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THE
JOYOUS LIFE

Arthur Franklin Fuller



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The
JOYOUS LIFE

Seven Essays

by

Arthur Franklin Fuller

Author of

Friendship and Other Writings
Brother Mine and Other Poems
and 28 Other Books

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THE JOYOUS LIFE

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THE JOYOUS LIFE

PREFACE

This collection of Essays is not offered to the critical, as a feat of scholastic attainment and a royal feast of rhetorical perfection. The author merely feels that in the forty years of intense mental activity which he has thus far spent on his earthly sojourn, he has learned to evolve ideas. In other words, he feels that he has learned to *think*, and is so vain or so sanguine, as to hope that some of his thoughts may be valuable to others. Accordingly, it is that spirit, which seems to justify offering the public another addition to the *world-full of books* already on the market. Furthermore, he has a disposition to pass along the GOOD he has found. He feels those who are minded to purchase this little volume, will get some satisfaction or benefit out of its perusal, taking these ideas for what they may be worth.

Tolstoi re-wrote his essay "Resurrection" a hundred times before publication. The undersigned regrets that circumstances prevent the painstaking work which should be accorded essays on such vital subjects as these.

Sincerely,

THE AUTHOR

ESSAY I

THE JOYOUS LIFE

Joy Through Realization and Proper Attitude of Mind

By ARTHUR FRANKLIN FULLER

Joy is as magnetic an attribute as one could find in the entire catalogue of desirable things. It can be proven so to be by even a casual observer. If a man desires to drive his fellows away from him, he can accomplish that object by staining his aura with the dullness of *Gloom*. For *Gloom* is a stifling poison that smothers, stiffens, freezes, as well as depresses. By the same token, if a man would draw people to himself, he should illumine his aura with the brightness of *Joy*. For the rosy, warming glow of this fine quality will thaw out the souls which are frozen—benumbed with care and doubt and woe. The heavy curtain of *Gloom* effectively shuts one off from succor; whereas, basking in the wholesome sunshine of *Joy*, the nature opens to the benign influences that make for success and progress and regeneration.

The *Joyous Life* is the *Positive Life*. It abounds with Hope, Trust and Optimism. It registers a confidence in the justice and beneficence of a Higher Power who can and does, makes "all things work together for Good." The *Joyous Life* is the magnet that attracts health to one's bones—yea, in every fibre and cell of one's being. Whereas, *Gloom's* sodden garments weigh down and hamper every function and hinder the generation of essential vitality.

Medical men have a name for persistent mental depression—*Melancholia*. But this ailment is largely the

result of laxness in governing mental action. Even though there be a pre-disposing physical or chemical condition to foster the development of pernicious mental habits, nevertheless despondence, "blues," self-pity, and the entire tribe of negative weaknesses are nothing more nor less than habits; and the wise, the strong, the progressive the "game" souls, will give battle thereto. This is best done by cultivating good, happy, strong thoughts, weeding out base, morose or weak ones; in other words the substitution of *wholesome thoughts* for the sick ones.

When a person becomes sorry for himself, he makes his negative state so flagrantly evident, that no one enjoys being sorry for him. The best way to awaken interest in strangers, or retain the interest of friends, is to include in one's *philosophy of life*, the idea of keeping the best foot forward, a cheerful heart and a habit of mind of continual expectation of good to come. This presents an unwavering, invincible "front" to the enemies of physical and material well-being, and protects the individual against attacks that come to the unwary.

There are cases where the despondent one is susceptible to Uplift and can respond to a boost—can appropriate the needed aid and so be set right and again be in position to resume the business of helping himself. Having lost his grip for the moment, such a one can take hold once more if given a little assistance of the right sort. Our real friends realize that when one is discouraged, depressed, disconsolate, they are needed most. But he who cultivates and persists in entertaining Gloom, surrounds himself with such a quagmire of despair that he is beyond help. The only thing that can be done for him is to let him alone. Perhaps in time, he will come to himself. But the sturdy souls will respond to cheer and "come again."

This plane of existence is not a play-ground. We have not been placed here merely to amuse ourselves and have a sensualistic "good time," for the period of about three score years and ten, according to the man-made system of computing experiences by years. But on the contrary, this life is as a day in school. "For a thousand years in Thy sight are but as yesterday, seeing they are passed as a watch in the night."

Bearing in mind that we are here to gain experience, learn lessons we need to enrich our consciousness, we can always find a means of discarding our load of care and sorrow, by realizing that much of it has come to us as a result of our own folly, ignorance or self-indulgence. Furthermore, many of our burdens appear larger than they would otherwise, owing to the fact that our *tears of self-pity* cause us to see as through a magnifying glass—for water magnifies—and the distorted and enlarged object appears quite appalling. If we could but dash those foolish tears aside, shake our heads free of the entangling web of personal-sense, and look up, we would find there is much to be thankful for. We would also see that our tears are really an expression of ingratitude and lack of appreciation of the countless blessings we yet enjoy.

Bitter medicine is sometimes helpful in stirring up a stagnant condition; but the practice of looking up persons with troubles worse than one's own, is not the most excellent way. We do not need to burden our hearts with the cares and sorrows of others, which we cannot relieve, in order to be sure that the Eternal Father has not singled us out as a special mark for His bad temper. We should not insult Him with such insinuations.

"Whom He loveth He chasteneth, and scourgeth every son whom He receiveth." We need but to know that we get just what is coming to us. If we make mistakes wit-

tingly or unwittingly, we will have to correct them. The correction procures the forgiveness. The other fellow gets just what he needs and so do you. Therefore, "attend to your own business." Cease complaining. In telling troubles, one will likely magnify—exaggerate them and like a snow-ball, the farther they are rolled, the bulkier they grow.

In qualifying to live the Joyous Life, one needs also to be careful what sort of associates he is choosing—what kind of conversations he encourages by listening. It is good to be sympathetic—duly interested in the welfare of others—ready to fulfill the command to "bear ye one another's burdens." But it is unwise to countenance that maudlin meddlesomeness that feasts upon scandal and private misery, like a dog resurrecting a buried bone, and gnawing upon it with gusto; or leaving a clean yard to roll and wallow in the fertilizer on the barren fields.

Then, there are those who take the cares, sorrows and trials of others too deeply to heart—take them upon themselves. People who are excessively emotional are not well—their susceptibility is a form of nervous weakness, just as is excessive timidity and fearfulness. Such persons are likely to exaggerate the trials of others as well as their own.

Morover, there is a third class—persons who are so self-centered in their circles of thought that they cannot sympathize with others because they are too busy worshipping their own. These feel that *their* pains are the fiercest, *their* burdens the most grievous, *their* griefs the keenest and *their* load the heaviest. This condition is a sort of *ingrowing selfishness* and wise people look out for such phases of mental *dis-ease*.

But there is yet another class. These are the Positive Souls who have the right comprehension of things, taking

the proper measure of existing circumstances, conditions and persons, but not going out of their way to hunt up trouble for themselves, or to cognize it in the lives of others. The untoward things which do come to their notice as their proper responsibility, they accept and proceed to attend thereto in a business-like manner. These do not foolishly squander their forces and time by unwarranted emotions, but do what they can in a practical way, to alleviate and correct the adverse conditions. This is done by intelligent acts and by wholesomeness in thought concerning the circumstances in general. These well-poised Souls habitually DO GOOD, knowing that everyone needs encouragement, help, sympathy, interest and appreciation.

This line of action is a boost to the Joyous Life in two ways. First, it enables the individual to keep his own pool of consciousness clear; and also, it is the quickest, sanest remedy for the Other Fellow's woe—tends to destroy the evil, root and branch, that started the trouble.,

The Joyous Life results when a soul learns to refuse to look back into the past with regret, remorse and anguish of spirit, but retains only happifying memories which, like precious jewels, are gotten out only on rare occasions. Even that retrospection is brief. For, the Wise Soul is too busy making the best of the present moment, to try to function in both past and present. If a person is babe and adult at the same time, we are likely to say, softly, "He is off." It is better to *be what you are* with all your might, NOW.

The Joyous Life is the result of a courageous heart, a heart that quakes not, no matter what the odds or how the battle tends to go; nor allows defeat; that counts no scrimmage lost which leaves a shot unspent, the remnant of a sword to grasp, and a fervent hand to grasp it; a heart that knows no man is beaten until he himself

says so—makes it so by saying it—and then gives up; that counts no problem his master while his flood of consciousness continues and the problem appears as his to solve.

The Joyous Life results when one has fully determined to accept the present situation, make the best of it, and PRODUCE the pluck to start in to dig a well in the vale of misery, or find an oasis in the desert waste.

The Joyous Life is a life of kindness and friendliness. It is a life of living for others and the good one may do. It does not solicit confidences or responsibilities, but when they spontaneously come, they are accepted gladly. The Joyous Life is a life of frankness and honesty and peaceableness, and in the living of which confidence is reposed in one's friends, and a sweet interchange of harmony is generated by realizing that we have those to whom we may unburden our hearts and tell our hopes, aspirations, and successes as well as our disappointments, and know we will be understood and rightly estimated.

The Joyous Life is a life of resiliency. When for the moment, caught unawares, or shaken from its place of Poise, it rebounds quickly to the smiling confidence, and calm, abiding trust that it held before. It is the grateful life, in which there is much thought about the sunshine, the flowers, the birds, the invigorating air, the beauty all around, the music, the sweet voices of nature, the everlasting hills, the verdant meadows; the happy, crooning things that live in the grass; the merry water-folk who live in the pools; the quaint artistry of Nature in her riot of colors in deserts and canyons and out of the way places.

As Jean Ingelow sings:

Take Joy home

And make a place in thy great heart for her;

And give her time to grow, and cherish her.
Then will she come and oft will sing to thee—
When thou art working in the furrows;
Ay, or weeding in the sacred hour of dawn.
It is a comely fashion to be glad!
Joy is the grace we say to God.

The Joyous Life is a life of humility; that scorns not anything, looks not with envy on the great, nor with contempt on the small, but sees good in everything—harmony in the scheme of things—every phase of existence proper to its degree of development; every order of life, fair, and entitled to its own existence and conduct, and each in its own order.

The Joyous Life is one in which the heart is warm toward all *God's good creation*—to all mankind; where one is in love and charity with his neighbors and intends to lead a life of fairness, service and reciprocity.

The Joyous Life begets love—love of life itself, and of the good things that go to make it rich and full, complete and satisfying. These things are here, if we will be wise and open our eyes and behold them; if we will but dare to reach out and claim them as our own. For no one's condition is quite ideal unless he has the courage and optimism to call it so. He chooses for a basis, "I am happy," instead of, "I am miserable." "That which is, is best," and life is rich if in our own minds we can see the good and appreciate it. Also to cognize the privilege we have of association with those who *can* and *do* bless us with themselves and their ideas.

Moreover, living the Joyous Life makes us fall so deeply in love with life, see the benefit to all, of squareness, mercy and fellowship; feel inspired to *give* as well as to *get*. For we should know that withholding does not enrich, nor giving impoverish. "For we brought nothing into this world

and it is certain we can carry nothing out," except our own *evolved consciousness*.

All praise then to the Joyous Life, and grace to those who live it, sowing seeds of that same kind among their fellows. Glory to the *Happy God*—Glory to the *Smiling Christ*. All Hail to the merry, jubilant, blissful *Infinite*. And honor too, to the singin', smilin', bubblin', cheery folk who prove the worth of a happy, optimistic, hopeful, grateful heart; and the abounding blessedness of

THE JOYOUS LIFE

ESSAY II

EDUCATION

Joy Through Growth in Knowledge

By ARTHUR FRANKLIN FULLER

Inherent in every soul is the germ of every virtue and capacity. We can but marvel at the wisdom and beneficence of the Creator in the provisions made for His creatures. Our latent capabilities include everything that is necessary to enable us to meet all the problems and conditions of life. It is for us to know that we can be anything that we will to be.

First we have the will to live—to desire experience. Then comes the disposition to increase, expand and develop; to acquire more useful equipment for the purpose of enriching our consciousness. The processes of accumulating ideas are multifarious, varied, innumerable; but the law of growth finally results in the possession of what we call a Mind.

From the very first draught of infant breath, to the receiving of the University degree, we are in the midst of a wonderful schooling, or process of education. Those who early perceive, and that with joy, that they have the capacity to learn, and who use it, are blessed indeed. Howbeit, life is so short and demands upon the individual's time and strength are so great in the present economic con-

ditions, that it behooves us to discern as early as possible that form of development which comes to us most easily and that thing for which we are best adapted.

The world is full of mis-fits who have trained unwisely. On the other hand, the vast majority of individuals fail to cultivate to the utmost their own latent talents, powers and capacities. This results from a lack of judicious and intensive application.

This brings us to the recognition of what is usually termed talent, which is merely the capability of learning readily—making progress with the minimum of effort and grind. Talent comprehends not only aptitude, but also a capacity for patient, hard work, perseverance along a given line. As Charles Dickens has so neatly said: "Genius is only the infinite capacity for taking pains."

Specifically, Genius is a most rare thing, found only once or twice in a generation. It means the ability to create things which did not exist before; but algebraically stated, talent is capacity plus effort. It is the ability to profit by the good work done through the processes of education and development that have gone before.

Talent is natural bent—a liking for a certain line of work, whereby that which would be toil to others becomes a pleasurable pastime to us. This may be wholly natural, or if you like, hereditary; or, it may be acquired. We cannot love and appreciate anything which is unknown to us. For instance, taste for music can be cultivated as readily as taste, liking, for anything else; as easily, in fact, as musical taste. That is to say, taste in music as easily as taste in dress.

