

Philosophy and Leisure.

There is always something to keep one busy in this world. There is no need to be idle. When time is used to really think there is always something to be gained provided thought has something worth while and constructive as a base. An avid curiosity will ever provide food for constructive thought. Man is not equipped with a brain to fill with rubbish unless he himself submits his mind to accepting nothing but debris, and dwells on that alone.

N.L.T.

The evil in man cowers before resolute human dignity. From "A Night of Watching," by Elliott Arnold.

A man may have many foes in this life. Quite often his own worst enemy is himself. Though he may try to blame others, at no time do others have such effect upon his actions as the successful functioning of his own will and determination.

The will to think in terms of honest criticism of one's actions as regards the public good presupposes that the individual must first ascertain what his conscience tells him is the public good. From there on he must be guided by principles that through experience he has found to be of lasting value, that bear the brunt of criticism, that the passing of time does not dim but rather enhances.

N.L.T.

Philosophy and Leisure

There is always something to keep one busy in this world. There is no need to be idle. Even if one thinks a little there is always something to be gained provided the thought has something worth while and constructive at the base. An avid curiosity will always provide food for constructive thought. Man is not equipped with a brain that can be filled with rubbish unless he himself trains his mind to accept nothing but rubbish and dwells on that alone.

P. L. J.

The evil in man cowers before resolute human dignity. From 'A Night of Watching' by Elliott Arnold.

A man may have many foes in this life but quite often at no time do others have the same effect upon his actions as the successful functioning of his own will and determination. The will to think in terms of honest criticism of ones actions as regards the public good presupposes that the individual must first ascertain what his conscience tells him is the public good. From there on he must be guided by principles that through experience he has found to be of lasting value, that bear the brunt of criticism, that the passing of time does not dim but rather enhances.

Enigma