying always to get the best of him. I know how the whole community suffered in many ways as a result of this personal feud. I personally know that the health of one of the parties to this controversy was greatly injured by this constant wrangling and incessant turmoil.

[*Note:* Sadler lived in or near San Francisco from 1901 to 1903, while doing Seventh-day Adventist missionary work and attending Cooper Medical School. He couldn't have observed the relationship between the two men "for more than twelve years."]

3:9.19 By and by a big-hearted, generous fellow chanced to be elected Mayor of that city, and he schemed about one evening, without these two men being aware of his plans, to bring them together, apparently by accident, at the Club. He took them each by the arm, led them into an anteroom, and made a brief speech, stating that the community had suffered already too long and too much as a result of their feud; and he asked, as a personal favor and in behalf of the whole town, that they sit down across the table right then and there, and in his presence settle their disputes, compromise, bury the hatchet, and agree to let him arbitrate any minor differences that might turn up as a by-product of their effort in getting together.

3:9.20 Neither party to the controversy was willing to assume the responsibility of kicking over the traces under such circumstances. They sat down and began talking, and by midnight they were ready to shake hands, and declare the fight off, and what a blessing it proved to the whole community! More than half a dozen enterprises that had been held back, which were greatly retarded because of the quarrels of these two men, went forward with alacrity. A new enterprise employing a thousand men was launched within sixty days. The whole town rejoiced and was benefited in more ways than one when these two men decided to end their feud and give up their desire for personal revenge.

## 10. CONSCIENCE — EMOTIONAL CONFLICTS

[contd from 3:9.2] CONSCIENCE—  
EMOTIONAL CONFLICTS: Before we close  
the discussion of joy-killers we must pay  
our respects to

that busy little machine which we call  
conscience.

Now conscience is

a wonderful thing, a faculty

quite indispensable to modern civilization;

but we must not overlook the fact that  
many people are made sick, and still more  
are made unhappy,

because of the misunderstanding of this  
thing we call conscience (*TAM* 105).

[contd] Conscience is looked upon by  
many persons as being the “voice of God,”

whereas it is essentially our inherited and  
acquired standard of right and wrong.

Man as we find him on earth to-day seems  
to be possessed of a dual nature,

and conscience

tries to sit on the seat of judgment between  
the instincts and longings of our primitive  
animal nature

and the aspirations and sentiments of our  
more recently acquired spiritual natures  
(*TAM* 105).

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many people are made sick, and still more  
are made unhappy,

because of the misunderstanding of  
conscience.

3:10.2 Conscience is looked upon by  
many persons as being the voice of God,

whereas it is nothing more nor less than  
our inherited and acquired standard of  
right and wrong.<sup>20</sup>

Man, as we find him on earth today,  
seems to be possessed of a dual nature,

and conscience

is always getting us into trouble, as it

tries to sit on the seat of judgment  
between the instincts and longings of our  
primitive animal nature

and the aspirations and sentiments of our  
more recently acquired higher or spiritual  
nature.

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

II: NERVOUS TENSION (*Americanitis* 31)

CONSCIENCE IN RELATION TO NERVOUS TENSION (*Americanitis* 38)

I could recite cases here by the score, how

splendid men and women have made themselves sick, have developed a chronic semi-invalidism,

as a result of worry over the demands of a misguided conscience (*A* 40).

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:10.2] Only the other day I talked with a young man whose life is

overshadowed by despair,

because he has allowed his conscience insistently to harass him for a certain trifling thing he inadvertently did several years ago.

He has come to believe that this act has ruined his chance of success in life

and probably debarred him from the opportunity to secure life everlasting in the world beyond.

For seven years this young man has suffered the torments of the damned,

3:10.3 It would be easy to fill this whole volume with stories of

earnest, well-meaning men and women, young and old, who made themselves really sick

and exceedingly unhappy

because they allowed conscience to intrude into unwarranted realms and unnecessarily to interfere with their pleasure, decisions, happiness, and other habits of living.

3:10.4 Only the other day I talked with a young man whose life is

filled with sorrow,

overshadowed by despair,

because he has allowed conscience to insistently harass him for a certain trifling thing he inadvertently did several years ago.

He has come to believe that this act has ruined his chances of success in life

and probably disbarred him from the opportunity to secure life everlasting in the world beyond.

For seven years this young man has suffered the torments of the damned,

SOURCE OR PARALLEL

and it is going to be some time before he gets straightened out and enjoys the blessings of a well-ordered mind and adequate control of his thoughts and emotions (*TAM* 105-06).

[contd] Much of our psychic conflict and emotional turmoil has come to us as a legacy of the Puritanism of our forefathers,

the Puritans regarding all pleasure as sin, and mirth as a crime.

Even to-day the very fact that you like a thing is to some folks sufficient evidence that the thing is wicked (*TAM* 106).