Let us grant then that there is really such a thing as educated taste; and that music is so much a natural expression as to be available to anyone who desires to acquire facility in self-expression by this means. It is as

natural as speech. Let it not be taken that this means that every person has the innate capacity of being a Caruso, a Melba, a Patti, a Paderewski, or other king or queen of artists. But assuredly everyone is capable of expressing emotion by means of music. Only, of course, it comes more easily to some than to others, and not all are equally capable as to extent of achievement along this line.

Education is the process of leading out, bringing out, the latent capacities; the cultivation of the mind. Our earlier education is valuable because it not only gives us the material from which ideas are made and conveyed but encourages us to develop in the matter of evolving a trained mind—a systematic mind. It tends to assist us to perceive how to learn. Our receptive faculties are in need of development, primarily. Then we must learn to analyze—retain the useful, discharge and dismiss the worthless; after which, we need to learn to classify, compare and reason.

The power of concentration of thought cannot be acquired too early, and is likely to degenerate even when once gained, unless one guards persistently against the modern scatter-brain devices that lure the noblest manifestation of God from the path of progress and well-being.

First then, in the process of education, we have instruction—furnishing the mind with knowledge. Next we have training—the exercise, practise, for the purpose of acquiring facility of application of principle to mechanism or action, looking toward perfection of result.

Education is the establishment of principles and the regulation of the heart. A disciplined mind is an orderly mind. The effect of education upon character is as great as upon the intellect. But its value is to be reckoned with relation to the use that is made of it. The educated crook is not only a traitor against society, but is also a traitor and renegade against the lofty principles which have brought

about the elevation, advancement and cumulative benefits of civilization. Education may be put to proper or improper use; but the education which proves of the greatest value is that which compels the individual to adhere to the highest principles of life and being. In other words education establishes grain as it were, in the character of the student.

The mission of education is to fit a person for life. But it does more; it enhances enjoyment, enlarges appreciation. Things must be cognized, perceived, apprehended, in order to grasp their import and significance and worth, before we can absorb the blessing held for the evolved beings who are able to partake thereof.

This is an age of specialization. In order to achieve success, it is necessary to persist in intensive training along the lines for which one is best fitted; bringing one's special capacities to the keen edge of efficiency. Not that we should consent to be a "one-idea" person—a lop-sided mentality; but we should aim, by the special application and concentration along some particular line, to develop a certain faculty to its highest point. This can be done and yet we can possess a mind informed upon many things to the point of appreciation.

With the most of us it is necessary to be practical. We are obliged to consider expenditure of time and means from a "bread and butter" standpoint. The trades and professions with most persons would prove preferable to art; for it is useless to blind ourselves to the fact that it is very difficult to commercialize Art. Those who attempt to do so rarely succeed as performers and exponents. Of course for those of exceptional capacities, fame and fortune yield to careful wooing. Even then, personal influence, appearance, are about as necessary as actual gift and ability. Abundant self-confidence, business capacity,

even aggressiveness, seem to be as essential as artistic proficiency. It is a matter of history that the great geniuses, or those who have persisted in following any artistic pursuit, have experienced great difficulty in making a livelihood. Appreciation of their work has come long after they have passed on.

It is the office of every phase of Art to lift the soul above the sordid and base, and charge the mind with higher ideals than those which result from our everyday contact with the work-a-day, selfish, and usually cold world. Too many avocational digressions from our vocation are mere amusements which do not ennoble and uplift. But Art is inspiring to everything that is worth while—refining the character, stimulating to high purpose and lofty endeavor; furnishing a means for expressing our joys, our sorrows and our yearnings, as nothing else can do. The crying need of the world today is for a stronger, more unified family life—greater attractiveness of the home, the intensification of home-ties. Just now, very little time is spent at home by the peoples of the earth. The principal diversions from vocational toil are not found in music and books and sweet fellowship at home, but at the theater or public place. Self-culture, the enrichment of the mind, and development of character seem to be almost an obsolete occupation.

To those who have the necessary gifts and opportunities, the various professions offer a better or at least a more practical field for endeavor. Physicians, Dentists, Lawyers and Preachers are regarded as more important citizens than those who follow some form of Art for a livelihood. When one has the personality and character to merit success, these phases of endeavor prove a most profitable as well as a highly respectable avenue of earning a living.

The various trades are now in a high state of development and competent persons are always in demand. The

various correspondence schools offer courses in electricity, civil engineering and various lines, and an ambitious person can educate himself for a better position by studying evenings after working hours. Young men who have homes can avail themselves of more convenient means of acquiring equipment for a useful life, and an adequate income. Such courses as a rule take far less time and demand less of the individual than the professions or Arts. Furthermore, in the Trades there is much less discrimination as to personality—personal magnetism, attractiveness, and agreeableness—than in other lines.

But some may contend, saying: "Since it is only a matter of time till we lose our faculties and pass into decay, or senility, forgetting all the acquired niceties and vaunted advantages of education, what pray, is the use of this strenuousness, seriousness, and unremitting, struggle for education and achievement? Knowing there is beginning, climax and end to everything—birth, maturity, and decline; dawn, zenith and wane—what excuse for living can be offered? What benefit it is to *be*—what reward for effort toward development?"

The wise should answer: "What indeed, is the use of anything? To what purpose is God's own existence then? To the wilfully blind, weak and negative, there is none. The grand panorama of the ages, the unfolding of the Divine Plan is nothing to those who champion sloth and chaos. They see no cause to thrill in contemplation of the Divine Intelligence, organizing, creating, unfolding a limitless universe. To such negative persons who shrink from the effort necessary to life and growth, intending to do only that which is unavoidable, (and these, it will usually be found, are reveling in the things of sense), doubtless the life of God himself, must be a burden.

But the strong, the positive, the wise souls, glory in the

privilege of having a part in the supreme spectacle—the drama of the universe; they rejoice and thrill in holy awe when rapturously they contemplate the action of the manifestations of ceaseless divine energy. The strong man rejoiceth to run a race; the man of might is keen for the test of power; the man of intellect is glad for a problem wherewith to exercise his mind; the man of business rejoices in the tests of wit; the heroic woman glories in gestation and travail—the struggle to bring forth and rear, in maximum degree of perfection, further fruition of the divine creative plan in spite of the bitterness of the times and the temptations of the flesh, the world and the devil; the man of science glories in the privilege of furthering the advancement of mankind on the march of civilization and progress.

Thus we see that all types and kinds of right-thinking folk, agree that Being is the best reason for being; that the Creator's wonderful program and plan is not as, "the idle thought of an idle fellow"—but that life is worth while and therefore those who would weakly shrink from the struggle are wilfully turning their faces from the light of Truth and gnashing their teeth in an outer darkness which they themselves foolishly make by denying the value of education.

Let us here and now decide to be in future, more positive than we have ever been. Let us be sure that we are not guilty of the double-mindedness which makes one unstable in all his ways. Let us take thought and know that we *do* know, where we stand and why. Let us be sure that we do not encourage the madness of pleasure-seeking that is threatening to throttle our civilization—the grievous waste of golden hours and opportunities in dawdling with that which does not profit.

The value of education to the individual is wholly inestimable. Could we but persuade those who are just be-

ginning life that to acquire an education is not only necessary for their selfish preservation, but is also the greatest possible privilege—a great good would thereby be accomplished. It only takes one little spark to kindle that which may develop into a great conflagration. It may only take a little spark of ambition inspired by the earnestness and zeal of your sincere remarks, to enable the beginning of a vital interest and endeavor on the part of some youthful person who is willing to be influenced aright. Thus you will have helped one soul to a successful, happy life. For when that one reaches the heights, acquires illumination, he or she will realize as do we who are now a little farther along the road of progress, the value of education.

Moreover, there are very few persons who come to ripened years but look back to their school days with the happiest of recollections. There is a greater joy to be experienced in everything that enters our field of consciousness if we have the culture to appreciate it in some measure. And this is to emphasize the fact that Education contributes mightily to the Joyous Life. First, by the joy of the pursuit of knowledge, next by the joy of growth therein; and third by the rounding of character, the deepening of the appreciation of the meaning of life, by a more profound veneration for the Creator though a better understanding of His Handiwork, and lastly by the equipment therein acquired to be useful to one's self, one's country, one's race and one's God. Surely then we can agree and say that Education is a great factor in the Joyous Life, through Growth in Knowledge.

ESSAY III

AMBITION

Joy Through Purposeful Endeavor and Achievement

By ARTHUR FRANKLIN FULLER

It seems to some of us that a plea should be made for the reinstatement of the integrity of words. Most of the world are so accustomed to accepting certain ordinary concepts of the meaning of words frequently heard, that only a superficial generalization is all that registers in their minds. Therefore, vague meanings are taken as a matter of course and established conclusions and words are reduced in their power and scope and definiteness, in consequence. We are apt to become a little careless in our mental action as a result.

The only way we can *get the good* out of a word, an idea, is to meditate upon it—examine it carefully; digest it, as it were. On this account, *meditation*, undisturbed *reflection*—i. e. mental *browsing* and *concentration*—are quite as necessary to the welfare of the mind as ingestion and digestion are to the body. To look upon or smell food does not nourish, but we do that which is about as ineffective of benefit by passing over words without *absorbing* or apprehending them.

Perhaps our dictionaries are somewhat at fault—or more likely, perhaps our infrequent use of them is to blame. But

on so many important words, we do not have a clear understanding. For one example, many people fail to differentiate between being *dissatisfied*, and *unsatisfied*.

Beginning with the word *satisfied* we find that it means, to gratify in such measure that nothing remains to be desired; to be in a state of contentment through possession and enjoyment. The prefix *dis* is from the Latin, and denotes separation—a parting from; it often has the force of a privative and negative, and it is in such a capacity that it applies to the word *dissatisfied*. It means a realization of emptiness of a vessel that has been full; a cessation of proper use. Whereas the prefix *un* is used to indicate the absence of the condition expressed by the word itself—i. e., a realization of emptiness in a vessel that has never been filled—capacity without use.

Hence, by *dissatisfied* should be comprehended a state where the satisfaction which had formerly prevailed—the fullness of fulfillment, the complete supply to demand—no longer exists. And, *unsatisfied* means a realization of a condition of undevelopment; a lack of fullness or completeness; or, the absence of the maximum of possible good.

Content is a great possession—fosters the Joyous Life; but it could be carried to an extreme and result in shiftlessness, slovenliness and stagnation. Too much of anything is bad; but a right amount of every faculty is essential to a complete and well-balanced mind and character.

Therefore, we should be *satisfied* with things which cannot be made any better. We should be *dissatisfied* with anything which is not as it should be. We should be *unsatisfied* with anything which can, without loss or injury, be made better, with anything susceptible of improvement and progress.

Ambition should arise in persons who are dissatisfied or unsatisfied. Often, we waken to discover that we have been

thinking about a certain word in a certain way and have quite lost track of the fact that it could be properly employed in an opposite connection. *Ambition* may be used in a good or a bad sense. There can be *worthy* and *unworthy* Ambition. But the word surely retains a meaning of an eagerness, zeal, absorbed interest—a strong desire which causes a concentration of powers, toward the attainment of honor, preferment, power, fame, distinction, or wealth.

Nordhoff says, "Teach yourself to despise ambition. It is one of the meanest of passions." While Lecky says, "One of the most effectual methods devised for diverting men from vice is to give them free scope to a higher ambition."

From these we perceive readily enough that it is largely, if not entirely, a matter of motives, as to whether our ambition be good or bad. If it constitute a steadfast purpose to attain peerage of a high standard, development of character? To the wilfully blind, weak and negative, there of surpassing, merely for the sake of indulging pride, gaining control or power for the attainment of base and selfish ends, then ambition must be called shameful and harmful. Whether ambition be good or bad, depends upon what lengths one will go to achieve it, what sacrifices of personal pleasure, or even health or what voluntary losses one will make, or to what one would stoop, to bring about fulfillment thereof. Success is sometimes obtained at too dear a price.

It is frequently to be observed that an idea is acceptable until its source is stated. With some persons, the instant personality or localism is suggested, antagonism is fused. But there are lots of things to be found in rubbish heaps, which are good for some one. Many great industries, many great fortunes, have been built out of salvage, junk

and the utilization of what had been called waste, or worthless. But we have been slow to learn that a similar miracle may be wrought from that which many have passed by with contempt. Some people have been slow to learn that it is unwise to despise anything.

So let us lay aside prejudice as to *the source* and consider only *the product*, without bias. Then perhaps we can tolerantly hear and understand a good old statement out of—well, suppose we say, your great-grand-father's *Almanac* if you would consider that as good authority:

"Whatsoever thou doest, do with all thy might." This is a good precept, and he who in work or play, study and personal habits, develops a capacity for zeal and a disposition to do everything he undertakes, with fidelity, efficiency, and the best that is in him, has taken the right road to Progress, Prosperity and Peace. For conscientious effort quickens the mind and its latent capacities. Prosperity comes to the alert and receptive, and peace to him who lays down at night knowing that he has been honest with himself and all outside himself, to his God and his fellow man, by doing everything the best he knew, the best he could.

Ambition imparts a zest to the dullest work; for the meanest work is as essential as the most elegant, "white-collar" job. And on the other hand, a lackadaisical, uninterested spirit, can rob the highest pleasure of its piquancy and charm. It is largely a matter of attention—how largely we think and understand—how sincerely we consecrate.

