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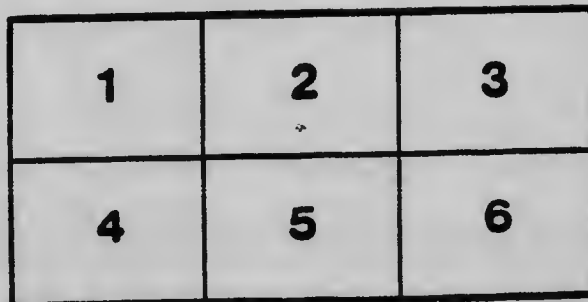
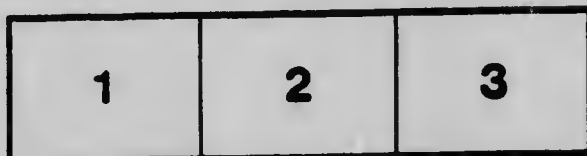
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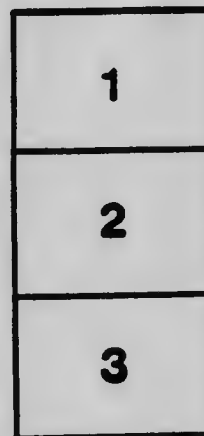
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EFFICIENT LIVING

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EFFICIENT LIVING

BY

EDWARD EARLE PURINTON

Author of "The Triumph of the Man Who Acts," etc.

Director of the Efficiency Service of
THE INDEPENDENT

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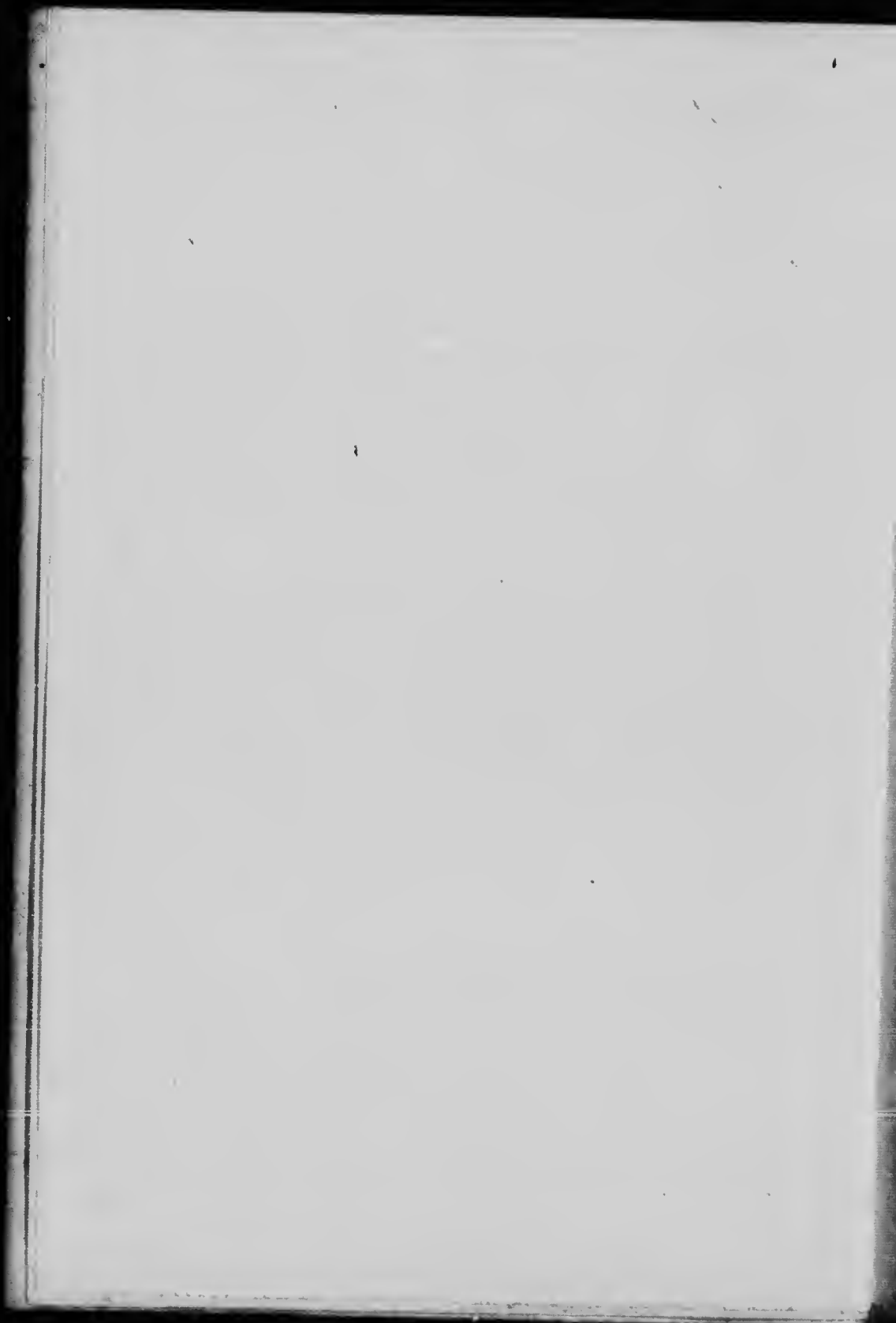
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INTRODUCTION

BY MELVIL DEWEY, PRESIDENT NATIONAL
EFFICIENCY SOCIETY

In recent years the air is full of talk about efficiency. The word has been so much a shibboleth that it has created the usual prejudice against the overworked word. Yet all the world admits its keen interest in anything that will give better effects as compared to energy expended; and this all engineers tell us is efficiency.

But the discussion has been nearly all in terms of shop, factory and counting room, while this new book seems to forget these smaller things and devote itself to a matter of vastly greater importance; to efficiency of one's own life and its manifold personal details, which it considers with a minuteness comparable to the factory motion-study expert, who will spend days of patient study in learning how to save a single second on some constantly repeated single operation.

Every large work involves five "M's"; ma-

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terial, machinery and tools, methods, money or working capital, and men; and by common consent of the wise, the greatest of these five is men, and the greatest problem of modern life is to make the man himself more efficient. It is a good omen that some of the cleverest thinkers are now giving to the chief factor at least a fraction of the thought they have bestowed so long on the four minor factors, especially on machinery and methods.

No intelligent reader will expect that each of the thousand suggestions, plans, methods, score cards, charts, dos and don'ts is going to apply exactly to his complex personality. He will be more than content if he finds a goodly number that are practically useful. After forty years of constant administrative experience and large study in these special lines, I have never yet picked up this book for even five minutes' reading without getting direct practical value from some new thought or some unusual or more telling presentation of an old one.

These stimulating pages bristle with epigrams and sparkle with the texts of a thousand sermons; and these texts will be remembered because of their brevity and sharp outlines long after the full conventional sermons themselves would be forgotten.

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He who checks up so unusual a book to see if every item agrees with every other, quite misses its purpose and defeats much of its helpful possibility. It is one of the author's own warnings not to believe all the prophets tell us but to study their systems and adopt from their teachings what fits our own conditions and thus get much greater good than by trying to digest all. This would be like reading all the eighty pages of a Sunday daily through in order, instead of culling here and there what then and there to that special reader is best worth while.

Don't read this book as an inspired bible, but as the often inspiring advice of a keen observer and student with the singular gift of putting things so that he who runs may not only read but also quickly and easily mark and inwardly digest.

