

# THE SOWER

A Weekly Department of Religious and Secular Thought Contributed by REV. JAMES A. TURNER, Pastor, M. E. Church, Patton, Pa.

## "TWO LIFETIMES IN ONE."

If you want to read a book on "How Never to Be Tired and Have Energy to Burn", get an dread Marie Beynon Bay's fine treatise on "Two Lifetimes in One." It might change your life. Here are some excerpts from its more than 300 pages of intensely interesting, graphic material:

"Why is it necessary to speak of these things in a book on fatigue? Because I have yet to meet the psychiatrist who does not base his cure on the inculcation of moral principles, on ethics. No evangelist could preach more earnestly the necessity of good life. He insists, with all the fervor of which he is capable, that we substitute new and better standards of conduct for the shaky ones that are breaking down under us and causing our collapse. He reiterates over and over that we must found our conduct on sound moral principles, not simply because they are moral, but because they are NORMAL. Certain actions are not bad because they are forbidden; they are forbidden because they are bad for us.

The vast majority of men are good and want to be good. When they are bad it makes them tired. They have always been criminals and tyrants of terrific energy, but for most men that isn't possible. They are not so constituted that they can run counter to the principles of goodness and not suffer—and first of all by a loss in drive. The vitalizing emotions can be aroused by a good philosophy of life. We all have a philosophy of life. We have it whether we are conscious of it or not, whether we can put it into words or not. We act according to it every day of our lives.

We all have a philosophy, but too often it has been hastily and carelessly thrown together and before we're half-way through the journey of life the poor, unseaworthy craft goes to pieces, leaving us clinging to a few spars.

Nothing that may be wrong with us, the psychiatrists tell us, can be changed until, perhaps in only some minor way, we change our philosophy of life.

The psychiatrist in chief of one large institution summed up the situation in these words: "Our job here is to get these people to take a differ-

ent attitude toward life. They have for the most part a poor philosophy of life—not strong enough, in any case for the tests it has been put to. Usually it is because they have concentrated on self, their own interests and desires, to the increasing exclusion of those of other people, that they have come to this pass. The neurotic has already withdrawn to a certain degree from reality. The psychotic has withdrawn completely. What is going on within his own head is not reality. It is pure fantasy. He must learn to SEE other people, be interested in other people, do things for other people. That is the only way back to normality. And it is the only way to remain normal. We cannot insist too much nor too often that a sound mind means sound morals much more than it means sound reasoning and that normality is a matter of character rather than of intelligence. You see it clearly when you look at those who have retreated furthest from the reality of life.

Last Spring I visited an institution for those whom the layman calls insane but who by psychiatrists are spoken of as "emotionally unbalanced." This is a modern hospital, the most progressive, the most humane that one could imagine. The patients live in separate houses, five or six to a house, distributed about a beautiful, extensive estate. With the psychiatrist in charge, I entered one of these cottages, which looked like any charming country house; pretty furniture, gay chintzes, flowers, sunlight.

No signs of restraint, no locks, no bars, no strait-jackets, no opiates, no quieting chemicals of any kind. They are never used here. Yet this place is where the most violent patients—as violent as will be found in any madhouse in the country—live.

A peaceful place—yet no place. Screams in the distance. Inhuman screams. You would know them anywhere for a maniac's screams.

"Let me out! I want out! Let me out! I want to get out! Let me—!"

Endlessly. We passed an open door. A large, cheery room. Three windows, sunlight pouring through. A woman sat motionlessly in a chair. A handsome woman, made up and dressed as though for an afternoon tea.

"Good morning," the doctor greeted her. "A lovely day!"

The woman barely turned her sultry face.

"Get out! Pistols! Pistols!" she cried in a violent voice.

We passed on. A large living room. A white haired woman sitting with her back toward us. The doctor addressed her pleasantly. She didn't move.

"Go away! Leave me alone! You know I want to be alone. Why do you come here when you know I want to be alone?" It followed us down through the hall, toneless, monotonous, as though those were the only words she ever spoke.

A bed room. A woman's figure sprawled across the bed. Dressed but inert. She looked dead. She didn't even turn her eyes to see us when the doctor spoke to her from the doorway.

The floor above. The screams coming nearer.

"Let me out! I am Edna Nathan! Let me out! I am Edna Nathan!"

She was pounding on the doors, looked wildly out the small glass panel. Two young nurses stood outside waiting for the crisis to pass. She saw us. She paused a moment—only a moment.

"Go away! Go away!" And then once more with increasing wildness, "Let me out! I am Edna Nathan. Let me—!" dying away down the hall.

We were out in the green world again. These people will get well. At least seventy-five per cent of those who come here go out cured or enormously improved.

What will be changed? Their behavior.

Their intelligence will be no better than when they went in. Their conduct only will have improved. It will have improved chiefly in their attitude toward people. They will no longer be hostile, nor want to be left alone, as do all those who have withdrawn so far from reality. They will be interested in others, will want to become once more a part of the active life about them.