“HOW TO BE FREE AND HAPPY”  
(Russell)

The thing that has survived most of our Puritanism is a contempt for happiness—

not a contempt for pleasure, *a contempt for happiness!* (R 16)

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:10.6] Our forefathers

III: HOW YOU CAN KEEP HAPPY

and it is going to be some time before he gets straightened out and enjoys the blessings of a well-ordered mind and adequate control of his thoughts and emotions.<sup>21</sup>

But he will succeed. I believe he is going to take hold of the matter in dead earnest.

3:10.5 There is no mental twist or intellectual kink of this kind but what the average individual can straighten out if he goes about it with a will, with a whole heart, with a consecrated determination to succeed.

3:10.6 Much of our psychic conflict and emotional turmoil has come to us as a legacy of the puritanism of our forefathers,

the Puritans regarding all pleasure as sin.

The very fact that you like something is sufficient evidence that it is wicked.

Puritanism really held happiness in contempt

though it would not deny the right to the minor or trifling pleasures of living.

3:10.7 Our forefathers,

in spirit,



SOURCE OR PARALLEL

taught us that we should not expect to be happy here below,

but that

we should be content to wait for the next world to enjoy real happiness.

The present generation prefers to enjoy life now, while at the same time it hopes for happiness in the next world (*TAM* 106).

II: NERVOUS TENSION (*Americanitis* 31)

CONSCIENCE IN RELATION TO NERVOUS TENSION (*Americanitis* 38)

I am not unmindful of the value of conscience in the maintenance of the standards and ethics of modern civilization,

but as a physician I am constantly having to treat well-meaning men and women who are sick for no other reason than that they are victims of their own conscientious scruples (*A* 38).

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:10.7] THERE are on my hands at the present time a dozen good people who have nothing the matter with them

except that they are suffering from the results of worry, fear, and misapprehension that have been bred by an over-conscientious temperament (*TAM* 106).

III: HOW YOU CAN KEEP HAPPY

taught that we should not expect to be happy here below,

but that

being able to enjoy, in a minor degree, some trifling pleasures,

we should be content to wait for the next world to enjoy real happiness.

3:10.8 I appreciate that we can't run this world without conscience.

Christianity and modern civilization would not last long if we were to lose conscience out of human experience;

nevertheless, as a physician, I am constantly meeting with people who have been made sick through an unfortunate misunderstanding of conscience.

3:10.9 At the present time, I have a dozen good people on my hands who have nothing the matter with them

except that they are suffering from the results of worry, fear, and misapprehension that have been bred by an over-conscientious temperament.

3:10.10 Here is a young man who is so conscientious, he attaches such grave importance to everything he does, says, and thinks, that he has ruined his digestion, interfered with his circulation, and now it is even spoiling his sleep; he stays awake half the night engaged in further worry about his shortcomings. I am fearful that it will soon run to the place where he begins to look upon some of these things as positive sin, and then he may end up by thinking he has committed the unpardonable sin.

II: NERVOUS TENSION (*Americanitis* 31)

CONSCIENCE IN RELATION TO NERVOUS TENSION (*Americanitis* 38)

Then here is a minister

who started in along this line and became so hyperconscientious over his work and so exercised over the salvation of his flock that he has ruined his health, has nervous prostration,

and now has become possessed of that common fear and worry, viz, that he has committed the unpardonable sin (A 41).

“JOY-KILLERS” (*The American Magazine* 29)

[contd from 3:10.9] We should remember that conscience is a state of mind that tells us *always to do right*;

3:10.11 There has just left my office the very day of this writing

a splendid minister over forty years of age,

suffering from a nervous breakdown,

and his chief worry is that he has committed the unpardonable sin.

These cases of conscientious worry all seem to strike sooner or later on this rock of the unpardonable sin.

3:10.12 We should remember that conscience is a state of mind that tells us always to do right,

SOURCE OR PARALLEL

III: HOW YOU CAN KEEP HAPPY

but its function is not to tell us what *is* right.

but never tells us what is right.<sup>22</sup>

We have to find that out by common sense and judgment as well as by actual experience (*TAM* 106).

We have to find that out by common sense and judgment as well as by actual experience.

We must remember that

[contd] It was conscience that led the pious Hindu mother to throw her helpless babe into the jaws of the crocodile.

it was conscience that led the zealous Hindoo mother to throw her helpless babe into the jaws of the crocodile.

THE CRIMES OF CONSCIENCE

Conscience has led, in times of darkness and ignorance, to

3:10.13 Conscience has led, in times of darkness and ignorance, to

queer crimes,

many fanatical beliefs, and horrible persecutions.

fanatical beliefs, and horrible persecutions,

And I can assure you that conscience also leads to suffering, sickness and disease (*TAM* 106).

and I can assure you that conscience also leads to suffering, sickness, and disease.