Solomon said, "A living dog is better than a dead lion." It is better to have a humble object in life than to have none at all. But the proper course is to train our minds so that we attach interest to the noblest purposes and acquire a habit of lofty aspirations. For, a man without a definite object in life, a man who lacks a worthy purpose, can never amount to anything because he lacks the neces-

sary incentive to arouse latent energies and capabilities. Such a man can but waste his time and opportunities. Though all men be born free and equal the equality of beginning does not describe the course or the achievements of life, for we all do not possess in similar degree the power and capacity for inspiration and endeavor which makes the difference between the leader and the rabble.

Ambition is that which generates a well-nigh *divine enthusiasm* which compels in the individual a concentration of energies and intensiveness of effort that indicates the soul is stirred to its depths and an aspiration formulated which will crystalize into resolve. When resolve is backed by perseverance, which is likely to obtain when the motive-power and character are strong and deep enough, the supreme effort is forthcoming whereby chatter, idling, frivolousness and scattered energies are done away, and an assumption of the responsibility of success is taken. To such fires of inspiration and resolve, there is no grind that can consume, no climb that is too steep, no slipping backward or tumbles that can discourage.

The souls that have nothing to struggle for, nothing to call forth endeavor, are more unfortunate than a leper. They are dead and know it not. Those who never had a vision of getting somewhere, being somebody, doing something, are minus a zest-giving impetus that is one of the greatest blessings of this existence and a prime feature in *The Joyous Life*. The stagnant, idle pool only breeds disease and harm. The longer it remains, the more putrid and venomous it becomes. The unbridled mountain torrent at least purges itself and wends its way back to the sea, and thus fulfills its destiny and contributes to the economy of nature's splendid plans, nor slights the call to action and service.

Achievement, the natural result of well directed *Ambition*, is a big factor in the Joyous Life, imparting satisfaction and memories of time and energy wisely used. It is impossible for those who have never done anything themselves to realize the meaning of "a useful life." Bearing in mind that the illumination and enrichment of our consciousness is the purpose of our sojourn in the world, we perceive that life is made more interesting, is glorified by noble ambition and achievement.

Those whose ambition is allowed to degenerate to a mere pursuit of riches soon prove that the "love of money is the root of all evil," for there is no vice too low, no practice too base, no course too unscrupulous to deter a rapacious man—a victim of money-lust—from the unrelenting pursuit of money. Avarice dwarfs the character, blights the affections and kills a wholesome appreciation of all that is fine and noble. It prostitutes beauty, talent and everything available to its sordid ends. Wealth is only a *blessing* when it is used to *bless* mankind—when it is nobly used..

The Ambition to be beautiful, to be elegantly gowned, to have affluence or physical charms for the purpose of display, or to excite envy or other passions—such ambition is ignoble. Yet there are many persons alive today whose principal business in life is gratifying just such desires. Others aspire but to create a sensation by their entrance into the local horizon by means of the splendor of their apparel and a vulgar display of wealth.

At the present time, in both the business and professional worlds, a woman possessed of unusual physical charm and magnetism may sometimes be raised to fame or favor over night—instantly—by concessions which are not included in the bargain perceived by the Public nor stipulated in the written contract which disinterested persons might examine. Ambition to rise to fame at such a price is ignoble. Failure

and famelessness are preferable to success obtained by stealth or sacrifice of principle.

It is far better to be a beloved and legitimate *star* in one's own little firmament—one's own little home-circle—than to be a *meteor* before the eyes of the world through improper concessions or degrading practices; than to be a sullied star in the carnal firmament—a star that carries with it the germ of its own destruction or debasement, (by a process of succession if not of degeneracy), through rotting at the core.

The man whose aim is *selfish culture* for the sake of superiority, is as ignoble as the miser, for his *ambition* is quite as base. *Exclusion* is as bad in the one case as *seclusion* is in the other. While to "Work out your own salvation with fear and trembling," is the great need for each of us, still, the accumulation of *wealth* or *ideas*, should be for the purpose of blessing our fellows. There is always room for the benevolent worker. There is always room for the philanthropist. There is always a medium of *exercise* to the super-equipped soul. The world needs pioneers, leaders and teachers who serve only the Truth.

To do good, to be good, for the sake of goodness; to be righteous for the love of righteousness—not for the admiration, homage and approval of those about us—to equip ourselves for service to humanity for humanity's sake—to engage in culture and achievement for the elevation of the race and the improvement of our civilization—in other words to serve God the better—this is the laudable *Ambition*. Thrilling souls with desire, zeal, enthusiastic resolve on such noble premises, *Ambition* must contribute toward *The Joyous Life*.

ESSAY IV

AT THE FOOT OF THE RAINBOW

Joy Through Seeking

By ARTHUR FRANKLIN FULLER

According to the time-worn fable, there is a pot of gold at the end of the rainbow. Gold is supposed to be the means of procuring the thing one wants. To obtain what one feels he wants, is presupposed to beget happiness.

But *happiness* seems very hard to find—about as hard as the end of the Rainbow. Usually the Creator is blamed for this condition and many become bitter, turning to the pursuit of pleasure, seeking to escape from everything that seems to be of a religious or even a philosophical nature. But these folk are only hiding their heads under their wings, as it were, and fancying they are safely concealed—hidden from the problems, to behold which, seems too vexing to face.

There is no escape from some sort of philosophy or religion. To deny it is to deny one's own being and existence. We understand that religion is the Path of Faith, and philosophy is the Path of Reason. No man's conduct can be entirely divorced from some phase of principle, acknowledgment of a right or wrong course of conduct. No one is wholly immoral. As sure as life exists, there is a choice

of course and conduct which involves preference in action and of doing good. even though that good be only to one's self.

Nevertheless, those who attain the highest development of the moral nature affirm that "virtue is its own reward." While those who have allowed themselves to become embittered with the struggle for existence and to attain some sort of happiness, seem a little slow to perceive that only the RIGHT WAY pays—in work or play; social or business life. It is likewise true that selfish, deceitful, brutal or brutish ways only bring misery to those who indulge in them. Though such may sometimes seem to win, deeper investigation shows that no violation of the law of good can go unpunished; also that no actual, lasting benefit can be derived from ignoble practices. Progress may only be deferred—it cannot be eternally avoided. Problems must be met. Since such is the case, would it not be wiser to meet them NOW?

For ages past, as well as in our day, various systems of religion and philosophy have sought to gain the ears and hearts of the world. Many of these have seemed to establish claim to recognition by the rigors imposed upon their followers. Thereby they were furnished with advertisement which encouraged question and created opportunity for discourse. It seems that they cannot be satisfied to help men to better habits and healthier bodies, but must needs map out a rugged Path which will be all but impossible to travel. Yet there are some souls who find pleasure, happiness, in these acts of discipline.

No matter how sincere the disciples of these various systems have been, it may be accepted as a fact, that the world is now and has long been, subjected to vast deceptions. Reference to history will show that many Religions

and Philosophies have come and gone. No doubt they have all done some good. But man remains, and with him, the struggle for a clearer conception of himself and his Maker.

The pith of many systems seems to be a representation that God is unwilling to have humanity be happy and do what they feel inclined to do. Instead of shaping tastes and instilling wholesome desires, our system of civilization seems to inspire base appetites and then damn mankind if it indulge them. And too frequently God is represented as being unwilling to permit humanity to have even what is necessary to make it comfortable and life worth while.

What a glorious day it will be when "the Truth shall shine forth as the sun." When God shall be vindicated of the charges of villainy, cruelty, and heartlessness, with which He is commonly charged. The unspeakable mess that obtains in the affairs of the world today is ascribed by some to the mis-rule of the pitiless ogre who delights in the torture of defenseless humanity. In other words some well meaning religionists are dreadful blasphemers without knowing it.

It is even prophesied that things have yet to become worse—that greater troubles are coming upon the nations—terrible storms, earth-quakes, tidal waves, consuming heat or freezing cold—various kinds of up-heavals—a clear case of, "Cheer up! the worst is yet to come."

Surely the best thing we can do is to use our reason—God's best gift to man—one way in which man is made in the image and likeness of Deity—and reach out after the infinite. So doing, mayhap we shall learn many things which shall be to our profit—even, "a way of escape."

Moreover, if things must get worse for humanity—the average of us—and many must pass into the grave, then let us be very gentle, kind, tender, considerate to each other,

WHILE WE MAY, and seek to mitigate by mercy and understanding and fellowship, the trying days, the rugged ways, that must be gone through. Let us do so while yet we are free moral agents—free to try to ease the pains and lighten the burdens of those about us. Despite every appearance, every teaching to the contrary by whatever religion, let us trust that *God is good* and not the Big Devil that he is represented as being.

The Rainbow's cached Treasure—happiness, health, salvation—is held by some to be the special heritage of "the chosen people," and not intended for humanity at large—that the latter are doomed—and that the Treasure, is for "His own"—the special "pets" of a just God who is "no respecter of persons." These good folk assure us their "citizenship is in heaven." But when asked to give the location and description, they wax vague. Seems that many of them have an idea that heaven is a place somewhere up in the sky, deep in the blue ethereal vault, where the saved are given a long white robe and a golden harp, and join the heavenly choirs playing and singing forever and ever, sitting on a damp cloud, and arising at intervals to make the *grand salaam*, bowing their necks down to the dust before Jehovah's awful throne in humble worship, and then get up and sing some more. The music is employed *ad lib*, and consists of an assortment of *glory songs*, chiefly of a *rag-time* order which assists in *getting the motion* and facilitates ecstasy.

No doubt this is a heaven that would just suit these good people, but somehow, it does not appeal to all of us equally. Seems like that harp job and salaam business might get a bit monotonous after say a billion years or so, and we might want a little change of occupation. And some of us might get a little lonesome for some of the other nice things

that folks with warm hearts have found to do in this present world.

You see, in that sort of a heaven, there would not be any sort of a job for anybody. There would not be any material food, so the good women who served as housewives on earth would not get a chance to prepare any *good eats* or wash up the dishes or make the place clean and home-y. There would be no marriage and no babies to look after and the good women who have loved to be mothers and look after little folks would be out of a job. And the men who have had pleasure and pride in doing something useful to the rest of humanity would lack something to do, because all ordinary occupations with which people have been wont to busy themselves on earth, and by means of which they happily passed the time would be obsolete.

Seems as though Jesus had a different notion about all these things. Seems as if he could locate heaven without a bit of trouble. He said, "The kingdom of heaven is within you." Sounds like heaven must be more of a *condition* than a *place*. Sounds to some of us as though he meant that it was where God is—where the will of God is done. A heaven of Eternal Progress—where man will "honor and glorify God and enjoy Him forever" as the catechism puts it—such a heaven would be more heavenly. We would honor and glorify God by witnessing intelligently, the continuous unfolding *spiritual universe*, through infinite eons of time. Heaven then would prove to be eternal peace and bliss and satisfaction—ever-unfolding consciousness.

But returning to the old way of looking at things, partially forgetting that "God is Spirit," we might examine into that *citizenship* deal, and the *His own* clause in the contract. Reckon we had better look for a *joker*. Seems like it might be the case that somebody was a little bit wrong on the

interpretation of some of that good, wholesome, straight Scripture—Gospel—Good News. That's what Gospel means. Hell-fire and brimstone, eternal torture and harp jobs are not much good news! And looks as though an honest, upright, square-dealing, God of love playing favorites and showing partiality, were a bit unreasonable! Also it seems as though to make something good (man) and then destroy it would be a waste of good material, time and energy and therefore a thing a sensible God would hardly do—or to make something part bad—weak—that it would not endure the tests of existence, would be evidence of poor or careless workmanship and therefore not worthy of a really competent Creator. We surely may judge of the worker by the thing he produces! Well, then, to hold such ideas regarding our Maker looks like a besmirching of the divine character.

We are all of us citizens of the United States. We live here, work here, have our homes here. Some of us are more exemplary than others. Some are doing more vital work for the elevation and welfare of the nation, than others. But we belong to this country because we state that we do. We name this country as being *our* country, and try in some manner, no matter how feeble, to prove our appreciation and allegiance.

Howbeit, there is not one of us but breaks the country's law by thought, word or deed, every day of our lives. For instance there are 38,000 ordinances on the books of the City of Los Angeles. It may be safely said that if the law were enforced to the letter in every particular every one of us might be sent to jail. But allowances are made and we are permitted to pursue our course undisturbed.

The expression, "His own" does not mean the righteous and self-righteous, necessarily, but those who claim Him—as "our Father"—those who "acknowledge Him in all

their ways." It means those whose aim is *to do right*—who conduct themselves as becomes sons and heirs; those who mean to behave in accordance with their light, capacity and understanding of the obligations (and also the privileges), of children of the Heavenly King—blessed children. In fine, the phrase means those who love righteousness and keep their principles polished up with incessant use. The Robe of the righteousness of Christ, according to the Guide, covers the remainder, whether it be much or little.

Our obligation is to do the best we *can*, the best we *know*, first. The next thing is to *trust*. This is not always easy to do right under the nose of the Big Bully, "Mortal Mind." It takes *courage* and *understanding* to defy his threats and deny his triumphs. Truly his machinations seem very far reaching. Nevertheless, to *trust* in spite of them is a man-size job, which is especially hard for most of us, since our vision is not delivered from the "*mist* that rose from the ground"—even the grand mystification of material impressions and *seeming separation* of man from his *Maker*.

Howbeit, our part is to *hang on*—hold fast—never give up. After all, we are bound to *think*, more or less, something or other. Would it not be well then to train ourselves to think good thoughts, constructively? And when we deliberate on the Problems of Life, what shall we choose to conclude? What side shall we seek arguments or premises to support? Is there a better way to satisfaction than via the Truth? If we cannot trust our own reason and intuitional leadings, the *light* that comes from within our own thoughts, what shall we place confidence in? other people's? And if we would turn away from God and His Christ, is it not plainly a case of, "Lord, to whom shall we go?"