The lynx-eyed Aristotle said "Mere intellect never moves anything." Fighting forces are recruited not only for common war but for all the great undertakings of life, not so much by cold, precise statement of facts as by something that, stirring the emotions, causes the heart to beat faster and makes great things seem more and more possible or even probable. The banner flung to the breeze, the strains of martial music or tramp of armed men will fill the ranks after the cold logic has failed. Our author seeks to enlist us in the

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great lifelong battle to make our own lives more efficient in whatever we have to do. Sometimes he shocks us into gasping but vigorous attention with the tonic of an ice cold mental plunge, sometimes he startles you with a statement we are sure we could disprove or greatly reduce, but it has set us thinking hard, and that was his purpose. His flashes of humor and playful parentheses when discussing the most serious subjects may surprise, but his point will be remembered much longer than if presented with all the dignified conventions. His apt illustrations stick in the mind like burrs, even when like a parable they will not stand on all their legs. And the wisest who ever took the form of man constantly spoke in homely, telling parables, and because of it the people heard him more gladly. Then our author often speaks as one having authority and not as the scribes, and always there are those unwilling to listen to anything *ex cathedra*. But the book is vastly more compact and useful and readable than if diluted with self-depreciation and modest disclaimers. He gives us his opinions for what they are worth, condensed into epigrams or sharp challenging statements so they may go home like a spear and penetrate to the deep places of our minds instead of being like a blow with the flat hand, which must be on the surface only and quickly forgotten.

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But the world prefers to follow a self-reliant leader who believes firmly in himself and the advice he gives his followers rather than the doubting Thomas who is not sure even of himself. It is better to go forward with confidence and implicit faith and sometimes stumble or go down than to creep along through life always in doubt and never know the tonic of rising from a fall. We may wisely remember that compact bit of wisdom of the east, which has come down through the centuries: Every man belongs to one of four classes:

1. He that knows not and knows not that he knows not; he is a fool, shun him;
2. He that knows not and knows that he knows not; he is ignorant, teach him;
3. He that knows and knows not that he knows; he is asleep, wake him;
4. He that knows and knows that he knows; he is wise, follow him.

No one should be so unreasonable as to expect the charts, tables and score cards to be perfectly adapted to his peculiar needs, but one who grades himself by this simple mental yardstick will probably be surprised at the clearer view he has thus got of the qualities and capacities of the most interesting person in the world himself.

Some physicians of marked successes will play-

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fully joke over our serious ailments and deliberately exaggerate as to symptoms, dangers or remedies because they have learned that they can often thus attain their end of improving conditions much quicker than by exact statement made with solemn dignity. The man really studying personal efficiency knows that usually each of his five factors (physical, mental, moral, social and financial) is far from perfect health and he will not quarrel with the methods of the efficiency physician who most quickly raises his average result as compared with time and effort expended.

No man can read this book in a fair spirit, willing to assimilate what will best help him, without getting many ideas and practical suggestions that will enable him to improve (and make more efficient for its work in this world so hungry for greater accomplishment) the greatest, most complex and most important of all machines he will ever see, himself.

MELVIL DEWEY,

*Lake Placid Club,
Nov. 10, 1915.*

EFFICIENT LIVING



CHAPTER I

WHAT IS EFFICIENCY?

RECENTLY I talked with the highest-salaried man in the world. I asked him how he had succeeded.

He quietly answered, "I haven't succeeded. No real man ever succeeds. There is always a larger goal ahead."

This multi-millionaire has outrun every rival on earth. But he has not reached the goal of his own satisfaction. He is an efficient man. Efficiency begins with wanting something so hard the whole world can't stop you.

Efficiency is new, and all new things are misunderstood. Conversing with an anarchistic labor leader, I chanced to mention the topic. He snorted his sentiments. "I hate the very word," he rampaged. "The idea of ticketing and marketing a man by how many motions an hour he can make, is a blot on the American flag," he

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exclaimed patriotically. Then he begged me to aid his cause with a few dollars that I had made by studying efficiency.

Efficiency is the difference between wealth and poverty, fame and obscurity, power and weakness, health and disease, growth and death, hope and despair. Efficiency makes kings of us all.

Only efficiency conquers fate. Every man's life is a battle ground, with fate and efficiency struggling for possession. Fate is against him, efficiency for him, and all the man's forces are lined up on one side or the other. Where do you stand? Have you marshaled your thoughts, acts and emotions under efficiency's banner? If not, prepare to be assailed, overwhelmed and dismembered by fate.

Efficiency tells us how great men have won their battle with fate, and how we can win ours. Efficiency leads us from a world of chance to a realm of choice, changing us from automatons to men. Efficiency provides our only freedom — that of shaping circumstances and hewing events to suit ourselves!

Look back ten years. Think what you have paid for experience. If you had known then what you know to-day, how much time, health, money, faith, energy, you could have saved. Efficiency offers the only short cut to experience by show-

WHAT IS EFFICIENCY?

ing us what other men, similarly placed, have learned and done and been.

What is efficiency?

It is not motion-study, or vocation-test, or cost-saving, or any other mechanical thing. It is not an effort of greedy corporations to reduce their workers to money-making machines. It is not a panic to do so much that you wear yourself out.

Efficiency is the science of self-management.

We have none of us learned it. We feed our kine properly — and dig our own graves with our teeth. We curry our horses beautifully — and neglect to take baths enough to keep us well. We exercise our pet poodle daily — and pant for breath if we run a block. We oil our engines wisely — and allow rust to gather on our brain. We demand a perfect telegraph system — and let our nerves run wild. Man is the only machine we have never learned how to use.

For our ignorance, we pay. It is estimated that seventy-three men out of every hundred are in the wrong job; that most men utilize only about a third of their mental and spiritual forces; that the average American family could live on what they waste; that our business firms lose \$100,000,000 a year through ineffective advertising; that in the United States there are always 3,000,000 persons on the sick list; that the num-

ber of preventable deaths each year is 630,000; that the annual waste from preventable death and disease is \$1,500,000,000; and that somewhere in this country a workman is being killed every four minutes, and another being injured every four seconds! Do we not need efficiency?

The American slogan is efficiency. We aim at world-supremacy. And the world-master must be first a self-master.

England has had the efficient navy, Germany the efficient army, France the efficient household, Italy the efficient art, Japan the efficient hygiene, Scotland the efficient thrift, New Zealand the efficient government. And America? The efficient nerve. We will try anything, and try for anything. Our destiny lies in our daring. Our nation's flag is the Stars and Stripes, because we aim at the stars — and smile at the stripes!

But we waste more than we use — more money, more strength, more time, more thought, more opportunity. We must learn conservation and direction through efficiency. Then we shall rule the world — if we deem it worth ruling.

I was going to ask, "Are you efficient?" But, on second thought, I see how vain it would be. The only person who knows all about a man is his office-boy, and the only person who knows all about a lady is her kitchen-maid. I assume that

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you are neither the office-boy nor the kitchen-maid; so why bother you with foolish questions? A better method — a scientific test — herewith appears.

It is safe to conclude that, if you are engaged in a large enterprise, and have not applied efficiency methods to yourself and your associates, you are losing from \$1,000 to \$100,000 a year. If you are an individual, professional or industrial worker, your loss will perhaps run from \$100 to \$5,000 a year. Why go on wasting this money?

The difference between a hod-carrier and the head of a million-dollar corporation is that the hod-carrier works his hod instead of his head. For the hod he has trained his muscles, to the hod he is bound. To get ahead — get a head! The leader of men has trained not only his muscles, but as well his nerves, his brain, his lungs and pores and organs of digestion, his thoughts, actions and emotions, his instincts, habits, aims and ambitions, his financial status and his moral sinew.

How does the prize athlete gain his laurels? By setting a fixed goal, curbing his appetites and passions, living on the scant fare of the "training table," combining rigid self-control with huge self-exertion. The game of business, the game of life, demands as much. And efficiency sets the

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training table for the man who is going to be a mental, financial or spiritual leader.