3:10.14 Particularly do we find certain types of splendid people who worry over trifling little things in their early lives. Maybe it was some minor mistake in the sex life, nothing whatever to do with the Seventh Commandment, but some passing thought, a queer dream, or maybe some commonplace indiscretion that had come and gone, had long since passed out of the individual's life, and then later on some circumstance arose that started them worrying over these early experiences; then conscience, always alert to seize upon the slightest deflection from the path of right and rectitude, speaks;

and then these nervous men and women begin to worry and ere long they are all but nervous wrecks as a result of worry over trifling incidents that, in most cases, had no moral significance, and even if they did, nothing could be gained by worrying over them after they were long since forgiven and all but forgotten.

3:10.15 They are incidents in past history and yet certain people resurrect these memories, real or imaginary, and out of them create a sufficient cause for destroying their happiness and ruining their health.

[contd] At the present time I have a patient who is

3:10.16 At the present time I have a patient who is

so conscientious about her eating that she is ruining her health, spoiling her digestion. She is

making a religion of hygiene,

making a religion of hygiene.

and at the same time making everyone around her very uncomfortable.

Of course,

I believe in keeping the laws of health;

I believe that the laws of Nature are the laws of God;<sup>23</sup>

that they are sacred and that we should make an effort to obey them,

but I think it is perfectly ridiculous to create standards and rules of living

but we should not create standards and rules of eating, drinking, and sleeping,

so that it becomes a sin to remain out of bed a minute after ten o'clock at night,

so that it becomes a sin to remain out of bed a minute after 10 o'clock at night,

or that it is a crime not to wake up exactly at five-forty-five in the morning.

or that it is a crime not to wake up and go to work at just 5:45 in the morning.

SOURCE OR PARALLEL

Likewise, it is a great mistake to take such matters as diet too seriously (*TAM* 106).

[*Note:* Sadler cut out the story of his very dear friend, now dead, who was a victim of over-conscientiousness and “literally worked himself to death.”]

III: HOW YOU CAN KEEP HAPPY

Likewise it is a great mistake to take such matters as diet too seriously.

3:10.17 I have a patient who believes it is a positive sin to eat a piece of meat. She is a vegetarian for religious reasons. It is all right to find out what is best for your health and then within the bounds of common sense, live up to your light, but it is a great mistake to regard health practices so seriously that the slightest deviation from established rules of living is looked upon as a Sin.

3:10.18 What a pity that we have one class of patients who, because they do not listen to their conscience, so utterly ignore their own common sense, go so far astray in matters of health practices and decent living that they suffer from the results of their hygienic sins on the one hand and their vicious moral practices on the other.

3:10.19 Here we have a lot of sick folks who ought to be cured by conscience, who are suffering, as it were, from the effects of having their consciences seared by a hot iron. Now, on the other hand, and in contrast with this group, we have another class of fine individuals with high ideals and spiritual tendencies, and with such tender consciences that they are in the doctor's hands, sick, all because they are over-conscientious—they are hyper-conscientious. They have put such stress and strain upon the mind and nerves as the result of this over-conscientiousness that they are all but broken down physically and exhausted nervously.

3:10.20 What a pity it is that we can't avoid these extremes. It is too bad we can't think enough about our stomachs to avoid serious digestive disorders, without at the same time thinking so much about the digestion as to bring on nervous dyspepsia. How we are prone to go from one extreme to the other! Can't we find a way to think about all these matters from physical hygiene down to sex hygiene so as to avoid disease dangers on the one hand, without becoming morbid and so over-conscientious as to destroy health and happiness on the other hand?

3:10.21 I am sure my readers will see the point of moderation, temperance, and good common sense that I am pleading for. We can't teach the youth of this generation that they can ignore conscience. On the other hand, in our efforts at religious instruction, we ought to explain to them that conscience is not an infallible guide in and of itself. I repeat, conscience tells us to do right, but does not educate us as to what right is. We may conscientiously refrain from something today that, through more light and information, we will gladly do tomorrow. Likewise, we may be doing things today that as a result of more information, as a result of conscientious reasons, we cease to do tomorrow. Conscience, therefore, varies from time to time and from individual to individual.

3:10.22 Thousands of people do their very best, just as well as any man or woman could do under the same circumstances, and then lie awake half the night or destroy their happiness for days following, criticizing themselves, condemning themselves because they didn't do better,

mind you, when an examination of the facts by unprejudiced persons would show that no one could have done any better under the same circumstances.

3:10.23 Now, while we want to avoid sorrow and the sufferings of an exaggerated ego and over-self-confidence on the one hand, let us also be fair to ourselves on the other. A lot of folks would do well to quit picking on themselves<sup>24</sup> and not blame themselves for every little thing that happens in the neighborhood. Let us be reasonable even with ourselves.