Fortunately it is interesting when once you get into the thing, and also it is very necessary, that we *work* for greater *illumination*—*strive* to learn the *Way to emancipation* from their ways." It means, those whose aim is to do right—who intend to conduct themselves as becomes sons and heirs—to error and prejudice, as well as bondage and limitation as imposed by carnal mind concepts and the reign of sense and materialism.

Though Dawn come slowly and travail be long and bitter, still we must be patient and faithful and brave. We must "Wait on the Lord." To *work* and *wait* is not always easy to do. The concepts we gain may not always be demonstrable at once, and there may be much we will be unable to prove. Doubts may then assail. But of some things we may be very sure. We may at least know that it is proper for us to lay claim to part in the Treasure cached "At the Foot of the Rainbow." We can definitely lay claim to out *relationship with the Divine*.

Furthermore, we can also be sure, that by virtue of this relationship, we have our birth-right, citizenship in the Eternal City; that God is not only willing that humanity be happy, but that he also *Wills* it; therefore sin, sickness, misery and death are not the mandates of Divinity, who is, "of purer eyes than to behold iniquity;" that our identification is in the *practice of Kindness*; that "*Tolerance*" is the *pass-word* that will let us pass the guards at the beginning of the Trail that leads to the Treasure which is cached "At the Foot of the Rainbow."

Moreover, we may be sure that the problems of mankind are not to be solved by the action of poorly directed brute-force, but by elevation and unfoldment of the Cosmic mind—by individuals and classes thinking in the similar, (the right) direction; that strikes, riots, murder, arson and other

forms of violence, wars, rebellions, trusts, unions, anarchy, drastic legislation and class hatred are NOT THE WAY—to *emancipation* and *salvation*.

But the true WAY is the way of Peace and Wisdom; of mutual love, sympathy, *understanding*, between the classes; of mutual co-operation, reciprocity—an appreciation on the part of each, of the necessity of the existence of the others—that is, of the existence of all classes—for all have their place; a recognition of the fact that nearly all controversies arise from this circumstance. The two spectators of Life's Great Circus are not viewing the same things from the same point, and each stubbornly maintains that he sees the whole show, or else that what he sees is the essential part; (meanwhile the Common People, like children, continue watching for the clown, being highly amused by his antics, feeling that their part obviously is merely to be entertained);

Furthermore, we may be sure that progress is to be facilitated by a realization that the feelings are governed by the *attitude of mind*—and by the *understanding*; a comprehension of the fact that every component part of the Grand Entirety is needed. For instance, a watch cannot run by its biggest wheels alone, nor can an engine or motor—and likewise with the human body, the heart cannot exist without the head, nor the head without the heart; the stomach cannot exist without the liver, or the feet and hands, apart from the trunk. Humanity is crippled unless complete and co-ordinate: THIS IS THE WAY. Watson says:

Life is the test of love, and love of life;
Godlike endeavor is the way of God.
The only sin is not to try; the only Good,
To Live courageously. For life supreme
Is Love—and *going* is the *Goal*.

Whatever else we may do, we must at least be strong, and exercise a few fundamental principles of the Declaration of Independence—"Freedom of Thought" and "Tolerance;" particularly. Religious Tolerance is really rather scarce these days. It should be restored. Let us as individuals here and now decide to claim the right, the liberty, to live our own lives as we see fit, and to allow every one else the same privilege.

In qualifying for The Joyous Life, we must do these things. So doing will prove most helpful in seeking for the *pot of gold* at the end of the rainbow—seeking for the Truth; for Growth and Progress and Happiness.

"Seek and ye shall find" is a never-failing promise. And seeking, we shall behold wonderful scenery along the way; we shall have splendid exercise for our powers—a good appetite, as it were—and interest in life. And there is another promise worth remembering:

"Yea, if thou criest after knowledge and liftest up thy voice for understanding, if thou seekest her as silver and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find knowledge of God." Hereby shall you find entrance to one of the planes of the heaven of The Joyous Life, here and *Eternal Progress* hereafter. There is everlasting Good At the Foot of the Rainbow.

ESSAY V

FAITH

Joy Through Exercise of a Normal Faculty

By ARTHUR FRANKLIN FULLER

Faith is the basis of self-reliance. Indeed, Faith is the basis of all action. Referring again to the time-worn figure, the equilateral-triangle, we may say that it is one of the three essential points thereof—one of the three normal principles. The other two (Hope and Charity), must be coordinate. The man who does not believe in himself has no basis for any action or achievement, and may not hope to benefit himself or anybody else, by his existence.

Beginning with ONE—one's self—we may say, that Faith is a vital principle. The balance of power is with the man who has it most fully developed. It is the root of Courage, the fountain-head of Initiative. It makes the difference between success and failure; between *wishing* and *having*; between *dreaming* and *being*. The lazy, frivolous spend-thrift of life is not Master. The idle dawdler is not the fulfillment of Divine capacity and intention. But the man who believes in himself and accepts the call to *do* and *be*, will fulfill his proper mission and find the Joyous Life, describing himself as, "*a happy man*."

Notwithstanding, if you ask an ordinary happy man why he is happy he will probably not be able to give you a reason, or a formula whereby you can exalt yourself to that

blessed frame of mind. In this case, we would be obliged to say, either he lacks facility in telling the matter, or else he is merely a healthy, normal animal and is cheerful *spontaneously*, and not from the logical result of the action of recognized principles of life. His own attempts to analyze the matter, (if indeed, he ever tries), prove quite barren of fruitage—devoid of specific answers. On this account these essays are offered.

We trust then, that it will be acceptable to submit the proposition that happiness, the Joyous Life, is a natural growth resulting from the accretion of known elements. Among these is Faith. For its development one cannot do better than to begin with *himself*. By assembling right ingredients and using a reliable formula he will surely achieve a worthy result—a successful, harmonious experience—the Joyous Life.

Happiness is the result of an attitude of mind which includes an ability to see Justice and Good in every event. It springs from supreme confidence—Faith—in a Benificent Ruler. The seeker for happiness must counteract the popular hypnotism—must rid himself of the mistaken, but prevalent notion that something outside himself must be possessed in order to have a basis for happiness—i. e., the Joyous Life.

Happiness must be taken as the basic condition. The individual must, first of all, *choose*—decide—to *be happy*. This is to be accomplished by starting just wherever he may find himself *now*, and turning toward the light—toward the dawn of a new day, a *new life*, a new *NOW* moment, taking the premise that he is happy—*now*; exercising *faith* in himself that he will be able to solve every problem that may be met; overcome every difficulty; resist every onslaught; that “God is in His heaven and all’s right with the world!” Furthermore, he must believe, trust and *know* by his faith, that all things will indeed “work together for good,” and

that he can help toward the dawning of the *happy day of The Millennium*—universal appreciation of God and heaven—by purging his own consciousness of double-mindedness and dross.

To facilitate the new attitude, he who would qualify for the Joyous Life, must *FORGIVE* everyone that he feels has injured him or held him back. Likewise, he must *ask FORGIVENESS* of any or all persons that he may have injured or hindered in any way, at any time. Then at once, *bury the past*. He must avoid being influenced in his expectations by past *dreams* or *experiences* or *superstitions* or *race-beliefs*. He must turn toward all outside himself—his own individualized center of consciousness—in a spirit of goodwill, kindness, courtesy, with a desire to help and bless all he contacts. Then he should assume an attitude of expectancy—a return of *like things* from the *seed* sown. Seek only the Truth, Accept humbly, even from a little child. Realize that God expresses himself through *man* as the highest *channel*. Be satisfied, “rest in the Lord”—trust in the justice of God and the universe. Cast aside all resentment. Cease to meddle or question God’s plans for the education of ourselves, other individuals, or the race. We must realize that our business is between ourselves and Him. We should not worry about what we cannot as yet understand. “Keep Thou my feet, I do not ask to see the distant scene.” Begin and continue looking for *GOOD* and simply *be happy*.

Another essential in our formula for *Happiness* is to “Have faith in God!” This indeed is most important in establishing a basis for believing in one’s self. We should know that we cannot so much as raise a hand or wink an eye without the utilization of Divine Power. “God spake once, and twice I have also heard the same; that Power be-longeth unto God.” Knowing one’s self and where one

stands gives a solidity and confidence that is superb and glorifying.

To *have faith* is a command, not merely a suggestion. The reason for this is that the unthinking do not seem to realize that we must have a basis, take a premise, for living or dying, winning or losing, being happy or miserable. One premise or attitude is *positive*, the other *negative*. If one fails to do his part, many are cheated or defeated. When everybody does their part then everything balances, and peace, harmony and satisfaction prevail.

Then, having faith in one's self and having faith in God, we have organized wisely for the Joyous Life—the life of *Fulfillment*. But one more line is necessary to complete our triangle—namely, believing in our fellow-beings. For it is certain that people who do not believe in anybody or anything are most hopelessly miserable. Might as well try to make something out of nothing as to try to make happiness out of such a cynical attitude. Often those who do not believe are not merely scientific honest doubters, but are conceited misanthropes. An agnostic is not to be blamed for what he cannot see, but needs to be sure he is willing to see—that he is willing to really *open his eyes*.

Many *disbelievers* are *Fatalists*. Those who *do believe* in God and man, might be called *Faith-ists*. Upon questioning the Fatalist, you will more than likely be informed that he believes in an inexorable, unpitying, vindictive, devilish kind of a God—or perhaps a blind, unintelligent Power that operates the universe because He cannot avoid doing so. A Creator who made a universe He could not “boss,” and is sick of the job of running it. Fatalists commonly believe also, that there is some kind of a personal (anthropomorphic) God who delights in the torture of His creatures who have indulged in actions the lure of which they could not resist.

Some Fatalists believe that the program for the individual soul is laid out at birth and that nothing can save that soul from experiencing the things that have been ordered. In other words that soul must live the life prescribed without regard to whether or not the purpose of the first assignment—the first lesson—had been properly mastered.

But the Faith-ists believe in the justice, mercy, love and sanity of an intelligent God, whose plan includes a succession of lessons which will result in the *growth* and *progress* of the soul that is receiving the schooling; that suffering is the means whereby even Jesus, "the Captain of our salvation," was *made perfect*. Moreover, when the lesson has been mastered, it is not necessary to multiply agonies and be re-crucified over and over again, when the work assigned has been properly done *the first time*.

The *unthinking* or *middle-of-the-road* people who look to others to direct their uncertain wanderings are usually seen to MISTRUST, themselves, their God and their fellow-men.

The Fatalists and *Disbelievers* and other *pessimists* DIS-TRUST.

The Faith-ists—those who believe in themselves, God and their fellow-beings, simply TRUST.

Faith is a thing which can be developed or dwarfed, built or blighted, according to the thoughts, attitude and judgment of the individual. "Thou shalt not tempt the Lord thy God," was the answer the tempter received when he invited the Master to make a demonstration by casting himself down from the mountain top. But people who lose faith can usually find that they have done something quite as foolish as compliance with that suggestion of the tempter, and are blaming God for the result.

We might therefore say, that there are two kinds of Optimists: Sanguine or Visionary and Sane or Practical.

We should take heed and see that we are of the latter class.

Optimists are those who yearn and look for, that which is highly romantic, extraordinary, and quite improbable, as well as quite unnecessary. They also expect an interruption to the normal operation of things through the Law of their action and of proper consistency of conduct. Such Optimists are usually found nurturing some wild vision of success without effort, and happiness without compliance with conditions or accord with qualifications; without a basis of reasonable circumstance or common condition; without regard to justice and ratio of result to investment. These folk are well named Dreamers for they are often found idly dreaming of fame, riches or whatever seems desirable to them as a basis for happiness. While entertaining this dream, they are likely to be "away up in the clouds" of happy, sanguine fancy and selfish gratification. But Lo! a little later we find them dropped to earth with a sickening thud—all in a heap—down and out with disappointment, despair, and discouragement, from the bursting of this, their latest bubble. In a way, we must sympathize with them, yet we know that they must suffer in order to be in shape to "come out of it." They must learn to substitute cheerfulness for this visionary, "pipe-dream" ecstasy. They must learn the Law and its operation and consider it in quiet, calm deliberation, realizing that God is no respecter of persons. They must learn to substitute cool calculation and hard work—that is, sincere, earnest, intelligent effort, for idle Dreams of fulfillment by an Aladdin's Magic Lamp.

We all need to adopt for our daily prayer the request that God give us "the spirit of a sound mind"; and having obtained it we should guard it carefully as a gift more precious than the gold of Ophir.

The Sane or Practical Optimists are those who ask for the continuance of the operation of the Law of justice, or cause and effect. They yearn for and look for, only that which is consistent, impartial, impersonal and an expression of Divine Good which is good for everybody.

Such Optimists may be found with single-eye, following the foot-prints of Truth, visioning and visualizing its operations as the majestic fulfillment of Divine Destiny in whose beneficent sunshine is the blessedness of Love and changelessness. These souls can look unflinchingly at the situation, no matter how appalling it might *seem*, without fear or doubting. They *know* that a brave heart and clear mind can find a solution to knotty problems that would overwhelm the weak and faithless. They find compensation for trials in the realization that thereby are they enabled to grow—learn by the mastering of this difficulty, how to overcome a bigger one and acquire power in the process. For by this means do they find surcease from monotony and joy in the exercise of intelligence and faith, ingenuity and energy, in grappling with the monsters of befanged circumstances, temptations and lies, which pick an unfair battle-field and a trying time to make their drives.