Efficiency is the power of doing one's most and best, in the shortest time and easiest way, to the satisfaction of all concerned.

I put this in italics, to make it stand out. And I would recommend that every so-called "efficiency expert" swiftly and humbly paste it in his hat. Your work is not done when you go into a corporation and show the president how to save a million dollars a year. Efficiency is more than speed and economy — it is the reëducation and reconstruction of men. No worker is efficient until he would rather work than eat. Man is both a machine and a spirit. You've got to reach the spirit side, to make the machine go. The greatest corporations are doing this, and the success of modern institutions like the National Cash Register Company and the New York Edison Company lies in their habit of making their workers bigger men while making them better machines.

Are you doing your most and best? Do you execute your work in the shortest possible time and the easiest known way? Is everybody satisfied with results — from president to office-boy, including clerks, clients, competitors, and your folks at home? If so, then you are 100 per cent

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efficient — kindly hand this article to a neighbor who needs it. (You will have no trouble finding him, because you are the only man in the world who is perfect on all these five points.)

The efficient person feels that he can do anything — but that he has done nothing. When I see the average "self-made" man, pompous and fat and wheezy, I with difficulty restrain myself from laughing impolitely. He looks like a house with the roof blown off, and half the basement caved in. An efficient man, like an efficient house, has four sides. His body forms the foundation, his mind the outer walls, his heart the inner hangings and treasures and pictures, his soul the gable-windows, the tower and the roof. To be merely an intellectual or financial giant is to be the hulk of a man. Efficiency must build on a splendid physique, and must crown its work with a spiritual faith. A dyspeptic is a house with no foundation, an agnostic is a house with no roof.

Now for a practical, personal example. I know a man who has increased by about 500 per cent his daily output of work, his optimism and will power, his health reserve and his financial resourcefulness. Let me tell how he did it.

First. He analyzed himself. He discovered what he most wanted to do and have and be, in life. He was not dismayed by the fact that his

desires looked about as unattainable as the moon. He said nothing, and took the next step. (What makes a dream visionary is not the dream but the do-lessness of the dreamer.)

Second. He studied his possibilities and limitations, physical, mental and spiritual. By consulting authorities on athletics, higher metaphysics, vocational training, physiognomy and experimental psychology, he learned that his ambitions lay within the reach of his natural gifts. (We may remark in passing that these methods of character-reading are not infallible, and few of their exponents are reliable; they contain, however, sufficient truth to make them valuable in choosing a career.)

Third. He read the lives of the world's great man who had been leaders in his chosen field. He formed the acquaintance of living leaders, through mutual friends. He saw that he was out of gear in certain ways — and he proceeded to repair his faulty machinery, of body, brain, equipment and environment.

Fourth. He resigned his position in a dignified profession; and got a menial, trivial job that paid next to nothing. The job was in line with his goal — the profession was not. And \$5 a week in a place with an open door is a better wage than \$50 a week in a place that leads nowhere.

Fifth. He made the most of his job. The

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men who look for a job are so many because the men who look into a job are so few. Every job is a gold-mine of possibility; but you must work it by seeking and digging in your spare time. This youth took up motion-study, time-study, tool-study, and other methods of modern "scientific management." He learned to save two hours a day, which he spent in talking with men higher up, in reading trade books and magazines, in experimenting on ways of improving his work, and in planning his line of advance.

Sixth. He observed that he was handicapped by the presence of chronic ailments and disorders, which resulted in fatigue, headache, irritability, auto-intoxication, and other hindrances to good work. He studied hygiene, found that no disease is incurable, stopped the use of drugs, changed his methods of eating, began to take regular exercise and a morning sponge, kept his chamber window wide open, did a few more sensible things that most people don't do till they have to — and presently watched his troubles disappear. By adopting health habits, he increased the daily output of energy at least 200 per cent and got so much more done.

Seventh. He changed his mind. (This is supposed to be a custom for ladies only, but men's minds need changing oftener because they get

soiled quicker.) This man was naturally a pessimist and grumbler, harsh, cruel, hasty, blunt, surrounding himself with enemies and worries. Gaining sense enough to see what a fool he had been, he applied himself to a systematic cultivation of optimism, faith, tact, patience, tolerance, courtesy, and other mental factors in efficiency. Having grown friendly minded, he attracted thousands of friends. And his work prospered accordingly,

Eighth. He arranged to secure the best available coöperation, financial, industrial and moral support, from his associates inside and outside the business.

Ninth. He discerned that specific moral qualities were needed in him to produce leadership; so he developed courage, will power, conviction, enthusiasm, inspiration — as athletes develop physical muscles.

Tenth. He married the woman of his heart, and she made him do the impossible, to reach her ideal of strength and wisdom in a man. (This was not a part of his efficiency scheme. In order to be sure they will get discipline the good Lord lets men think they are marrying for happiness — else would they never marry.)

The result? A few years ago this man's wages were \$4 a week and board. He is to-day master

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of three different lines of work, any one of which would yield a splendid income. And the mental and moral gains have been even greater.

Now for the application. You and I can't follow the particular method of any other man on earth; but we can recognize the scientific principles in the foregoing history and apply them in our way.

The first move toward efficiency is to find how much we need it. When a man's grade falls below 80 per cent in college, he is considered a poor student, either very lazy or very dull. Yet in the appended self-examination for the school of life, not one person in a hundred reaches 80 per cent. Go over the questions and figure out where you stand. Then give a copy of the Test to each member of your family, club, class or business organization. Properly used, the Test is worth more than a year of academic study, which costs perhaps \$500.

I judge that on this Test the average grade is 40 per cent.

This means that the \$40-a-week man could, and should, earn \$100 — and then be less tired and worried than he is now. What is your income? What might it be, on this ratio? Efficiency measure is money, and every item of this Test has a money value.

But the efficient man does not put money first. The pulse of the battle, with Fate and surroundings and himself; the call of an unconquered world to gigantic effort; the inspiration of heroic deeds by other men; the might of self-rule, and the joy of self-expression; the loves of the heart and the longings of the soul; the far, lone gleam of destiny; these things nerve and impel the efficient man to do always more and be always greater.

Magnificent possibilities lie unexplored, undiscovered, unimagined, within the mental recesses and spiritual treasure-troves common to us all. Only a crisis — a great responsibility, a matchless opportunity, a sudden death or disaster — avails to rouse and develop these unused powers. Lacking the crisis, we are prone to sleep or fritter our lives away.

The transcendental problem of humanity is to be as great always as one can be at rare moments. Men are as great as they force themselves to use themselves. Genius is but an irresistible urge to be occupied. The man who succeeds has become a self-winding watch on his own movements, so that he knows by intuition when he is either running down or wearing himself out. Starvation is the best remedy for under-action, sleep the best remedy for over-action.

There is no error unattended by repression.

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We make mistakes because we are deficient in the power to see, or in the power to do as we see. But spiritual sight and sinew may be cultivated, will be cultivated systematically in the ages to come. The time is fast approaching when only a spiritual Hercules can move the world. Mental giants rule now, but their crude force merely corresponds to the primitive condition of the race. First body-rule, now brain-rule, next heart-rule, finally soul-rule; this is the plan of world-sovereignty.

What are some of the unused powers that we own but do not turn to advantage?

Unused muscles, unused lungs, unused instincts, unused emotions, unused perceptions, unused faculties, unused ideals. We say nothing of unused stomachs (gentlemen please note) or of unused tongues (ladies please note). If exercise alone could keep us healthy, the stomach and the tongue would exhibit so blithe a vigor that all meandering microbes would flee in disgust. (If you expected here only a sermon, and object to the ghost of a smile that may have come flitting across the horizon, please remember that of all our unused powers, none more fully repays conscientious development than our somewhat timorous sense of humor.)