There is no difference in kind between normal people and crazy people—only in degree. We all of us dislike some people, we all want to be left alone at times. We go into the sulks. But we don't stay there. Our intelligence at such times has not diminished. It is our behavior that has sunk to lower levels.

So all the skill of the psychiatrist is directed toward making over character, not intelligence. No minister of the gospel could be more earnest about improving our morals—because he knows it is the only way to mental health. Not the minds of the insane, but their characters, have broken down. Their philosophy of life has led them to take the wrong attitude toward people and their own personal problems.

The test of the worth of our philosophy of life is this: What do we consider to be the goal of life?

Is it money? Is it our own selfish happiness at any price? Is it fame? Is it the satisfaction of the senses—is it pleasure—is it social position—is it power—Or is it to make the world a better place to live in? Is it something we want to give the world instead of something we want to get out of it? Is it the happiness of our children—perhaps of all children? Is it to strive for peace or better living conditions for the underprivileged or even to make some one person happier than he would be if we were not here?

It seems that society is so constructed that if our goal is purely selfish it has no use for us. It will crowd us out.

"Those who believe in seeking only their own interests and personal superiority," said Alder, "give a private meaning to life. This is an opinion which no one else in the whole world could share."

Our goal must be, in essence, unselfish. It is only if in some way we will co-operate that we will be welcome her that the rest of mankind, to whom we are tied by our own inability to survive alone, will be able to cooperate with us.

Money, power, importance—yes. But if that is the final goal, if there is no higher use than self-satisfaction to which we wish to put them when we have them, the chances for our being happy are pretty slim.

Our character and our conduct are determined, down to our smallest actions, by the goal we have chosen. That is why psychiatrists endeavor to change the goals of those who have suffered a mental break-down. A better goal means better behavior, and better behavior means a return to normality.

You can reduce a whole philosophy of life to a few words. Here is one expression of a beautiful philosophy—and I don't see how it could be much improved. One of the kindest men I ever knew had it on a bronze plaque on his desk:

"I expect to pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

With an unworthy goal comes a false strategy of life, then frustration and a sense of unidealism and futility. Finally, fatigue.

With a worthy goal comes a desire to cooperate, a sense of well being, fulfillment, achievement. A release of the constructive emotions which generate energy.

So the way to summon to our aid those powerful constructive emotions which drive mankind to its chosen end is to make sure that we have a goal worth achieving."

### PATTON METHODIST EPISCOPAL CHURCH

James A. Turner, pastor. Church school at 9 a. m. Preaching services 10 a. m. and 7:30 p. m. Epworth League at 6:30. Mid-week Bible Class on Wednesday at 7:30 p. m.

This from The Christian Herald: "A European who had been seized and imprisoned by an Abyssian king was allowed to go at large, but a heavy iron fetter on each ankle kept him from making his escape. A European traveler saw and pitied him, but dared not openly help him, as he was watched by the king's officers. He was, however, allowed to give the captive a book. The poor prisoner was disappointed. He did not want books, and would have been much better pleased with a gift of food or clothing. The book was laid aside and forgotten. Three years afterward, in an idle moment, he examined the book. There was something hard in the back of it. He pulled it out and behold, it was a file. It was the thing of all others he most needed. He made his way to the woods, filed off his fetters and in a few days reached the coast and was safe from pursuit. He could not forgive himself for having endured those 3 years of slavery. If he had only looked in the book before, he might have been free." In the years to come there will be a lot of people who won't be able to forgive themselves for not coming to the Mid-Week Bible class and listening to the wonderful lectures on the Bible given there. They wouldn't open the book, so they bound in slavery.

Novena in Honor of St. Therese Card of Thanks.

During the spring and summer months, the Mountain Shrine of the Little Flower, at the Monastery of the Discalced Carmelite Nuns at Loretto, Pa., is the favorite place of pilgrimage. Visitors from many different states stop and place their petitions before the lithe Saint of Carmel. During May and June there are devotions every day, and Benediction of the Blessed Sacrament at 4 o'clock.

The monthly Novena in honor of St. Therese will begin on May 22 and close on May 30. The intentions of the faithful are now being received and the Carmelite nuns remember in prayer many times each day, all who make known to them their needs. An intention will also be made for Our Holy Father, the Pope, and for peace among the nations. The sick and suffering, as well as those who are in need of employment, will also be remembered.

Address all petitions to the Rev. Mother Prioress, Carmelite Monastery, Loretto, Pa.

DO YOU KNOW?

There is no compulsory health insurance plan which can be fitted to the varying conditions of all the states, counties, and cities of this country. All proposals for social change should be subjected to a process of examination similar to that which the medical profession has been accustomed to apply to new methods of diagnosis, new drugs and new measures of education.

Fleas are found on almost every animal and bird and some 800 varieties are known.

Heating experts find a problem in men's heavy winter clothing and women's light garments—they wonder whether future homes and offices will require separate rooms for men and women with different heating.

Most of the patients getting hospital treatment in Albania are sick with malaria, and in some parts of Albania malaria afflicts half the people.

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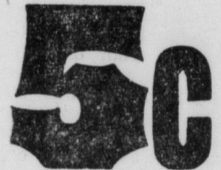
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