The Sane Optimists realize that if we would hunt as hard for a *cause for rejoicing* as those of dyspeptic, melancholic, spoiled dispositions are persuaded of their weakness to look for an *excuse for waiting*, we will find a sure basis for being happy and a dependable means of *retaining faith* in the eternal Father.

One of the saddest sights a person could witness, is that of a man who has lost faith in his fellow-beings. The core of things is rotten, in his eyes, and no matter how rosy and inviting the exterior might appear, he involuntarily sees the center as decayed and the whole thing as a means of luring him away from his present holdings of good. It

makes him a spiritual miser, robbing life of much of its sweetness, and defrauding him of many happy experiences.

But let him who has become embittered consider a moment and he will see that he is judging the entire *Race* by a few individuals. Perhaps he drew this experience to himself by having in his own consciousness, a little of the same leaven which made the man who wronged him deal with him as he did. In some cases it may also appear that there is a desire to "get even," which proves that the lesson was needed, but has not yet been mastered.

Could these who have been imposed upon and deceived only realize that there is no loss but the thought of loss; that to be shorn of earthly possessions but rids them of responsibilities; that to be disappointed in love is not so bad since it may mean that one has been spared the hell of living with an unworthy person. The majority of married folk feel, after a few years of married life, that marriage is only a matter of bondage and responsibility and a forgetting of liberty and a loss of the right of pleasing one's self. The love one gives is the best of it anyway—having someone to love; so, cease repining.

Or, if the wrong was theft of a life-work, or usurping of fame, could the injured one but know that, whereas the world could not give the rewards that would otherwise have been his, yet God does not mistake nor forget. The interest in the work and the good done humanity, a consciousness of growth and the unlimitedness of possible progress, is sufficient compensation. Could he but realize that it is not within the capacities of material things or persons or properties or fame or conditions, to confer a beatific state of bliss, surely he would cease soiling the air with sulphurous abuse, or making turbid, his stream of consciousness with resentment or hate.

To have faith in man, one needs but to know that the average man is merely a crude sample, a God-idea in the making, a diamond in the rough, and that whatever ignoble traits he may be seeming to manifest at present, he is taking a course in the Divine School that will procure the needed bumps and hammering and enlightenment, which will enable him to finally reach the joy of his Lord prepared for man from the Beginning.

We should have faith in man because by doing so we reiterate the perfection of the model and therefore tend to keep it in the mind of the individual. We are all aiming for the same goal, but are in different stages of unfoldment; and we can rise the faster ourselves if we entertain wholesome thoughts about our fellows. We will only see the bad of which we conceive.

Let us be sure that there is Joy for those who keep the faith—faith in God and faith in man. Let him who has lost these precious possessions *take heart*. Let him make an experiment of "Forgetting those things which are behind and reaching forth unto those things which are before, pressing toward the mark for the PRIZE of the high calling of God in Christ Jesus," the Ideal Man. Let us consider that if we do not have faith, we are casting into the discard one of the three vital elements of our being; that we are leaving unused the great dynamo which generates spiritual energy and enables wireless contact with the Divine Abba-Atta—(Sanskrit for God, meaning Father-Mother).

Occasionally we find one who stubbornly clings to *bitterness* as a tramp clings to his rags and grime. If such a caricature of a real man could be induced to "stir up the gift that is in him," he would become clean and joyous, clothed with purple and scarlet. Would that this soul could be induced to pause and consider the truth of these statements:

He that nurtureth bitterness poisoneth his own soul, standeth in the way of judgment, hideth himself from the light, meddeth with his own welfare, stilleth the fountain of his own joy and satisfaction.

The wise, "fretteth not himself because of evil doers," for he knows that he who defrauds his fellows hastens his own destruction, i. e., the end of his present freedom and privilege. Every mean or wicked act is a *boomerang* returning to smite the thrower; he will surely be obliged to pay and with interest, in the Divine Justice and Economy. Annie Besant says, "Ignorance is the only real evil." And ages before, Plato said, "The only sin is ignorance."

Believing in God and man will soothe the heart-ache and loneliness that comes when one shuts out the sunshine of faith, and shivers in the shade of darkness. It will substitute for that bitterness (which is as of gall), a sweetness of spirit and a delicious spell that comes into the life along with the entrance of gentleness and forgiveness of one's own self and one's so-called enemies, and of all the world as well. With these will also come peace and a deeper understanding of life and the ways of men.

It is not to be understood that we are to become so enraptured with this idea of having faith as to become easy, gullible victims for the sharpers who are looking for just such trusting idealists. We should believe in the predominance of justice, right intentions and benevolence—the progress of the race—but this does not mean that we are to be excessively credulous—thoughtlessly throw ourselves upon the mercies (?) of designing and cruel persons who masquerade as philanthropists or promoters or disinterested boosters.

It is not to be inferred that to believe in our fellowman means that we are to cease using our wits, good judgment and perspicacity, (common sense), placing ourselves, our

funds and every possession unguardedly in the hands of strangers, charlatans, grafters, swindlers and other unprincipled, selfish men, who serve the carnal mind.

On the contrary we are to protect ourselves against such weakness and deception. Having fellowship with God will so electrify our mental processes and spiritual perceptions, that we will be enabled, finally, to overcome all ungodliness. We will be able to see through every base scheme, discern every subterfuge, and thereby protect ourselves and our loved ones. Bible students well know the artful tricks that were played to trap the Master; but he outwitted every ruse and confounded every mischievous endeavor. So with us. When united with Him, we shall find ourselves enlightened as to how we should meet every situation.

To *believe in humanity*, simply means that we should believe that humanity is good at heart and intends to do the right thing; that it purposes to grow and evolve and be translated into the spiritual—into the very Kingdom of Heaven—the world of Reality—where all men do the will of the Father; and where, therefore, there is no such thing as free moral agency—only freedom to do *right* continually; where righteousness is the wish and will of every inhabitant of that blessed Country.

No one should ever entertain for a moment, a thought of committing suicide and *ending it all*. Living is the test of faith, of courage. It is the duty of every soul, to see the game through. No matter what comes or fails to come, we should realize that true *Faith* is *a-knowing*—understanding; and that if we continue able to manifest life in the flesh, no matter how purposeless, inconsequential and unsuccessful that life may appear, it is yet for a good purpose—either to the individual who seems so distressed or to others whose lives he may be influencing without know-

ing it. He may be reserved for a later work of which he does not dream. If he continues to live, he may find the way, the Truth. In the grave there is no advantage.

The fuse to a charge of dynamite may be very long—the spark crawl slowly toward its goal. But when it *arrives*, the liberation of power is *quick*. So with the individual. There may be a big load that needs the very strength he holds. He must wait. The light oftentimes comes quickly that was long delayed in arriving. We must have faith, even in the dark!

Have you been called upon to bury the one you love best? Even then, have the faith to believe that "He that doeth all things well," has not forgotten His law of Good—that all things still work together *for good*, and that every apparent ill will be turned to good account through the action of God when we qualify for it by our own right attitude of mind. Whatever reverses or trials come, let us have the faith to say: "Through my at-one-ment with God in Christ Jesus, I am a strong man. I am bigger than anything that can happen to me. There is no actual loss. The completion of all that is good which I purposed in my heart to do, through the help of God, will be accomplished in heaven if not on earth. There is no separation. He that sleeps shall surely wake. The children of God are one *in* God. Eventually, *Good* must triumph. All that is *Good* is eternal!"

Faith is as a three-leaf clover from the Elysian Garden. One leaf is believing in one's self; the second is believing in God, and the third is believing in one's fellow man. The faith thus constructed is *the Faith triumphant*. Moreover, it is a normal faculty. It is a basic principle of our being. The child believes more readily and firmly than the sophis-

ticated adult. Faith is only genuine when founded upon Principle. Blind belief and superstition do not avail. We must believe; but we must believe intelligently.

Let us have faith. It is a good habit. It proves a proper foundational principle contributing to

THE JOYOUS LIFE

ESSAY VI

BENEVOLENCE

Joy Through Seeking One's Own in the Welfare of Others

By ARTHUR FRANKLIN FULLER

Benevolence is the disposition to do good to others—the outward proof of *good-will*. It is the visible manifestation of the love of mankind, accompanied by a desire to promote their happiness and welfare. It spells kindness of heart, charitableness, the disposition to improve the moral well-being—the character and conduct of others.

The practice of seeking one's own happiness or good, through thoughtful endeavor, looking toward the happiness and good of others, is Benevolence. In other words, it is the antonym of selfishness and self-seeking. This practice is the basis of self-abnegation, and not only sweetens life but produces blessings of which the selfish know not.

But here again is a *joker* in the pack. If a man is *benevolent* because he thinks it makes him *great* to be so, and not through the love of the *beneficiary*—not through the love of doing *good*—he is doing *right* in the *wrong way*, to the extent that his motives are not on a par with his conduct. He is really appearing to be better than his motives justify. This is productive of gratified vanity and egotism—not the growth that he himself imagines. To *have the name* is not necessarily to have the *game*. To *have the title*

does not guarantee that the holder has the spirit and qualifications that should go with it.

Sometimes a rich man strives to ease his conscience by benevolent practices. He realizes he has committed others to pauperdom by taking advantage of the mere fact that he had the opportunity, the power and far-sightedness to do so. Such benevolence is not the true love of God and man, but a proof of the injustice of the accumulation which circumstances have made possible to him. Restitution is not Benevolence. Deeds of mercy performed for show will be greatly discounted in the day of Judgment.

Then there is another pseudo-benevolence in public charities the sole purpose of which is to rid one class of the claim of another—as the case of institutions founded to remove from the sight of the rich, the sufferings of the poor. The result may be a benefaction but the motive is not noble.

The practice of kindness gives exercise to the finest instincts. Thoughtfulness regarding the comfort or welfare of others causes the doer to be as God to someone—for He alone doeth good. That soul who obeys the Law of Kindness is lining up with the forces which will bring about the happy Millenium—the Reign of Righteousness and Love.

We are so accustomed to thinking of Benevolence as the charity of the rich that we are inclined to lose track of the fact that we should be exercising it daily and hourly toward our fellows. We should give ourselves as well as our substance. We should be charitable in our interpretation of the acts of others, avoiding undue censure, condemnation and destructive criticism, as well as unwholesome gossip. This phase of Benevolence is quite as important as the more common aspects.

In our endeavors to cultivate this contributor to the Joyous Life, we should also bear in mind that we should strive to be indulgent in appraising the work and conduct of the

Other Fellow. We should know that the life he is living, the work he is doing, is likely the right way for him although a different road, or a different phase of expression and development to that which is the proper course for you.

We can also be Benevolent by "burying the hatchet"—by casting out the little devils as well as the big ones, and not indulging in petulance, fault-finding and fussiness. Pouring out more Love is the irresistible cure for discord and the sure method of establishing sweetest harmony.

The perfect exemplar of Love, said: "If you bring your gift to the altar as an offering to God and there remember that your brother or fellow-workman, has aught against you, leave there your gift before the altar and go your way and find your brother and first be reconciled to him and then come and offer your gift unto God." It seems as if he figured that we "must love man whom we have seen" before we can hope to love God with whom most people have but a very slight acquaintance and less fellowship, which is a poor way to live this little span of life of ours. He seemed to feel we should get in harmony with man before we could square ourselves with God, and find credit and recognition in the countenance of the Divine.

If the race could unite today in being Benevolent it would cure every malady that exists. We cannot change the entire world perhaps, but we can govern our own minds. Let us conquer ourselves. Let us at least fulfill the directions: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." That is Benevolence.

And speaking of gifts: Some gifts are made out of a spirit of comradeship, a desire to share blessings with the object of love and consideration by the dear donors. But in other cases, the gift is not the sharing of the overflow,

the abundance, but comes by self-sacrificing, by pinching and planning, in order to give unstintingly, lavishly.

Surely the gift that is offered as the fruit of personal service—of blood spent in the effort to make a few dollars or cents as the case may be, in order to be in position to make a present; or hours put in after a day's work in order to fashion the present itself; surely these are the most estimable gifts, since they come, as it were, *out of the individual*.

"The gift without the giver is bare," and yet, so many folks are really lazy about their giving. They discharge the obligation as expeditiously as possible by means of a piece of money carefully sized so as not to deprive them of any little comfort or pleasure, and so as not to occasion them any embarrassment or shortage or thought. Whereas it is only the thought, the heart and soul that goes with the gift that can possibly give it a value. For the gift is merely an outward expression of an inward feeling. Here again, the motive, the impulse, the sincere regard is the thing to be considered.

Hence, if a person has a mood of Benevolence, and takes a walk down Broadway to find any object whereon to visit it; and there beholds some unfortunate human who is evidently there for the express purpose of affording such kindly disposed persons an opportunity to exercise this little-used faculty, or more especially to provide for his personal needs, the Benefactor might do well to pause and consider himself as well as the unfortunate one, and analyze his own motives in this proposed expression of *Benevolence*.

On such an occasion, we might wish we were privileged to take this would-be Benefactor aside and say: "If the reason you want to give this unfortunate person a gift, is because you judge him to be a *worthy person*, a wise, spender—one who will not abuse this charity; because everybody

speaks well of him and it is evident he is really a poor, but good man—one who is now living and has always lived an exemplary Christian life—a life of patient, willing sacrifice and resignation to what he probably considers the scourging or chastening of a Pitying Heavenly Father! then make your gift and hope for a better spirit when you've had a *little more practice*.