Unused muscles cripple us. Not externally, but

vitality. If you ever witnessed the marvelous feats performed by Sandow or any other "strong man," you know what a beautiful network of muscles envelop and support the fine torso of the trained athlete — his body is a work of art. But do you know that his superb digestion is maintained largely by these interlaced muscular fibers, which hold the digestive organs in true position, thus enabling them to act freely? Are you anæmic, thin, troubled with poor circulation? Then look to the muscles of arms and legs; for live blood follows live muscles, and where there is weak assimilation there is weak sinew. So apparently remote a thing as sleep is affected by muscular condition; if your sleep is fitful, and your body tied in a bow-knot, your back muscles and shoulder muscles need attention — their flabbiness permits the spine to crook and the chest to sag, hence the nerves cannot relax nor the blood circulate. Withered muscles work havoc throughout the whole system.

Unused lungs cripple us. The majority of civilized people exert only a fraction of their normal breathing capacity; and a host of ills, from brain-fag and ennui to dyspepsia, come from this defect in respiration. Great singers, champion swimmers, and other such lung-developers, are usually marvels of robustness. On taking sudden

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exercise, do you feel dizziness, vertigo, or rush of blood to the head. Then your lung chambers have been short of oxygen, since the effort to fill them causes unaccustomed pressure, which you feel accordingly. How long can you hold your breath without discomfort? If for a minute or longer, you may be glad of a pair of lungs that know their business and stick to it. The lungs are the organs of liberation; exercised deeply and regularly, they free us mentally and spiritually as well as physically. Conquerors have often been men of small stature—but of gigantic breathing power. From Cromwell on the battlefield to Beecher in the pulpit, the takers of the world's citadels have found their source of power in the breath.

Unused instincts cripple us. The instinct of the animal guards him against foes, against poisons, against all outer perils known or unknown. At the approach of danger, the snail retreats into his shell, the porcupine bristles, the deer flees with the wind. Yet we, who are supposed to know more, do less. We regularly eat what we know isn't good for us, allowing poison, in quality or quantity, to enter the system through the mouth; we are guided by appetite instead of by hunger; we choke our food down when we should rest and ruminate; we add tonics and peptonizers to the gas-

tronomic insult — then we sadly complain how afflicted we are with a poor stomach! Moreover, we entertain as regular guests such thoughts as lead to mental paralysis and spiritual decrepitude — worry, fear, jealousy, doubt, dependence, deceit, compromise. The snail, the deer and the porcupine would do it better — in the presence of such intruders we must cultivate our shell, our sinews of flight, or our bristles if need be.

Unused emotions cripple us. The height of our attainment is directly proportioned to the depth of our feeling. All great men have one trait in common; a fierce intensity, which annihilates all things superficial and irrelevant. Convention forbids this — convention thrives on pettiness. It is not "good form" to feel deeply; it is good form to die prematurely, the coffin is the symbol of good form. So long as the favorite disease of fashion is repression, so long will nerves be the favorite symptoms of fashion. We might almost say that no man is healthy who has not experienced a sublime joy or an overwhelming sorrow. Our emotions extend us into a realm divine, the knowledge of which provides our human lives with infinite capacity for growth. To feel deeply is to understand the world, to feel nobly is to penetrate the heavens; to feel strongly is to force Fate.

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Unused perceptions cripple us. Until we escape the dominion of the senses, we dwell in chaos personified. That is why the Oriental mystic refuses to converse, to eat, to shake hands, to see his friends, to enjoy music or perfume — until his outer senses have been silenced, that his inner sensibilities may be uttered. The self-banishment of Tolstoi on the eve of death, after his self-deprivation through life, was but an echo of the world-old cry of the soul to be loosed from the flesh, and perceive more clearly with the trammels gone. We cannot all be sages, seers or mystics, we have work to do on the earth-plane; but we can all recognize the presence of finer forces about it, and so attune ourselves as to hear and voice in our own way the heavenly strains of the Great Monition. You tell me that prayer exalts the soul? I tell you that prayer clears the eye, steadies the hand, calms the nerve, quickens the judgment, strengthens the will, makes the whole man keen, alert, and sure. The non-religious man is a dwarf in his subjective nature. He is to be pitied, not condemned.

Unused faculties cripple us. What can we do best? Are we doing it? Can we find in our work full scope and play for our talents? Are we consciously progressing every day toward a fixed goal? These questions are of life-long and earth-wide importance. Every human being is a con-

glomeration of plus and minus qualities, which must be classified, arranged, unified, before the personal equation is solved. There should be in every college a department of Character Study, devoted to the recognition, measurement and equalization of the strong and weak faculties of the youth who attend. The only drawback would be that the man able to run this department couldn't be held in a college — the corporations would get him at \$50,000 or so a year! The warrior is weak in Ideality, the poet weak in Continuity, the pedagogue weak in Combativeness, the hermit weak in Sociability, the cynic weak in Hope. Yet each is strong in his own peculiar field. The problem of life is so to choose our field that our strength may be apparent.

Unused ideals cripple us. An ideal is a premonition of power. The idealist often squanders or fails to use his power — then the onlooker blames the ideal. There is nothing so dangerous to the spiritual life as to conceive an ideal, undertake a pilgrimage for it, then turn back. It is like entering a path over a chasm so narrow and steep that one false step means destruction, and you have not time to pause, or room to retreat. These are the marching orders given the idealist: "On and up — or die!" Remain blind, if you will, to your own possibilities on earth, and the

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glories of the heavens beyond. But having sought your vision, and beheld one thing clearly, follow that to the end. Nothing worse than death awaits. And to fall amid the peaks, with the sun full upon you, is a death that angels might envy.

“How then may we find and free ourselves?”

Perhaps you are asking this — every honest thinker must ask it sooner or later.

There is no easy way, no quick way, no cheap way. The effective way is hard, and long, and painful. But all the great souls who ever lived have trod this way. And the greater the soul, the greater the willingness.

Not long since, Thomas A. Edison was asked to explain his wonderful success. The kernel of his answer lay in one sentence: “The hardest way is almost invariably the best way.” He went on to explain that whenever he achieved a result quickly and easily, he at once suspected its genuineness and proceeded to try a different method. Perhaps the first rule for the discovery of talent may be this: Always choose the hardest thing.

Associate with people who have developed themselves, who have done things, not merely have things. The social climber is right in method, if not in motive; the way to get ahead is to follow those who have arrived. Do you enjoy being

with those who you know are superior to yourself? Then your powers are in line for development.

But call no man your superior, call the man ahead merely your predecessor; call yourself as great as the greatest, then live up to the acclamation.

Be much alone. Solitude is the birthplace of strong ideas, fine plans and healthy purposes.

Ask some kind friend to tell you exactly what he thinks of you. Double his praise and his censure. Then you will get a fair idea both of what you may become, and of what you now are. No friend ever saw our best — or dared paint our worst.

Keep in touch with the current literature of your business or profession. If you are a merchant or a metaphysician, a doctor or a manufacturer, a housewife or a teacher, there are books and magazines being published that would greatly expedite your work by suggesting ways to economize your expenditure of time, thought and money. Whatever vocation you pursue, keep in touch with the best minds and let your brain be constantly sharpened with new ideas from any source available.

Learn to save motions in your work. This will give you time for something more valuable than work.

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Acquire mastery of one thing at a time. It is a joy to master words, a joy to master thoughts, a joy to master acts, a joy to master feelings, a joy to master events, a joy to master people. But each of these forms of mastery is a study in itself; whoever is a graduate in one branch of mastery should forthwith enter another.