3:10.24 No matter how happy you may be, if you start in to quarrel with yourself, ill health and unhappiness will be your portion sooner or later.

II: NERVOUS TENSION (*Americanitis* 31)

COMBINED INFLUENCES (*Americanitis* 34)

**Emotional conflicts.—**

Many persons ... haven't mastered the art of compromising between the emotions of the animal and the ideals and high aims of the angel (*A* 34-35).

**Emotional conflict** is a certain and sure joy-killer.

If you are going to maintain happiness you must

master the subtle art of compromise between your primitive emotions and your civilized ideals—

you must master the art of living with yourself as you are and the world as it is.

3:10.25 Happiness will not survive the incessant struggle that accompanies long continued emotional conflicts. Health and happiness demand that we not only be at peace with God and the world, but that we also learn to be at peace with our own selves.

1. Happiness is the net result of a man's whole reaction to life (Black 208).
2. We discover that happiness or unhappiness depends much on disposition, and disposition means the way we look at things and the way we comport ourselves (Black 209).
3. As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God,—as truly divine as are the precepts of the Decalogue (Ellen G. White, *Education* [1903], 196).
4. [S]hall we take a tonic, a stimulant to buoy us up? ... Shall we resort to cocktails when we are exhausted, and when the reaction of high tension plagues us? No. All these things are a snare and a delusion (William S. Sadler, M.D., F.A.C.S., *Americanitisw—Blood Pressure and Nerves* [1925], 75-76).
5. *Contrast:* But by taking our minor ailments at the beginning, by immediately investigating the causes of headaches, backaches, colds, sore throats, foot trouble, and so on, we can usually prevent major illnesses (“Joy-Killers,” *TAM* 29).
6. In this age of modern sanitation and preventive medicine the excuse for ill health has been largely swept away (“Joy-Killers,” *TAM* 29).
7. Since Jesus was such a splendid specimen of robust and intellectual manhood ... (127:5.1).
8. Here, Sadler implements King's suggestion, given in his *Nerves and Personal Power* (1922), of creating a time chart to monitor one's own or another's daily activities. King's book was a source for two chapters in the 1923 edition of Sadler's *Worry and Nervousness*.
9. The Gospels don't mention Jesus spending his weekends with Lazarus and his sisters. However, the Urantia Book's “The Life and Teachings of Jesus” records numerous meetings between Jesus and the three during the “missing years” and the years of his public ministry.
10. Sadler claimed, in his 1923 book, *What a Salesman Should Know About His Health*, that “Do It Now” was his personal slogan.
11. We must remember that in the case of primitive man as he roamed the primeval forest, fear and flight as associated instinct and emotion served a valuable purpose. But with the advance of civilization, many of the causes of our ancestral anxiety have been more or less controlled, removed, so that to-day fear does not serve the same biologic purpose that it did in former generations. It has therefore become attached to other phases of our mental life, social existence, and economic struggles; and we have to watch out for its nefarious influence when it becomes attached to these newer phases of human activity. There is great danger that it may become a real disease-producer, that it may come to serve the purpose of breaking down our self-confidence and courage (*Americanitis* 67).
12. The patient ... thinks himself a most wretched, useless, sinful creature ...; many such patients declare they are guilty of the unpardonable sin, although they attach no definite meaning to the phrase—that is to say, the patient's intellect endeavours to justify the persistent emotional state which has no adequate cause in his relations to his fellow-men (McDougall 68).
13. *Compare:* If honour comes to a man he can wear it gracefully and use it nobly, but ambition frets the mind and inflames the soul. The self-centred life has a fever in it, which wastes it away. Every attainment only excites new desires, and every failure casts down and mortifies (Black 220-21).



14. *Compare:* Impatience is a spirit poison ... (48:7.20).
15. *Compare:* Impatience is a spirit poison ... (48:7.20).
16. *Compare:* Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul (149:4.2).
17. *Compare:* Of course, it goes without saying that the victims of high blood pressure must ... be careful not to lose control of their emotions and indulge in emotional sprees or sudden explosions of anger. Mistakes of this sort sometimes result in the rupture of a blood vessel and the immediate bringing on of a stroke of paralysis (*Americanitis* 146-147).
18. [Thomas] was a good loser (139:8.8).
19. From Wikipedia: After World War I, “self-determination” referred to the principle that people of different nationalities within collapsed empires, such as the Austro-Hungarian and Ottoman, should have the right to decide their own political future ... This led to the formation of several new countries in Europe, including Poland, Czechoslovakia, and Yugoslavia.
20. Repeated from 1:7.49.
21. This story first appeared in *Americanitis* (40-41).
22. Repeated from 1:7.49.
23. Repeated from 3:1.2.
24. Sadler wrote an article about conscience called “Quit Picking On Yourself!” (*American Magazine*, Nov. 1928).