

## W

HAT kind indivi when judged by the is this w Just suppose-
That you're walking down the street and a fellow bumps into you and then says: "Can't you see where
you're going? Get outta my way next time, you bonehead, you're going? Get ot
or I'll hand you one."
This make


This makes you
You feel that i
lowbrow whe heard it have paused just long enough to note the result, and you recognize one or two of them as your neighbors.
You "don't want any trouble." But what the dickens are you going to do Swallow it and go on-or what 9
This all goes through your mind like a flash.
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ation Manager at 250 R .

## LAUGHS

## Onsatioractior.  <br> <br> a

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Inderaker-Yea, 1 go to churcl mervicen aution oftem.
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Benevolent Act
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hiralthy
Irikhtrilly
unwindow completely whith your bedroom

This looks better. The passersby stop. The other fel low is now up against it, just like you were; he's got to do
something now to maintain his own standing. Things begin to happen. First thing you know you're in a fight
You didn't expect a fight. You hadn't had one in years But here it is. Without warning.
What's the answer?
Do you maintain your standing by showing that you're Do you maintain your standing by showing that you're
not afraid to fight if someone picks on you? Not at all; not at all.
not atail.
A policeman arrives. He rings for the patrol. You and
your opponent are pinched amost before the fight got got
started- to the intense joy of the crowd that likes a little
excitement-whether it's f fight or a pinch. started-to the intense joy of the crowd that likes a littl
excitement-whether its a fight a a pinch.
And from starting with the most justifiable motives in the world-those of merely maintaining your right to
let alone and not picked oy-you suddenly are confronte
by the fact that to be arrested as the result of a fight is by the fact that to be arrested as the resuit of a fight is
disgraee. And you met nowhere except into diggrace. And you get nowhere except into trouble, for
it's aggainst the law to fight. Our whole theory of civilization is based on that-otherwise, they say, we would
have anarchy. So the
But-
When
When one nation plays the bully and affronts another. and each refuses to back down because of pride or nationa honor, and the affair ends in a fight, it's glorious. It's pat-
riotism. It's war. It is not "against the law." About the only real difference is that instead of one
man fighting another man, several millions fipht several other millions. Then it isn't disgraceful. It is heroie. And
they pin iron crosses and medals on you for doing things they'd lynch you for if you were settling a private griev-
ance. But if war is correct the custom of legally prohibiting
two men from fighting it out is wrong. Both can't be cor-
rect. So, we merely ask as we did at the start, what kind of
business is this war thing, anyway, that makes what we
usually call an offense against the law, or even a crime, suddenly into a virtuef There is something, somewhere,
in the unexplored realms of psychology that may explain
it, but, personally, we haven't met the explanation.
DODGING THE ISSUE
$\mathbf{T}^{\text {HE city council has dodged the problem of colarging }}$ the city hall by referring it to the people at the nest
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