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### Why Worry

By C. A. C.

Worry?—wave your hand at it—  
"Let us rest ourselves a bit!  
Kiss your finger tips and smile  
It farewell a little while."

Of all the failings mind is heir to, perhaps worrying is, of them all, the most general. Everyone infected with this weakness is willing to admit, to himself and others, that it does no good, but they "just can't help it." And so they go on "paying trouble on interest before it falls due," to their own discomfort and disadvantage and to the weariness of their friends.

The chronic worrier not only gets no good out of it but invariably makes things harder for himself. It means not only the killing of present joys, but a squandering of precious vitality that, if applied to something useful, would give really worthwhile returns. "Don't worry, just work," is the sanest of all practical principles to tide us over the uncertainties of a new venture, the depression of a failure, the loss of an advantage.

In all the story of R. L. Stevenson's ups and downs, there is no record that he might ever for a moment be classed among "those who borrow trouble, multiply it, and then lend it to their friend." Stevenson's biographer relates that once while "lonely, ill and poor; estranged from his people, unsuccessful in his work and discouraged in his attempt to maintain himself," he wrote to a friend:

"I lead a pretty happy life, though you might think it. I have great fun trying to be economical, which I find as good a game to play as any other. I have no want of occupation, and though I rarely see anyone to speak to, have little time to weary."

If anyone ever had cause to worry, one might think it would be John Wesley, and yet he declared: "I dare no more worry than I dare curse and swear." Mobbed, malign-

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ed, persecuted, deserted by his wife. "Don't worry, just work" would seem to have been his motto, in the light of the regular composure of his mind and the almost incredible amount of varied work he accomplished under unusual difficulties. "His countenance," we are told, "expressed an habitual gaiety of heart"—ample proof of his avowal that "By the grace of God, I fret at nothing."

One of the most insidious evils of worrying is that it unfits us for making the most of our present opportunities through a clouding of the mental vision; for seeing the joy and beauty in things about us for fear of what may happen; and for living up to our best possibilities through lack of faith in the working together of all things "for good."

To worry over our failures and mistakes to an inordinate extent is both foolish and dispiriting. "Don't worry when you stumble," someone has said. "Remember that a worm is about the only thing that can't fall down." That ought to brace up the most self-accurring and cure anyone of the folly of worrying over an occasional "falling down." Equally vain is the depleting in stamina is the sufficient joy in our own power to alter or control. If, as we know no amount of worrying will remedy them, then in the name of all common sense—why worry?

"Why fret thee, soul,  
For things beyond thy small control?  
Do thou thy part and thou shall see  
Heaven will have charge of these and thee."

To worry incessantly over things that are past and cannot be recalled or undone, shows a defect of moral vision and weakness of will power.

"Things without remedy should be without regard;—  
What's done is done—  
and should be sloughed from the mind leaving it free for the pleasures and duties of the present. If it was an error, we can deduct our lesson from it resolving that in the light of our experience it shall not happen again. Otherwise we are done with it good and all.

It is quite as unwise to worry over things which will happen in the future and which are unavoidable. If we know they are inevitable, worrying in advance will not ease the shock of the encounter; on the other hand, it saps so much energy and courage as to leave us far more depleted in fortitude to resist the impact. And why should we live in the evil moment until it arrives?

"I'll not confer with sorrow till to-morrow,  
But joy shall have her way this very day."

But the most seemingly inexcusable worry of all is that over things which may never and probably do not ever, happen at all.

"Some of your hurts you have cured,  
And the sharpest you still have survived,  
But what torment of grief you endured  
From evils which never arrived."

And as we have for our pains a killing of present joys, a waste of needful energy and a blunting of our senses to all the sweet sights and sounds about us. When fear and worry come in, serenity and efficiency go out.

Worrying over things past, present or to come, never got anyone anywhere, promoted any good cause or stayed off any future trouble. "Never trouble trouble till trouble troubles you," is a gold admonition which, if followed, would head off a whole lot of useless fussing and anxiety that make up a large share of what we speak of as the wear and tear of life—much of it wear and tear that comes from a lack of faith in the divine goodness that "endureth continually," and in the power that will perfect that which concerneth each of us. Faith is, as Carlyle declares "the one thing needful"—enabling us to accept life as it comes without fear or undue concern, seeing in it opportunity to trust and grow, to try and to transcend, to "love and learn."

"Most of the things that worry us  
Don't matter much;  
Too many of us fret and fuss  
At every touch.  
There's nothing that's of great concern  
Except to live and love and learn."

"Suppose the world don't go your way,  
What of it then?  
We have the better chance today  
To act like men.  
And still insist at every turn,  
We're here to live and love and learn."

"We make too much of ease and joy  
And sordid gain;  
The things that vex us and annoy,  
The toll and pain,  
And every malady we spurn  
May help us live and love and learn."

"And there is nothing else to fear  
Of good or ill  
Than just the failure of good cheer,  
And honest will;  
No loss need fright us if we earn  
More power to live and love and learn."

### HOW DISEASE IS SAID TO BEGIN

The crude and bizarre ideas of disease that were slowly developed into the medical conceptions of the cultivated oriental races, and subsequently evolved into the medicine of the classical period of antiquity, reach far back into the period of the prehistoric ages. As early as 4000 B. C., a sort of medical knowledge was already well established, so that the existence of disease must have been recognized earlier. The discovery of the beginnings of the history of medicine does not reveal the beginnings of disease on the earth. Did it pre-cede man or was it contemporaneous with him? To such questions

the newly recognized study of paleopathology is addressing itself. Germs are said to be among the oldest inhabitants of the earth. R. L. Moodie defends the thesis, however, that disease did not exist with the most ancient bacteria. They were harmless, as are most of the present-day bacteria. According to this paleontologist, disease did not become especially active until the present age of the earth had been attained by nearly three-quarters of its duration. That is, disease, so far as animals and plants are concerned, explains a writer in The Journal of the American Medical Association, has been active only during the last quarter of the earth's history. We cannot imagine that there were no accidents with

resulting injury to early mankind; indeed, the fossil remains give evidence of such misfortunes. According to Moodie, however, disease in the guise of bacterial invasion was not a part of the life history of primitive man. It is interesting to speculate on the characteristics of life and living at a period when disease was at its beginnings, Moodie's picture is a tranquil one. So firmly guarded, he writes, were the primitive animals of the first ages of the earth that no disturbing influences entered into their existence. Only when racial old age, and the influence of other antagonistic influences disturbed this natural immunity, did animals see the new factor of disease enter their lives.

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