Make a thorough, systematic, persistent study of the opportunities around you. Discontented people are merely blind. There are gates opening all the time, which the majority do not see because they are looking at the stars or in the mud. A willingness to face life clears away most of the shadows that obscure life's meaning.

Have faith in your dream. It is the seed of your destiny, let no gust of Fate sweep it away, no man despoil you of it, no battle crush it. Out of dreams grow empires.

Most of all, discover where your genius lies — then follow this path till you reach greatness. Make this your first business, outside of earning your living. Efficiency is primarily a study of human desires, an exploration of human powers, a training of human faculties and a massing of human efforts. Genius is the guiding force back of all this.

We know how to weigh our sugar and salt, how to measure our hats and bedposts, how to

drive our teams and trolleys — but the elements of genius that are born in every one of us we sadly ignore, appraising them in neither value, extent nor control. When a man builds a great fortune, or writes a great book, or achieves a great character, we then behold the results of his work and surfeit him with praise. But what he needed was to be understood, loved and helped while he was painfully toiling in the dark. To measure a man's capacities and instruct or inspire him in the training of them — this is the highest form of brotherly kindness.

I suppose that in every group of twenty average people, from three to seven would attain a pre-eminent success, if they knew where and how to direct their talents. And the others, possessing the same knowledge, would enjoy a success for greater than their present realization. But our systems of education, society, politics, economics, and religion are devised to perpetuate mediocrity — they have no place for genius. So, when the spirit of genius animates a youth, he becomes a rebel. And as a rebel he is feared, hunted, slain.

The first question that I would by law force all prospective teachers, doctors, ministers and parents to answer fully would be this: "How will you recognize, locate and develop the signs and promises of genius in the children under your

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care?" For it is the child's stupid caretakers who make the stupid child. One of the interesting, pathetic and absurd phenomena in the life of a genius occurs when he visits the place of his birth, and notes with amusement the sleepy-eyed whispers, long-eared head-shakings, and deaf-mute wigwaggings of the same old gawks that live in his home town. They "can't see yet what is in the feller! Hain't he riz in the world — must hev been some fool luck!"

It is never safe to think we know a child. For that which we condemn and punish in the child may be his source of power.

Backwardness is often genius. Minds are of two kinds — porous and retentive. The porous mind absorbs — and exudes — rapidly; it is the mind of the so-called "brilliant" scholar. The retentive mind absorbs slowly — and holds for later use. Thus George Eliot, James J. Hill, and many other types of genius were never heard of till after they were thirty-five, at which age the work of one's life is supposed to be established and productive. By similar token the "prize pupil" often ends in a clerkship — he used his mind for a sieve while in college, and the world doesn't want that variety.

Failure is often genius. The soul of genius is too broad, too versatile, for close confinement in

a mere "job." So, until the man of genius discovers himself, he may flounder hopelessly while his dray-horse brethren apparently get ahead. Ulysses S. Grant was a "failure" in the classroom — and a genius on the field of battle. Nearly always, the depth of a failure foreshadows the height of some victory — to the man who never despairs but keeps on climbing. Most people are satisfied with ready-made jobs; but the patrician mind waits a little longer and has a better job made to order.

Crime is often genius. We had a boy in our college who was forever "into all kinds of devilment," according to the statement of a pious professor. This youth was at the bottom of all the mischief in the neighborhood. He was a great explorer of forbidden things. The reformers strove in vain to tie his hands with mental and moral prohibitions. When he left college, with a reputation tarnished but a wit resplendent, he gravitated to a Government Experiment Station. Shortly he became known as a genius in examining, analyzing and classifying all kinds of soils, for the benefit of the farmers. And in the work he loved, his character was redeemed.

Poverty is often genius. The exceptional man is not allowed to make money in ordinary ways, lest he bury his talent in a grave of gold. There-

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fore he who starves may only be preparing to do a greater thing than the rich man ever dreamed. The most fertile brains, like the most prolific gold-fields, may be the last to be discovered.

Idleness is often genius. All great achievements are drawn first in dreams, by the pen of imagination, in the colors of desire. To scoff at the dreamer is to prove oneself a dolt in the psychology of efficiency. While Newton was formulating the discovery of the law of gravitation, the neighbors deplored his folly in thus wasting his time. To be wholly understood is to be proved common. And to be unwilling ever to dream and drift and let the world go by, is to be robbed of the forces and flashlight of genius.

Invalidism is often genius. The robust are seldom great — unless they developed their robustness. Fine talents go with a sensitive, nervous temperament, and a physical machinery overdelicate. The swine seldom needs a doctor — the canary often does. Moreover, physical infirmities add to spiritual powers. Robert Louis Stevenson became a great writer because he was softened and sweetened and calmed and attuned by prolonged suffering and the willingness to bear it bravely. Most of the world-winners have had a physical or mental handicap to goad them on.

Stupidity is often genius. A dynamo and a

dust-pan do not work in the same way. A man with a dust-pan mind can be stuffed with ancient, irrelevant, compulsory facts — and be graded 99 per cent in scholarship. But the man with a dynamo mind will not stand for any such insult. I had a college friend who was the object of much pity and not a little ridicule. He simply could not "get his lessons." He was a leader in fraternal, musical and athletic circles — but his teachers passed him for graduation only because he was "such a well-meaning boy, though horribly stupid." Ha! And then again ha! ha! That boy today is vice-president and general manager of the largest concern of its kind in the world, with a salary said to be from \$60,000 a year upwards. He is a genius — he was called a fool.

Incorrigibility is often genius. You can dam up a freshet in Spring — but you may expect the stream to burst its banks and flood the surrounding meadows. The child with overflowing spirits who is barricaded by injunctions and threats may become "incorrigible" — as the freshet does. But who blames the freshet? In a town near New York there was recently a wayward lad — the "bad boy" of the village — who for years had been the despair of teachers, doctors, ministers and parents, alike. His pranks were fiend-

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ishly cruel — but so fiendishly clever that he could not be caught and punished. He was the Jesse James of the neighborhood. Finally a teacher came who could read the signs of genius. With infinite love and tact, and the whole town against her, she trusted and guided the youth, showing him how to develop his creative powers. He has now modeled wonderful works of art, and bids fair to become a great sculptor or painter. Many a genius is condemned to the prison or asylum for want of a little sympathy from one who understands.

There are in us all certain elements of genius. And we cannot be fair to ourselves and our neighbors, without knowing something of the nature, laws, methods and manifestations of genius. This knowledge enables us rightly to judge and stimulate the masses, judge and emulate the leaders, judge and liberate ourselves. The possessor of unrecognized genius has to fear jealousy, bigotry and lethargy, all due to ignorance. The possessor of recognized genius has to face either enmity or idolatry, both due to ignorance plus imaginary knowledge. Among the foes of genius, idolatry is the worst — the ideals of Emerson and Whitman are most violated by the esoteric primness of the adoring Emersonese and the imitative license of the torrid Whitmaniacs. It is a noble

and difficult task always to emulate the greatness of the great but never to imitate their weakness.

Who among your friends is a genius undeveloped? How are you going to help him find himself, reach his place, and carve his name on history? Do you judge men by what they have done, or by what they may do? The small are fascinated by the possessions or the personalities of their friends—the great are fascinated by the possibilities alone. To see limitless expansion ahead of our neighbor, and to want it for him, is to add cubits to our own mental stature.

What now is genius? Merely individuality exalted, intensified, consecrated, educated and employed. The majority of the citizens of this world are copies—not originals. Whereas genius is but the signature of God on a man designed by Himself. If we knew enough, we should say to our boys, "Be as great as the greatest man!"—instead of saying, "Be as good as the best man." For greatness appeals where goodness fails—it is the stream, not the channel, that carries the force.