“Or, if the reason you want to help him is because you and he formerly lived in, or worked in the same town years ago; or because he has an English-sounding name, a Jew nose, a Limburger breath, a garlic flavor, or French-poodle-dog ears; or because

“Long ago you and he made love to the same girl, but you beat his time and got the girl and her money and you can therefore afford to be a little compassionate to this unfortunate fellow-being; or because you believe that he is and long has been a Saint and therefore will likely have a good ‘stand-in’ with the Creator and you want him to pray for you; then *play ball!*”

“Or again, if the reason you want to show this guy that your purse is well-lined, is because you believe that he is made of the right stuff, and that if he could be restored to health he would be a good money-maker; and maybe if you help him he will some day be restored and, being a hustler and capable, would make a first-class son-in-law and could marry your daughter, (an old maid whom nobody seems to want) (or who is so lovely, perhaps, that you feel her *sale* should surely net a rich husband so you will be relieved of the responsibility of making a living any more after the marriage; and you realize that if this unfortunate can be kept alive long enough till he gets the *right idea* he could sure get well and then take that job of providing for your daughter and you too); and that as he is such a kind-hearted guy, he would be very useful in the matter of

keeping the flies shoo-ed away from your bald head while you take your afternoon naps; because his father was a minister of the Gospel; or because his father was a good *business-head*, and taught you how to "skin" the public, how to keep prices and profits up and wages down, and to whom therefore you will be eternally grateful; why then, bestow your gift—you need to give more than that poor cuss needs to *get*.

"Or, if you feel that you want to give this man a gift because his father was a fellfow club-man, (or club-wielder); a brother lodge-member, a labor-leader, a fellow-strike-breaker, a pal-bandit, a fellow-card-sharp, a gambler or a successful horse-thief; or because his father was a public benefactor, in that he (in blissful agreement with the laws of nature) was responsible for the birth of this (at-one-time) *hopeful* (though now evidently *hopeless*) being;

"Or if you want to do this charity because neither the said unfortunate's good mother, nor her afflicted son, were (or, if you represent the opposite class, then if they were not) booze-fighters, revivalists, fellow-ghouls or crooks; because you do trust that sane mortals, and this subject in particular, would rather serve God than the devil, be in comfort than in misery,

THEN

you had really better

KEEP YOUR GIFT!

"Tell you why. If you own a copy of that little old-time Book, called the Holy Bible, regarded by some as of similar worth to Granny's Almanac, suppose you dig it out of its dusty corner and look up that old yarn about the guy that got beat up by robbers and dumped in the ditch,

and a low-brow guy with a tender heart, called the Good Samaritan, came by after the high-brow ginks had passed up the victim, and treated him like a human being. By the way, there are quite a few tol'able fair lines in that old relic, that we have been passing up as a lot of old foggy dope and nursery rhymes, but some wise head recently got up somewhere and roared out that about all the ideas in all the books and the Truth in particular was in it. Well, this guy on the street has one and he felt as if he would rather anybody that didn't own one had better quit the picture-shows and charity-stunts till you could stow enough gift-money to get you one.

"The main idea of referring you to that Samaritan tale is to ring up the dog-gone wig-wag that says, 'look out for the cars,' so as to induce you to line up and watch this short-train—little stub-special—of ideas, ramble, rumbling, short-train of ideas—this little stub-special—ramble, rumbling, *reason-ward*. In this way, you will not fail to note that the G. S. did not stop to ask if the abused man was a good Republican, a loyal citizen, a fellow-socialist, anarchist or Bolshevik? whether he "chewed" Star Tobacco or Navy; wore Union-made clothes, always bet on the dark horse, or the under-slung speedster auto, believed in the exercise of the Mosaic Law in the matter of Divorce?

"Nor did that good-hearted Samaritan inquire whether or not the fallen man approved of Bridge, Poker, round dances, square politics, a purified stage, Public Dances, Bunny-hugging, Shimmie-dancing, Sunday baseball and picture shows, 2.75% beer, camp meetings, moonlight picnics, both-sex hiking parties in the mountains without chaperones, or whether or not he believed in God, man, woman or devil; wine-suppers in private booths, wiener-roasts on the beach, co-ed schools, brandy-sauce on plum pudding, tobasco sauce on roast beef, see-more waists, tight-and-short

skirts, bright colored hosiery for buxom ladies, or one-piece bathing suits for exceptionally well-formed females.

"In fact, brother, let this train of thoughts not fail to cause to register on your brain-pan, that the said G. S. did not even ask this unfortunate victim of the hard-hearted robbers, if he believed in the Darwinian Theory, Infant Damnation, a Double Moral Standard, whether he was a Christian Scientist, Russellite, Catholic, Atheist or Free-Lover; whether his father had been a religionist, a politician, a lodge-man, a clansman, a mummy or a monk, but got busy right away and did for that abused man as he would have wished the latter to do for him if the case had been reversed.

"SO NOW

"If you have a Gift to bestow upon this unfortunate, and feel that your motives are all right; if you feel that you are firmly convinced that he really needs the money, or the shirt, and is not there to impose upon your Benevolence, and that with equal opportunities with those you have enjoyed, he might have made at least as much of himself as you have made of yourself; and if you feel that he would likely have preferred to have had a chance to play the role of Giver instead of Recipient; that he has put up as good a fight as he could with his amount of *pull* on the Bureau of *Power and Light*—his degree of ability to lay hold of God Almighty—Truth—and that, after all, it is pretty hard to have to put your pride in your pocket and get out on the street to earn a living, if the police or Charity Organizations are willing to let you; if you can see there is a chance that if your lot had been this fellow's maybe you would have degenerated even more than he has;

"If you want to give him something because you feel that he would do as much for you if the positions were re-

versed; because you would rather boost than knock, help than hinder; because you have heard it said that "Charity covers a multitude of sins," and you realize that your record is not altogether spotless and that you may need a wee bit of heavenly grace from some source or other to get you a *Pass* through St. Peter's Gate, then

GO AHEAD BESTOW YOUR GIFT

and likely you will find that the unfortunate man will sense the fine spirit in which you are doing this *benevolent act* and will accept it so gladly, quickly, easily, that you will realize that it is almost as sweet to be WELCOME as to be a whole man and in position to *make things come your way.*"

This then, is a plea for more and larger Benevolence; that we try to be more kind and generous to everybody, including ourselves. And, looking toward a greater, more extensive and increasingly *beaming content* and the Joyous Life, that we strive to be more charitable in our estimate of others and their work; that we try to be pleased even with the efforts of the poor ginks who are hoping to continue pulling down their weekly allotment of simoleans, (their little pay check), by journalistic effort in our daily newspapers and the monthly magazines. This is a plea that we strive to be more tolerant of the poor, struggling writer who essays to please with essays which are more or less punk and poor. Like as not he himself is well aware that he is not as great as Emerson, Bill Nye or George Ade.

Thus in exercising *Benevolence* toward such a key-puncher of the defenseless typewriter, you will gradually acquire the habit of reckoning that if such a writer has but succeeded in whiling away a bit of more or less *spare* time

and making you realize you could have done the writing-job better yourself, then at least he has given you a chance to realize your superiority over some ginks who have been less favored than yourself in the way of gifts and opportunities to develop them. And yet these same hurried, harried writers find it necessary to earn a living somehow and this writing game seems the best way—the least of many evils.

And if by his efforts you have been induced to make a purchase of more or less valuable printed matter through your new intention to practice Benevolence, and you have thus been induced to part with a piece of money on this account, try to realize that somebody had to be the goat and perhaps you were as able to stand it as the next one, reflecting also that a really benevolent man is a good loser and doesn't *carp* or *squeal*.

Furthermore, this is a plea that you try to be more considerate of the mere flesh-and-blood clerks who, though ordinary human-beings, are expected to serve people in the stores and cafeterias, with celerity and telepathic understanding, being able to know what you want better than you do yourself, since you are "just looking," and the sales-manager will also be *looking* over her check-book at the end of the day and argue for her advance or dismissal on the strength of the *total of sales*.

Also for thought regarding the well-being of the more or less bone-headed, deaf and pre-occupied girls who do not even have time to chew gum owing to the visiting that is now done by phone, but sit out their watch with a nerve-cracking devise fastened over their heads to make their ears connect with the plug-holes in the blooming switch board; where the buttons have to go to get you in shape to talk to your party who is too far away to holler at. These bunches of skirts are also trying to make a *go* of it by serving you and can do their little stunts of *mixing things up*, to match

better advantage if you will be charitable, realizing they are merely human-machines and may really sometimes have something else on their minds besides beaux and your anxiety to pour your bit of chat into the ear of some party at the other end of the line by means of the black funnel which is to be held to his ear till you get it all said; so that the listener fully *misunderstands* you and goes away with a grouch or a spell of *blissful ignorance* of what was wanted of him because you were too lazy to write a letter or have a personal interview as you should have done.

This is also a plea that you try to be more tolerant of the poor minion of the law (whom "us boys" call the "traffic cop" or *Harness Bull*) who stands out in the hot sun on the busy corner and makes funny motions and funnier faces, while upholding the dignity of the Law, and makes you wait longest when you think you are most in a hurry to connect with what you are going after.

Just try to realize that this brazen-faced *boss of the corner* is following this vocation as a means of procuring his weekly stipend of *filthy lucre* and *sordid dough*—that is, in other words, the *kale* whereby he is enabled to feed his kiddies and keep them in school and supply the maternal bunch of skirts that presides at his *domestic dug-out* with the means of keeping the grocer and butcher from holding too much of the necessities of life, and the milk-man from having too big an ice-bill, and the landlord from getting nasty—and to also buy fodder—not bread and butter exactly, nor "staff-of-life and grease" as they call it at Mrs. Casey's boarding house, but the *gas-chow* and *slime* for the *tin lizard* that carries this unit of the Great American Home, down to the beach on Sunday afternoons.

For these instances of need of your Benevolence, seem to be a proof of the proposition that the practice of Benevolence is a *great aid* toward the Joyous Life.

To your kindly consideration are recommended the following

RESOLUTIONS

Resolved

1. To be charitable to the fellow who thoughtlessly, inconsiderately or ignorantly, *butts in* when we are busy.

2. Since there is a lot of work to be done in the world and somebody must do it, and as we find life seems to lack interest at times, we will jump in and *start something* and not wait for the Other Fellow to do it.

There's many a one
Whose work's not done
With the setting sun
These strenuous days
Of bed-rock ways
And failing stays!

So if ours is done and we still feel fit, we will pitch in—show our *benevolence*, and *lend a hand*.

3. That when some guy is trying to *be good* and *do good*, we will help *him* out.

4. That when a guy wants to indulge in that famous indoor-sport of working up a *healthy giggle*, we won't spoil the scene by calling him a *rummy bloke* or a *nut* or a plain *fool*, because it upsets a guy when he is called by certain kinds of pet-names. Even in such a case, we will use our *Benevolence*—we will help him out too and double the said giggle.

5. That when a soul needs a little love—no matter how homely or unprepossessing or unattractive he or she may be; no matter how old or broken—we will be a *good fellow* and GIVE a little love, passing up that delightful thrill of

pleasure and satisfaction we crave and experience when we bestow a caress upon one who *draws our ardent impulses*.

6. That when a guy is trying to be funny on the stage or in a book, we will also *help him out* by trying to respond to his effort to tickle our funny-bone; willing to *crack a wrinkle* and treat our royal "*tummy*" to a thorough *jiggle* by means of a hearty *giggle*. We understand that the adepts claim that if you keep trying you can *get the habit* and will find it good fun after it becomes automatic. Claim it's good for the liver too. (S'pose that means if you are a good liver, you'll have a good liver).

7. That when we meet up with someone who wants to be *wise* and we see how we can show him something about the game, in some little particular, we will loosen up and help *him out* too.

8. That when we happen upon a *rare bird*—find a person who is actually content with his lot in life, feels satisfied with the deal the *Powers-That-Be* have handed him, finds no fault with making the best of his situation in life; a person who seems anchored in the little harbor of *Peace-of-Mind*, (which means he is content with his humble home, meagre opportunities for himself and his family, his wages, and the simple life open to him); a man who appears to be satisfied with his simple faith and the old-fashioned concepts of God and Right and the *open-faced* ideas that have proven by many to be good enough to live by and keep them out of jail, and to die by too, and who evidently feels satisfied with the justice of the universe:

We won't disturb him, nor upset his little joy-world with any new-fangled notions about philosophy or up-to-date or Ancient Religions; we won't try to give him something he did not ask for and is not ready to exchange for the ideas which have been dear to him for a long time; we won't spoil his peace of mind by handing him a lot of mixed-

thoughts that keep people from enjoying life; we won't hand him a bunch of literature and clusters of sermons, and smother him with a lot of dogmatic platitudes, thinking it is up to us to evangelize the world in general and this poor guy who cannot get away from us, in particular. Even here, we will persist in functioning through our celebrated bump of *Benevolence*. We will stay in our own back-yard and roost under our own little vine and fig-tree and let this benighted neighbor have a similar privilege.

9. That, should we find ourselves "getting blue"—feeling that nobody loves us and the high cost of living and various other adverse circumstances make life not worth while; that, since our "*sweetie*" done turned us down, or some other dear *cronie* has gotten tired of us, and we feel all tore up and 'bused, so that we reckon we don't want to live any more—wish we were dead; then, at that *cricket-al* (critical) moment we will strike an attitude or a match or something that won't hit back, and pull ourselves together and recall Elbert's glorious words. (You remember Elbert—the real guy who organized that what-you-may-call-it-place—why, the Boy-Grafters, or Ray-Shafters or Toy-Crofters or something that-away, down there in York State near where the Herkimer County cheese comes from—you remember! Well anyway, his name—something about squash—Oh, yes—Elbert Hubbard. That's him.) He said: "Don't take yourself too damned seriously." Great orator, was Elbert. So we have resolved to be good to ourselves even here, and exercise our *Benevolence*. We are perfectly willing to do this because we realize that *Benevolence* needs exercise, especially as he's getting a bit old, and will get so fat and lazy, just like Mrs. Casey's dog down at the boarding-house, and there are so many places that *Benevolence* is needed. Hence, we will reflect that this is indeed the finest little old world we ever did get into—at least, the best we

remember anything at all about. Hence, we will cheer up and make the best of it.