A recent warfare of words between metaphysicians and psychologists was based on the query, "Can genius be cultivated?" The metaphysicians claimed that every man was a genius in embryo, the psychologists declared that few men

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could ever attain the heights of poetry, music, invention or finance. The dispute was never settled because neither side had enough genius to prove its case — which might be construed a victory for the negative. The truth is probably this; that a few men and women are born with gigantic brains which enable them to express their highest gifts and immortalize themselves; that all men and women possess talents far in excess of what they use; and that many of those now called irritable, eccentric, perverse, irresponsible, reckless or criminal would become great world-figures if their minds were understood and their powers trained. Genius is not abnormal, it is a flowering of the normal, and who does not manifest some form of it is either ungrown or a victim of the blight. As frost on a flower-garden, so is worldly custom on the bloom of genius. Only the very hardy souls can survive the blight — genius might also be called a survival of self against the world.

What is the practical lesson? Just this: Whoever you are, and however circumstanced, you can do and be infinitely more. No matter how friendless, or poor, or sickly, or aged, or unfortunate you may be, some one before you has conquered a worse difficulty or emerged from a greater privation. The path of genius has ever been of thorns

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— not roses; for roses lure to the valley, while thorns point to the stars.

Study your talents; organize your forces; build an ideal as wide as the world and as endless as God; keep your own counsel; make a systematic study of opportunities leading to your goal; dare to attempt the largest thing in your dream; nurture and guard your vision as most men do their "job"; be your natural self — and laugh at those who laugh at you; form the habit of writing down and preserving all the new ideas or plans that come to you; find the man in history who achieved most nearly what you hope to achieve — then surround yourself with as many books and reminders of him as you can afford to buy; cultivate solitude, the source of inspiration — cultivate friction, the source of development; learn to conserve both time and energy, so that in your leisure hours you can have your genius work; analyze the duties, pleasures and habits that form your daily routine, decide which are non-essential, remove them and substitute real aids to your ambition; believe in your ultimate desire as firmly as you believe in Omnipotence, whence it came; pay the price gladly, in suffering, toiling, starving, waiting, being misunderstood; and measure final success not by the honors of the world nor the clink of gold in your purse, but by your own Herculean effort that builds

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the stature of immortality, and by the lightened hearts and illumined souls whose nobler lives praise you with honors everlasting.

For in the end, genius is but the impulse to realize the divine, here and now. Divine beauty, divine strength, divine sweetness, divine skill, divine bravery, divine wholeness, divine love — something divine fills and impels every one who achieves beyond the extent of his neighbors. To grasp this divine leading and be under this divine sway is to attain the impossible, enforce the miraculous, and lift this world onto a level with God.

PERSONAL EFFICIENCY TEST

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DIRECTIONS. In answering questions write 100 for "Yes," 0 for "No." If the answer is a partial affirmative write the number between 0 and 100 that expresses the degree of assurance. Then add the column of percentages, divide the total by 30, and the answer will be your approximate grade in efficiency. The value of the test lies in the honesty of the answers.

ANSWERS (in per cent)

1. Do you like your work?
2. Have you learned the best, quickest and easiest way of doing it?
3. Are you thoroughly informed on "scientific management"?

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4. Do you know where your greatest power lies?
5. Have you a fixed goal, in line with your supreme talent?
6. Do you believe absolutely in your own future?
7. Are you in perfect physical health?
8. Have you learned how to get well and keep well?
9. Can you be optimistic, under all circumstances?
10. Do you realize which of your habits, thoughts or emotions make you inefficient?
11. Have you made an inventory of your mental and moral traits?
12. Are you correcting your known weaknesses; mental, financial, social or spiritual?
13. Have you discovered which foods, baths and exercises increase your energy and heighten your mentality?
14. Do you breathe deeply and hold an erect posture?
15. Is your sleep long and dreamless and refreshing, with your sleeping-room perfectly ventilated?
16. Do you drink three pints of pure water daily?
17. Do you eat slowly, moderately, regularly? ..
18. Is all your clothing made loose, to allow blood and nerves free play?
19. Are you independent, fearless, positive?
20. Are you tactful, cautious, courteous?
21. Have you secured the best possible advisers and associates?

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22. Are all your co-workers eager to help make your plans a success?
23. Do you wish your rivals well, and never speak ill of them?
24. Do you work harder than anybody else in the business?
25. Have you learned the science of planning your day ahead?
26. Can you relax entirely in your leisure hours?
27. Are you saving money systematically?
28. Do you enjoy art, music, literature, and the presence of little children?
29. Does your highest ambition include some real service to Humanity?
30. Have you a great love in your life, to steady, cheer and empower you?

Divide the total
by 30.
The quotient shows
your percentage of
efficiency.

NOTE. A complete Efficiency Test would include other vital questions, but answers to these will furnish a self-analysis of approximate reliability.

CHAPTER II

STUDY AND EFFICIENCY

WHOEVER holds a book in his hand holds the map of his own future.

Greatness never grows out of books. But greatness seldom reaches maturity without being guided, nourished and refreshed by the characters, thoughts and ideals found in books.

Watch a man eat, and you can fairly predict what his body will be, twenty years hence. Watch him read, and you can foretell what his mind will be. Watch him study, plan, meditate, dream, judge himself, test himself, renew himself through silence — and you can prophesy, if you are discerning, what his character will be, his power, his value, to the race. For destinies are always engraved on the mind before they are flashed on the world.

Two boys, apparently of similar talents, tastes and ambitions, go to school together. They study

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the same books, play the same games, have the same companions, meet the same discipline, attend the same church. Forty years later, one is at the top of the ladder, the other is at the bottom. They have nothing in common between them, they are as far apart as though reared in foreign lands. Why? Because each, knowingly or unknowingly, has built his mind from a different sort of food; each has read, thought, purposed, willed and acted in a fixed groove — the one leading up, the other leading down. If every man who fails could have had the right mental food, there would be no such thing as failure in the world.

That is but a popular way of stating a scientific principle. Before psychologists knew the inherent powers of the soul, heredity was thought to be the controlling factor in life. But environment and association are now recognized for the real builders of character; and what are these but modes of mental influence? The mediocre man is the sum of his surroundings; the colossal man is the difference between his surroundings and himself. For greatness feeds primarily on its own faiths, convictions and resolves; and you may know that the genius in a man is awaking when he first beholds how small his environment has become. The tragedy of youth is the hunger for an understanding of its aspirations. The child who runs

away from home is in search of the kind of mental food to satisfy him. He should be nourished — not punished. When teachers, ministers and parents learn how to feed the minds of children properly, there will be no more dullards, no more worldlings, no more "black sheep of the family." A family "black sheep" is largely the product of the mental soot and moral tar which the others have exuded in approaching whiteness. Few black sheep are of a blackness all their own; their blackness is created and perpetuated by the minds of others.

When a man falls a prey to disease, he is thoroughly examined. The blood and other secretions of the body are tested, and by their constitution the diet is determined. Equally should the victim of poverty, failure, pessimism, worry, negation, irreligion or crime be analyzed in his emotions, and his mental disorders be corrected by a systematic change of thought. We label our noxious drugs "Poison." This for safety. But where one eats poison, a hundred think poison. How shall they be saved?

Feeding the mind is more important than feeding the body. During possibly two hours in the twenty-four we are engaged in feeding the body. But there is never a moment, day or night, when we cease to feed the mind; even in sleep the mind

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is recounting the experiences of the day and forecasting the events of the morrow, by a subtle process which we hardly as yet understand, but which, we are led to believe, does exist. The brain rests — the mind never rests. For the mind never tires, and never needs to rest.

Then again, physical nourishment affects this life only, while mental nourishment becomes a part of the future life as well as of the present. There are millions of believers in re-incarnation. They hold that we are constantly building and rebuilding a psychic body, which forms the spiritual nucleus of the external organism, becoming manifest partially in this life, completely in the next life, when the outer body will correspond with the inner, thereby revealing us to the world as we have been to ourselves. In short, *we* are the book in which the Recording Angel writes the history and judgment of our lives. Every thought, hope, wish, feeling, mood, prayer and desire will thus appear, in due time.

This automatic record is even now being kept, and may easily be discerned. Compare the face of the poet with that of the financier, of the teacher with that of the pugilist, of the actress with that of the nun. You will find the mental food that each has preferred visibly incorporated. And this change goes on, to the very moment of

death. For there is no age to the soul, and he who wills may ever create himself anew in the image of his ideal.

Just how does thought feed the mind? In two ways: by expanding the cells, and by deepening the convolutions of the brain. The cells are like muscles; every idea stimulates a particular group, and if we take enough of any one kind of mental morsels, we shall have a corresponding increase of brain area and function. Thus, the regular members of the great army of the unemployed are constantly rolling hard-luck stories under their tongue, so that presently their whole system is inoculated with the poisons of self-pity, inertia, envy, irresponsibility, indecision and complaint. They do not want a job, they want a jobless universe, and they won't be happy till they get it. But the captains of industry have succeeded through making their work their whole life. One of the world's greatest empire-builders who recently passed on had this said of him by a close friend: "He died because he always took his work home with him; he couldn't stop thinking and planning in bed; his brain was most active while others slept." And the vagrant beggar, who had never owned an original thought, doubtless grumbled at the "luck" of the millionaire. The greatest luck lies in learning that there isn't any.

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The convolutions of the brain represent fixed habits of thought and subjective tendencies resulting therefrom. Viewing a sublime panorama from an Alpine summit, each traveler will behold the scene from a different angle, formed by the trend of his mind. The artist will picture the glowing colors, the poet will sing a rhapsody to Nature, the priest will think what a wondrous way to God, the lover will plan how to be alone with his Dearest on the farthest peak. And the iceman will conjure up gloom on the awful waste of snow! Each has a mind filled with certain thoughts not to be dislodged even by the world's incomparable spectacle of majesty and light. Of what use a world, when the mind is all in all to itself?

The analogy is very close between food for the body and food for the mind. Note the resemblances, and their applications to study and efficiency.

1. The body is formed not by what we eat but by what we assimilate. There are very fat men who eat almost nothing, and there are very thin men who can never get enough. Fat folk digest what they eat, thin folk do not. There are perennial talkers, and omnivorous readers, whose minds are pale and attenuated. Conversely, there are silent people whose minds are comely and ro-

bust. It is not the facts in our brain that make us great, but the feelings in our heart with which we use the facts. That is why the old-fashioned dried-up college professor is an intellectual mummy — he has embalmed his facts instead of embodying them. Knowledge is death until vitalized by love.

2. Physical diseases are mostly the product of wrong diet or foolish habits of eating. This is true especially of rheumatism, colds and indigestion. And it is true of mental states of health — the mind of the orthodox thinker inclines to rheumatism, the mind of the radical thinker is subject to colds-and-fever, the mind of the bookworm suffers from indigestion, the mind of the novel-reader is afflicted with consumption, and the mind of the gossip shows a virulent case of measles. Nearly all human minds are somehow sick; because ill-fed, under-fed or over-fed.

3. The healthiest diet is a mixed diet, with many kinds of food alternating. Some people boast that they can live on peanuts and bananas for an indefinite period. Doubtless they can. But how? Because their intellects are of a peanut size and their instincts of a banana mushiness. The man who can stay healthy and happy on one kind of food is not far from the amœba. The normal human appetite craves many things in order, but

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few things at a time. So with the sane mind — it chooses one kind of thought until that satisfies, then another, and another. Spare-time reading should be as varied as books are varied, including science, romance, poetry, theology, psychology, art, invention, finance, love and home-making. The highest function of a library is to make us feel at home in any part of it.

4. The manner of eating is as vital as the material and amount of food. Eating without hunger, zest and enjoyment is often worse than not eating at all. So, the child who studies listlessly will be anæmic in his mental life, a victim of psychic auto-intoxication. The secret of a healthy, growing mind is to have or to simulate a hearty interest in the thing one is doing. Mental paralysis is chronic with Government employees; having nothing to work toward, and nothing to plan for but holding their jobs, they allow their minds to petrify. Work that does not animate the will is poison.

5. Food that is earned is the sweetest. The hereditary millionaire is a violation of natural law. And his ennui proves it. Nature gives us nothing but the talent and the opportunity to make or take what we want for ourselves. The real price of a thing is not money, but effort. So the day-laborer buys with his toil his hunger; while the

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monied prince would gladly give his over-loaded board for the appetite to munch a crust. Neither can mental assimilation be purchased with money — the chap who values information has had to hustle for it. Earning is the essence of learning. That is why the boy who works his way through college gets all that college has to give a boy. Teach a youth to memorize facts from a book? Perhaps; but certainly teach him how to think, to observe, to read, to ponder, to plan, resolve and achieve — then he will educate himself in a higher knowledge than any mere college graduate could ever boast.

Here is an experiment, illustrating the nature and force of mental nourishment.

Like most people, the writer has plenty of things to make him unhappy if he would allow them to. So, the other evening, he resolved to feed his mind on whatever thoughts happened to enter, and to watch results. The thoughts which came first were those of doubt, discouragement, loneliness, anxiety, pessimism, self-pity and revolt (due probably to a condition of physical exhaustion). He dwelt on these images, incorporating the ideas in his mind as food is made part of the body. The result? Before the night was over, he was suffering with a pronounced headache, a slight sore

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throat, a feverish temperature, a disturbed digestion, a depressed lung-action, and dull pains in the heart. Yet chronic grumblers, grievors, peevers and scandal-mongers can not understand why their doctor doesn't keep them well!

Recently the story of "Raffles, the Gentleman Burglar," was published in a New York paper and played on a New York stage. Immediately there followed an epidemic of burglaries in various parts of the city. It is notorious in police circles, that one fire by incendiarism leads to others; and that certain crimes, when aired by court trial and newspaper comment, reproduce themselves. We shall never have a healthy community until we find a way of disinfecting the poisoned minds that we permit to roam at large.

In most of our public schools, which we laud as the great American institution, there exists a moral pestilence and contagion far more deadly than the surface epidemic which we quarantine with frantic haste. I refer to the premature knowledge and ruinous exploitation of sex. This, wherever children gather, is the great menace to future homes. The minds of the young are nearly always hungry on this point; and until parents have the courage, the purity and the wisdom to feed their minds with facts, rather than stimulating them with doctor-myths and stork-fables of the origin of life, we

may expect nothing better than that little girls of eight and nine years should learn of the sacred mysteries from lips that reek with immorality. Is this putting it too strongly? Ask any experienced physician — and make him tell you.

Can we control our thoughts? This is the vital question. Yes, we can; — immediately to a certain extent, finally to an almost unlimited extent. How? By making psychology an everyday study, as the sensible among us have come to make diet.

First, we must realize that the mind never grows old, it is fresh and young and powerful so long as we nourish it properly. Hence, no matter what our record of failure may be — whether weakness, disease, poverty, misfortune, ignorance or sin — we can start now to build a new personality. And the building process will continue, slowly, perhaps unconsciously, but with absolute certainty, while we keep the brain supplied with wholesome, pure, strength-giving thoughts.