10. And it is further resolved, that should we meet a guy who wants to *get the money*, we will be a sport, and *come across*, (at least to a reasonable extent, but reserving a few things—for instance, those swell silk sox that our best girl gave us for a Christmas or birthday present); *loosen up* as requested, in order to do our part to encourage him in his worthy ambition.

We will do this partly because we realize that he will only spend the money again anyway, and it's all right just so long as money is kept in circulation. Stagnation, hoarding—that's what sets the world back! And then too, see all the fun we'll have! We will have the knowledge of having done a noble act, and will have the interest, the purpose, the necessity of earning some more. That will at least keep us out of mischief, and maybe prevent our landing in jail. So even here, *Benevolence* is salutary and it will pay us to *help out*. Also, by helping the Other Fellow to get what he wants, we perceive that we will start the ball a-rolling and the first thing we know, we will be getting what we want. And, checking over our *personal-want* column, we find there are quite a bunch of things we hanker for a great deal more than for money; and most of them are things which money cannot buy—as, for instance, the Joyous Life.

“Count that day lost whose low descending sun
Views from thy hand no worthy action done.”

ESSAY VII

WORK

Joy Through Occupation and Service

By ARTHUR FRANKLIN FULLER

The most miserable person in the world is one who has nothing to do. The next in degree of wretchedness is one who has very little to do and no equipment wherewith to do that little—one who has something to do and nothing to do it with.

There is no such thing as standing still. The movement may be so slight as to be imperceptible; nevertheless, every instant there is movement in body, mind and spirit. It may be either upward, toward the heights of perfection, or backward towards disintegration—slipping downward toward a lower level. But the greatest souls are those who dare attempt the ascension of the various higher planes, who fear not the migratory difficulties and adjustments, but as a good ship dread not to put out to sea.

It would seem that there is a point of difference which should be marked by every thoughtful person, between selfishness as it is commonly defined, and a noble interest in one's self co-ordinated with the love of one's fellow man and the love of God in making up a system of principles which shall constitute a basis for conduct.

Apparently there is no word in good standing and common use that exactly covers such a meaning. Indeed, it

seems not easy to coin one. If we start with *self*, we perceive upon analytical reflection, that it means the individual as the object of his own reflective consciousness; the man as viewed by his own cognition as the subject of all his mental phenomena; a distinct individuality; a perception of a discriminative, discernable one-ness or awareness of existence and action.

But how shall we proceed? The list of *self*-compounded words is indeed long. A certain writer of note selected *selfness*; but the dictionary gives it the same meaning as *selfishness*. It is doubtless proper to give words an idealized meaning for a particular purpose, but it is still better to employ words which are familiar to all and need no justification; words which are free from complications and special meanings as attached to them by local, unheard-of writers who can hardly constitute good *authority*.

Self-love seems to be fairly well adapted to our use just here, but again, the common acceptance makes its simple and unqualified employment dubious. And yet, Stewart says: "Not only is the phrase *self-love* used as synonymous with the desire of happiness, but it is often confounded with the word *selfishness*, which certainly, in a strict propriety, denotes a very different disposition of mind."

However, the majority of readers, would, in spite of themselves and this brief attempt at clearer definition, be inclined to attach to the term *self-love*, the old, sullying aroma of *selfishness*. Notwithstanding, this word in its highest sense, should convey a meaning of conscientious consideration of the relative value of ways; a choice, following proper deliberation, founded upon a basis of the progress, well-being and happiness of the individual and the race.

However, as *self-love* is not wholly delivered of the taint of baseness, the stain of *selfishness*, perhaps we can be excused for employing a less common word, *selfial*. This

word indicates a proper regard for one's self and one's own interests, embracing those of self-conservation, self-culture and self-conduct with relation to the progress and well-being of the individual. *Selfial* also includes consideration of the attainment of these by the fairest and yet most effective means, having in mind at the same time, principles of liberty and the rights of others as well as one's own. An unfailing monitor is the precept of equal rights for all and sufficient for each.

It is hoped then, that the kind reader will endorse the use of the word *selfial*, for the present purposes. Your indulgence is solicited that we may give to this word a sort of idealized meaning which shall include conscience and consideration for others. Hereby we shall not seek our own good at the price of another's progress, or well-being, or happiness, but shall choose only that, which, even in the utilization of others or their possessions, will enable us to conduct ourselves in such a manner as will be for mutual benefit.

Work then, is a *selfial* necessity. It is regarded by many people as a curse; but by others, it is esteemed as a *mercyc-balm* or a means or *redemption*. For instance, in the case of poor Adam, who allowed himself to behave in such a manner as occasioned his banishment from the Garden of Eden. Nevertheless, the allegory is not wholly satisfactory from our point of view, because to those who know the joy of work, an existence without it must be very monotonous. Therefore the work which was given as a curse or sentence for disobedience, was really a blessing, and Adam was afterwards, really better off than while still in the Garden.

Self-preservation is said to be the first law of nature. Let us paraphrase this and say that *self-respect*, or *selfial-aspiration*, is the first duty of every living soul who senses the Divine Urge, *to Be* and *to Do*. To those who still

sleep, this can be of little or no interest; for, "Ye must be born again, of water and the spirit."

It should be urged that *self-culture* is the duty of everyone, since it is imperatively the will of God that all his ideas come to the full completeness of their fruition. It is indeed a self-evident law. Those who resist it are only making woe for themselves by failing to agree with and use the *Truth*, and are selfishly choosing that which is not for their present or ultimate good.

Through the medium of these humble pages, effort has been made to construct a basis for realizing, achieving, the Joyous Life. The first essay endeavored to drive home the fact that the first thing to do was to adopt a habit of good cheer and a basis of happiness instead of an undefined, vague, weak, negative lack of basis as expressed by melancholy and misery. In the second essay, effort was made to show the value of Education and the enhanced enjoyment that attended it, as a second rung in our ladder of ascent to the heaven of the Joyous Life. While in the third essay, it was shown that Ambition—the possession of fervent, lofty aspirations—was the third rung. Then the fourth essay strove to prove that God is willing, yea, wills, that humanity be happy and healthy and such is our birth-right. Furthermore that our Citizenship is certainly in the Eternal City; the Practice of Kindness is our proper Identification; Tolerance is the pass-word to the trail that carries us to the Treasure cached at the Foot of the Rainbow.

In the fifth essay was promulgated, the proposition that belief in God and man is a most salutary practice and well-nigh essential to gaining the heaven of the Joyous Life. Whereas in the sixth essay, an attempt has been made to prove that, leading out from the higher cultivation of one's mind and one's soul or character, new and ever-increasing joy is obtained by accepting the Divine Invitation to live

for God "whom ye have not seen," and doing His will through ministering to "thy brethren whom ye have seen."

And now in this, the seventh essay, there is a tender, earnest yearning to put into words a great message—a phase of illimitable Truth. And yet, words seem utterly lacking—inadequate, a poor means for expressing so great a theme. Yet after this fashion some ideas may be presented in a sufficiently attractive manner, that the kind reader may be pleased with them.

Elbert Hubbard said: "Blessed is the man who has found his work." Let us observe the difference between *work* and *toil*, *occupation* and *labor*, *travail* and *drudgery*. By *work* is to be comprehended, something useful which one can do with interest and satisfaction, for which one has aptitude and pleasure in executing in a high degree of perfection; and with which is also included an appreciation of the best means of accomplishing certain ends. For to know how to go to work is almost as valuable as a willing spirit. Just as in mathematics, to know the principles, the means of solution, is quite as essential as the recognition of the problem and the possession of a willingness to solve it.

Work also means a capacity of satisfaction in maintaining a high degree of excellence in the finished products, looking toward the integrity of workmanship and the fulfillment of the purpose for which the task is undertaken. By *work* should be comprehended exertion of mind or body that taxes the powers for the accomplishment of some end. It therefore applies to all trades, arts, sciences and professions. When one has found his work, he has discovered that which he will joyfully give his energies and thought.

Toil is to be regarded as that which is disagreeable; occupation which is harassing, oppressive, irksome. It is not that which one would voluntarily seek, except as a necessity in the matter of earning a livelihood when more congenial

employment is not to be had. *Toil* is obnoxious drudgery; severe, oppressive work; work that has no future and no variety nor soul-thrilling climax, for it is to be that same grind, over and over.

Occupation is the form of employment in which one is engaged to fill up his time and claim his attention. It is the principal business of one's life which forms a vent for his energies and at the same time, the means of earning a living.

Labor is hard work. It implies activity—the application of one's powers to produce or fashion by means of toil; strife to accomplish a clearly defined purpose. *Labor* is always strenuous, though one may be cheerful in its prosecution.

Travail signifies labor with pain; burdensome duties which harass or tire; occupation that taxes one's endurance; anguish or distress encountered in achievement; agonizing labor.

Drudgery is the word applied to menial service and especially to work which is not only hard, but monotonous and mechanical. Yet no great business, profession, or art, can be successfully followed without the performance of much unappreciated drudgery. But it is through the faithful discharge of that which is mechanical and uninteresting that makes the joy of the finished product possible.

Hence, *work* is—useful, purposeful occupation with a definite object in view; wherein the vision of the finished product is the sufficient compensation for the sweat, the drudgery, the taxing of one's powers in the achieving of that object.

It is remarkable to what degree occupation, labor, *toil*, *travail*, and drudgery can be turned into *work*. The transformation is accomplished by love—love of being busy at something useful—something which is constructive, making

toward the solution of definite problems; something which will give pleasure or be of practical benefit to others.

The man who puts into his work his best toward making that which he fashions as near ideal of its kind as it is possible for him to make it in the time allowed and under the circumstances existing; he who puts the integrity of his soul and the full intelligence of his mind into his productions, be they of head or hand or heart, will produce that which will convey a message of love and brotherhood, and appreciation of privilege, which cannot fail to bless the one who partakes of the fruit of his labor.

The man digging a sewer would do well to reflect that his bone and brawn, his stout heart and vigorous digestion are possessions which are lacking by many a pale-faced office-man, whom perhaps he envies for his immaculate clothes and white shirt; possessions which enable him to do this work which everyone is not able to do and yet, which is quite as necessary as anything else. He would do well to bear in mind that while it was a "white-collar job," for someone to *evolve a plan* to accomplish this necessary business, it is he, in his over-alls, who is the means of *carrying out* the plan. He would do well to bear in mind that carrying off the waste of the city is quite as important as bringing in food, or preparing it; that he is protecting mankind from accumulation of noxious, gaseous, vile waste products which must be disposed of; that people could not live without such service and that therefore such work must be done—and lo, he is the sturdy fellow who is able to do it. Then let him couple with these reflections, the loving thought that thus he serves his fellow men, is of use; not for the dollar; not that he may have a home, a loving wife and the comforts thereof, but primarily that he may do something for the good of his fellow man. In this way, he would put into his work an integrity that would spell efficiency, pride in

doing the work well, gratitude to God for the powers that enabled such action, intelligence and knack in manipulating the tools, and an appreciation of himself and his privilege, for this is his way of serving God and his fellow man.

By processes of thought such as the above, we would soon be rid of class-pride and scorn, and instead would usher in a kindly humility and noble purpose that would hasten the Millenium. Man would then work, not for the wage, not for the fee, but to do good and to be of use.

The ship-builder's motive may also be the good of humanity. He should appreciate the special fitness he possesses, to do the work he has undertaken. He should feel that every nail driven, every blow that was struck, every muscle that was tensed in the discharge of his task, was an expression of his integrity; of the appreciation of the privilege of assisting in the production of that which would carry food and clothing, instruments of cultivation and culture, books and the products of his fellow-laborers, to distant shores; that the finished vessel would carry safely the passengers who were migrating from one place to another as a means of bettering their economic or physical condition; and his work would have been done in such a manner that when the strain came as in a storm, it would not fail through carelessness of his.

The cook should reflect that, were it not for his ministrations, those laborers in the construction camp, would not be able to prosecute their arduous tasks, and so his work should be done honestly, so as to keep them cheerful and fit. With love of humanity such as this, the farmer would work for the good of man, feeling a joy in the realization of his fitness to meet the problems of his line of work—of supplying humanity with sustenance. .

The tired mother, busy with unending household cares—her part in the great Scheme of Things—could exalt her

efforts by realizing that she was playing her part, in providing a home and its sanctifying shelter, to her children; shaping the unfolding minds; training these gifts of love to be noble, self-respecting, useful citizens; making the dearest spot on earth the haven and place of inspiration and development that it should be; giving her boys and girls an opportunity to build healthy, sturdy bodies, and clean and active minds, and splendid characters, within the precincts of the sacred boundaries of home.

By the right thoughts, work can be glorified, and any station be exalted till it be as satisfying and pleasure-giving, as sitting on the throne of worldly power is supposed to be. It is indeed vain to seek prestige and popularity rather than opportunity to do the Father's will and serve humanity in whatever capacity we feel called upon to do.

In consideration of the foregoing, then, surely we are ready to say that to have *work*—a habit of *industriousness*—is a great benefaction.

Returning to our deliberation on the value of words we might do well to observe that a certain development of the selfish propensities are essential to the individual's proper valuation of his own life, to which, through *benevolence*, he is led to attach a greater valuation upon the lives of others, and thereby becomes eligible for membership in the NEW CIVILIZATION, wherein an increased respect for human life and happiness in general, is a coronal feature.

By combining our accumulated propositions we establish a means of perceiving that as a matter of *proper selfishness*, or *self-love*, or *selfish-appreciation*, it is essential to find one's WORK. Then it is necessary for us to *work at our work*—be *industrious*. By the latter is meant habitual diligence in any employment or pursuit, whether physical or mental; steady attention to business; activity devoted to some particular purpose. It is helpful in developing self-command.

It tends to make an orderly, systematic life and calls forth the virility and constructive powers of body and mind. It tends to develop self-control, whereas in idleness we are simply drifting. The mind, with nothing definite before it, is lazily busy, rushing incontinently to this or that thing, according to whim and caprice, till its owner becomes unfit for anything but further useless indulgence in that which does not usually profit—merely the gratifying of personal or sense impulses.

In fine, then, *industriousness* is a utilization of the most effective preventative of discontent and misery, dissatisfaction with the world in general, weariness of life itself and possible suicide. To be industrious is to train one's self to be fit for the problems and vicissitudes of life; provide an effective *panacea* for disappointment, sorrow, loneliness and ennui; is to foster health of body and mind and cultivate good habits. Everyone who gives the matter any thought will readily see that it is well nigh impossible for anyone to be *glad to live*, without an *object of pursuit*, a *goal of progress*, to claim his thoughts and energies. A definite *object of good* to be obtained by application and endeavor is essential.

Oliver Wendell Holmes, Jr., said: "The joy of life is for one to put out one's power in some natural and useful or harmless way. There is no other. And the real misery is *not* to do this. The hell of the old world's literature is to be taxed beyond one's powers." When asked to define misery, someone replied: "To want to and can't!"

Contrariwise then, to be occupied with a means of utilizing one's accumulated capacities, should be heavenly, and so it proves to be to all who unreservedly throw themselves into the experiment. As Theodore Roosevelt puts it: "A life of ignoble ease—a life of peace which springs merely from lack of desire or of power to strive after great things, is as little worthy of a nation as of an individual."

As Bishop Spalding says: "He is wise who finds a teacher in every man—an occasion to improve in every happening, for whom nothing is useless or in vain." And he who possesses a mind and spirit able to adopt and maintain such an attitude will surely accumulate equipment that shall enable him to meet the problems of life and make him able to do anything that he may find himself obliged to do.

People who have never learned to enjoy *work* may be people who are not well, so that exertion is painful, bringing sensations of physical discomfort or distress; or, they may be people who have so long nurtured slothfulness, idleness and ease, that they know not the thrill of red blood coursing through the veins on their way to oxidization in the lungs; they know not the thrill of the strong man who "delighteth to run a race"; the feeling of competence to meet the onslaught of whatever demands the work imposes—the satisfaction of knowing he is a man and able to meet the problems which are included in the task assigned—that he is able to carry out the part of the world's business which he has elected to discharge. They lack the wholesome pride that rejoices in knowing that this work which one is doing is not for the hands of the sluggard, the incompetent, the drones in the human hive of activities; nor yet is it for him who scorns the call to be of use to, and serve his fellow beings.

The old saying that, "Satan finds mischief for idle hands to do," is still true. Idle folk are easy victims for all sorts of temptations, pernicious appetites and habits. Work is the saviour of morality and the builder of stability of character. Idleness is the foe of earnestness, achievement, usefulness, and purity of life. Industry is the friend of progress, righteousness and a wholesome joy in living. Therefore, get work; for, "It is better than what you work to get."

Idle folk are not only likely to be vicious—they are almost sure to be unhappy. Repose is sweet to a body or mind wearied in a good cause, having therefore the approval of the conscience. But that sweet refreshment, that benediction, that fair reward, does not come as they are prone to think, as a permanent experience. It comes only after the proper and habitual investment of one's energies. Idle folk lose this reward and find themselves envious. The mind dreams of what might be, compared with what is, and a mood of wretchedness follows. Now, if the energies of body and mind were concentrated upon bringing about the wholesome ideal once pictured and persistently entertained, that unhappy person would be really getting somewhere. He would find through endeavor, a cure for the malady.

It is a common but fatal disadvantage to fancy that anything can be accomplished without application, concentration, systematic endeavor. And yet, everyone of us can call to mind some person whose brilliant gifts would place him in the van-guard of great men, did he but possess this appreciation of the value of *the Genius of Industry*, with less confidence in the legitimacy of slipshod practices, and sporadic application. He may have astonished all the neighbors with his precocity and natural genius as a child but with maturity failed to attain success.

On the other hand we can also call to mind some other case where a person famed for his dullness of wit and mediocrity has reached the heights of capacity, power, success and usefulness through this same genius of hard work. Natural Genius is a capricious loafer, a *seldom-get-there*, or *occasional-do-well*. The Genius of Industry is an indefatigable *hustler*—a *usually-get-there* and *generally-win* fellow.

Some persons are afflicted with Moodiness whereby a spasmodic effort of real endeavor is brought about. The

activity in itself is good, but too often these occasional zealots so exhaust themselves in their unaccustomed exertions that they fall under the delusion that work is not good for them. They conclude that they are delicate and not cut out for such strenuous exercise; that work was never intended for persons of their calibre, but for those who are more gross, coarse-grained and rugged. These folk usually worship refinement and aesthetic beauty as delineated by *uselessness*. They seem not to have gotten the thought that one who serves is more blessed than one who is served. For the one is a *burden* or charge, unable to do for himself, much less for others; while the other is a *burden-bearer*, able to do for himself and others. Although the *helpless one* does furnish an opportunity to the *server* to serve, still in this instance the servant is greater than the lord.

Among other popular examples of misguided conclusions, is to be noticed that which confuses the sense of the words *service* and *servitude*. Now, by *service* should be comprehended work done for the benefit of another; the act of helping another or promoting his interests in any way; a benefit or advantage conferred, or use and advantage in general. Whereas, *servitude* means *slavery*, enforced service as punishment for wrong doing; the state of subjection to any work, claim or demand—that is, the fulfilling of menial requisites by an inferior person. Whereas, *service* is a privilege, the mark of ability, standing, proof of worth and character. Contrarily, *servitude* is degradation—the mark of vassalage, pauperism, a state of subjection and consequent lack of character.

With these distinctions clearly in mind, no one can longer be kept from taking an active part in the world's business through a false pride and feeling that work could be beneath him, or that service could be degradation.

With some persons, there is another foe to acceptance of the privilege of service, which also acts as a dampener of enthusiasm with others—the *fear of over-work*.

Of course it is possible even for one in good health to overwork; but it is not especially likely. Here is another instance where prevention is better than cure. So long as body or mind are not forced beyond the natural powers of endurance; so long as the effort is not pushed beyond the warnings of fatigue which show that the cask of power is empty and needs to be replenished by repose, then there is no danger of over-draught.

But worrying lest one overdo is more harmful than the actual exertion, for *fear* is a powerful *depressant*. So long as one is conscious, awake, the mind and forces of the body will likely be busy with something, and that something may just as well, yea, might better be, something useful, constructive. So long as the work does not wear, or grind, "get on one's nerve"—so long as the effort is pleasurable, and there is no excess of fatigue, one cannot overwork. A change of occupation will usually be found as refreshing as absolute inactivity. Cicero said: "Even our leisure hours may have their occupation." It rests the mind to change from one line of thought to another. That is why in public schools, one study is not taken by itself a whole day and another the next, and so on, but there is a little of each study, each day. But better yet, the change should be from that which occupies the powers of the mind, to something that engages more, the physical powers; or from the continuous use of certain muscles, to something which employs an entirely different set.

Certainly it is preferable in any case, to wear out than to rust out; hence we may well adopt for a slogan: "Do it now—Do it well—Do it cheerfully." Since there is a limit to human capacity it is well to learn to do the most

important thing first. Then we will be in position to make the most of our lives. And though the faithful, earnest, enthusiastic worker may not succeed in doing all that he would, all that may be expected of him by over-anxious or too-exacting witnesses, nor all that his apparent responsibilities in life may seem to demand, nevertheless, he can rest assured he will obtain the reward of the approval of the Eternal One—the Great I AM—the loving All-Father —“He hath done what he could.”

But “Do It Now” is a splendid practice and prevents forgetting. Duty deferred means a corresponding increase of responsibility upon the future moments, which will have their proper responsibility just as these present moments have. It is unfair to borrow from and overload the morrow.

Noisiness about one’s work is likely to be an indication of a poor workman and a lazy fellow. It usually means carelessness. Or, it may be a testimony to the fact that the worker is vain, and anxious to have it known that he is doing something. For instance, it is so much easier to drop an object than to put it neatly and quietly in its place. Those who want their work made easy, are drifting into a habit of thought whereby they will want less and less to do, until they say as did the Jersey tramp: “I don’t mind standing up to eat ma’am, if I can only lay down to work.”

A willing or lazy worker is shown up by his tools. Those which are handled lovingly, respectfully, not misused, abused or subjected unnecessarily to excessive strains, usually have a little atmosphere of competence and good-grooming about them. True, tools must wear out some time, but it is surprising how much longer they last when they are intelligently and lovingly used. Tools that are scattered hither and yon, tell a story of lack of order which is a picture of the lazy and duty-dodging user.

Then there are those who are willing to serve mankind or their Government, if there is enough in it. Admittedly compensation should be in ratio to the danger or depletion attending the performance of a task. But principle should count more than dollars in a time of stress and he who hangs back waiting a big fee when humanity needs service is a coward and a profligate, traitor to all that is noble and fine. The man whose motives are so saturated with self that honor, plaudits of the crowd, or the assurance that the act will make him a big toad in a little puddle, is a poor kind of being.

There are those who dwell so much in high, flighty realms of thought that they have difficulty in coming down to practical consideration of life. When asked to *cerebrate*, their practical processes are so rusty that they are much like those of the philosopher Pierson tells about. This intellectual giant was minded to enter a barn, with intent to spend the night there. Nearing the barn door he noticed a calf's tail sticking through a large knot-hole. The door was securely fastened. The farmer's son, a genial lad, accosted the philosopher who appeared lost in thought, asking him what he was thinking about? "I was wondering," replied the thoughtful man, "how that calf managed to squeeze through that knot-hole."

Let us not get into a rut in our thinking. Let our mental habits include many phases of activity. Let us not scorn to be *of use*, but rather let us realize that there is no such thing as entrance into the Joyous Life without the pass-port of a full time-sheet from the factory of Utility.

Success is not the accumulation of wealth, nor winning fame, nor the gaining of the plaudits of the crowd. Success is the knowledge that one has made the most of the opportunities and natural gifts which have been permitted him. It is the realization of the growth, development, unfoldment

and progress of the individual, within his own mind. It is the sure fruit of intelligent, faithful, concentrated, consecrated endeavor.

Success can be experienced as life's portion by everyone who desires it. It is not something which can be obtained only by the favored few. Details of birth and environment are of no consequence. The sterling qualities of character, the will to *be* and to *do*, the *courage* of faith and the *inspired vision* of one's self at the pinnacle of Success—the *stamina* to struggle energetically and persistently to that end—THESE are the things that count. The complaints of lack of advantages as to birth or wealth or natural gifts, are merely the whining of the indolent.

The men of great genius—the great, many-sided, multi-powered men—have been men of indefatigable *industriousness*. Sincere work wins. When it does not, nothing else in the world could. A *Great Mind* is built by the simplest processes; "Line upon line—precept upon precept." One fact, plus one deduction, plus one comparison, at a time, until a large and comprehensive habit of intense thinking and a capacity for unremitting application is developed. That is the way to build. The time is never *lost* that is devoted to *work*; for there is a *growth* and *benefit* which surely results from investment of time and energy in it. The joy of achievement is for him who, "scorns delights and lives laborious days."

Effort may not always result in success as reckoned on a basis of fame or riches. Not all runners obtain the prize, if prizes be scarce. But all have the joy of running and the physical and moral benefit of the training and preparation that made them report as *fit* to engage in the running.

“The Reward is in the doing—
The Rapture of pursuing is the prize
The vanquished gain.”

Some of us have lived to see changes come about in many phases of our lives including the eclipse of friendship. Certain of our beloved friends have seemed to lose interest and drift to other magnets. But the love we have had for them has made us richer. Life has been sweet because of the interest and comradeship that existed for the time-being. In a similar manner, the love we put into our work, glorying in the common task, no matter how inconsequential and unattractive that work may have seemed; loving it for the occupation it has given us, the purpose it has added to the day's existence, the opportunity for usefulness that it has afforded, the assurance that we are doing something which is making our life here, at this time, useful, and a blessing to someone. This is what pays the big dividends—this is what paves the way for the joyous life!

Moreover, the love we have for our work, our studies, our progress and unfoldment, never comes back to us in bitterness. A busy, useful life is a full, rich life. The love we have for our work is one that never entails a reproach, and cannot produce disappointment. To be *occupied* is to be *happy*. To be of *service* is to possess that which cannot be taken away from us—cannot be consumed by fire, nor filched from us by stealth. It is the most effective way of developing character and thereby, of laying up treasure “where neither moth nor rust corrupt nor thieves break in and steal.” It is a talisman that brings about the Joyous Life.

FINIS OPUS CORONAT

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If you, kind reader, who have honored me with your attention through these humble pages, will share with us who have tried the recipes herein given, you will realize that however poor the presentation, nevertheless between the covers of this unpretentious little volume, are truths of priceless value, germs of thought and recommendations of practice which are worthy of being followed. Herein are told some demonstrable propositions, which if sincerely utilized will bring about in your experience, the boon of

THE JOYOUS LIFE

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