Next, we must analyze our thought-habits, choosing the ideas that we entertain, as we select our food on the bill of fare. If some one should offer to place a grown man in a high-chair and feed him with a spoon, he would be deeply insulted, or amused, and would question the sanity of the speaker. Yet the average grown man swallows other people's ideas with no more resistance

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or independence than a baby manifests over a saucer of gruel. Only *our* thoughts nourish and build our minds. Most of our thoughts we should originate; and others we should accept only as we feel they belong to us.

Again, we must wisely apportion our mental meal-hours. I think that for every hour one speaks, he should read two hours, and meditate three hours. This ratio is generally about reversed. Meditation is to the mind what sleep is to the body — the agent of balance and assimilation. The man who talks, or reads, or listens, in most of his spare-time, is a mental glutton, he makes of eating a perpetual action. The mind is renewed not by the mere absorption of ideas, but by the exercise of them, and by a gracious pause between.

Further, we must keep our mental menu balanced. If a person eats all meat, or all fruit, he will be sick. The same rule holds mentally, and to violate it means psychic disturbance. Convictions are the bread of the soul; desires are the meat of the soul; emotions are the fruit of the soul; inspirations are the drink of the soul; and Human Will is the host that sets the feast. How could your mental menu be improved?

Finally, we must detect our chief spiritual hunger, and satisfy that first. The Mental Scien-

tist bids us "hold the thought" of love, truth, beauty, kindness, purity, power, or any other trait to which we aspire. That is good. But there is something better — the habit of dwelling on our personal idea of accomplishment. What are we here for? Have we found our place in the world, and are we filling it? Have we assumed conscious control of our destiny? Can we not be infinitely greater than we ever dared to be?

All failure is a form of stupidity. The cure for stupidity is study. Therefore study would prevent all failure.

Unpreparedness and misfitness are the two great handicaps in the business world to-day. These would both be removed by study.

Millions of human beings are sad and depressed, for one cause or another. But sadness generally is blindness, tears come only to eyes half-closed.

Fate has no power to work ill upon us. Fate is but the cloak of folly. And folly hides somewhere in every lack or loss of the things we should enjoy — health, energy, opportunity, money, popularity, freedom, contentment.

Study is the map, work is the road, to efficiency. The map comes first.

By study I do not mean, however, the mental process of a bookish man, by an oracular method,

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in a sequestered place. To study a book without knowing the why and how and whence and whither of the matter is like sitting down, blindfolded, to a dinner in a strange restaurant, then dipping your spoon into any and all dishes with no regard save to keep on dipping. You are likely to mix olives and ice-cream on your mental menu. Very studious persons often look as if they had just eaten olives and ice-cream together.

Brain-worship is the fetish and curse of most of our educational institutions. The aspirations, emotions and instincts are neglected, while the mere corrugations of a cerebrum are idolized. A savage, on visiting an American University, would exclaim with disgust, "These men heap big fool! They make totem-pole out of own head!" (It is no great job, forsooth, inasmuch as totem-poles are regularly made out of wood.)

I know a shrewd business man who never sets foot on a college campus — he will walk a mile, to go around it. He says that the aimlessness of college students irritates him beyond words; among them he would waste so much energy in flaying the school system that his work would suffer the next day.

The gentleman is not entirely wrong. I spent eight years within college walls — first as student, afterward as teacher. The lessons gained were in-

valuable. Yet, having studied books for eight years, then having studied life for sixteen years, I am convinced that the majority of college students never learn how to study, and that fully half the time is wasted. No one is to blame, we simply have not learned what study is for.

A suggestion may here be in order. One of the first official acts of a college president should be to get a huge blank-book, elegantly and durably made. The word "WHY?" should be engraved in bold letters on the cover. Each candidate for college would have to sign this book, on the page reserved for him, also to place therein his best photograph. He would answer this question in particular: "Why am I going to college, what will I get from it, what can I give to it?" Then upon graduation he would record his measure of realization and satisfaction, present a new photograph showing his mental, physical and spiritual development, and offer suggestions for improving college methods, teachers and students.

Such a book, properly used, would in time be worth more to the college than the college library. You can no more wind up a man without regulating his motive than you can wind up a clock without regulating its mainspring. There should be fewer speeches containing good advice, and more statistics showing good achievement, on graduation

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day. The way to make a school efficient is to do less checking and more checking up.

In a New Jersey town a man was arrested lately for begging on the street. He had no money, no home, no friends who would help him. He could speak ten languages — and he could not earn the wages of a messenger boy. He was much grieved because the erudition he contained was no protection from starving; and the fact of his arrest was the crowning sorrow of his bleak, forlorn existence. Was it right to arrest this man? No. The college president who robbed him of time and money and youth should have been arrested, for the crime of selling at great cost to a young man, ten languages not worth ten cents. An hour devoted to the measurement of this course of study by efficiency standards would have prevented this man's pitiful, tragic failure.

But I am not a materialist, I do not put commercial values first. Therefore I would have each man or woman taking up the study of efficiency, analyze the motives, determine the aims, and fix the principles governing the study. The mental, social, moral and spiritual advantages outweigh the financial reward. Efficiency is not a money-making device. It prevents waste, but only by teaching a man how to think. It improves income, but only by increasing quantity and quality

of output. A clear view of the benefits to be derived must precede a rational course of study. I have spent fifteen years in study, research and experiment along efficiency lines. The chief reasons for this prolonged endeavor have been as follows:

Efficiency helps us do and have and be everything worth while. Being and having both follow doing. The largest factor in doing our best is doing our most. Hundreds of progressive teachers and ministers are asking how to use the principles and methods of scientific management in schools, churches, and other philanthropic institutions. No further proof is needed of the moral value of efficiency study.

Efficiency shows us what we can do best. The majority of people never learn this lesson. It cost me thousands of dollars, and ten years of most arduous, bitter experience after I left college. Such a waste is a crime, and the only prevention lies in systematic study of one's nature, talents and opportunities.

Efficiency adds to our productivity, hence to our income; it helps to cure whatever ails us—whether it be poverty, pessimism, vice, disease, worry, failure, grief; it ensures self-command and therefore self-respect; it promotes human service by inculcating a spirit of understanding and cooperation; it prepares the way for life's realities

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— fellowship, culture, idealism, faith, growth, truth. I want efficiency, to give me freedom for greater, better things than efficiency.

There is a general misconstruction of the word "study." A real student is not a pale, sad person with a heart of stone, head of wood, and glassy eyes glued on the pages of a book. Nor is study the memorizing and repeating of disjointed facts in an automatic, paralytic way! Study is the focus of heart, mind and body on a practical method of attaining a specified ambition. Of all the different factors in scientific study, book-learning is of least importance. I mention this fact here, in order to prevent the almost universal mistake of trying to depend on books of wisdom. A student's first move should be not to hunt a book but to hunt a backbone. Study means more than the average student ever dreamed of!

Study means the faith to believe, that the man who teaches you is competent, the method practical, the result beneficial, the principle ideal. Study means the will to do all that any man ever did, for the accomplishment of a similar purpose. Study means the power to observe the successes and failures around you, in your line of endeavor, and to apply the lessons to yourself. Study means the calmness to reason as to whether teacher and text may be right or wrong — and the courage to

think for yourself, in spite of prestige or precedent. Study means the energy to attempt whatever you are prompted to undertake, and to follow a regular or an irregular method, whichever seems best. Study means the caution to safeguard your own errors, by asking your teacher and friends what your weak points are, and by stopping to think before you act. Study means the honesty and bravery to learn by your mistakes, and to hold yourself accountable for such temporary failure and misfortune as we all have to meet if we get anywhere. Study means the persistency to overcome ten thousand obstacles — and the faith to smile at the ten-thousand-and-first. Study means the wisdom to emulate the leaders in your chosen field, and the modesty to remain a student, no matter what your eminence may be. Study means the aspiration to attain heights of culture and character not measured by money, and not reached till your money-making period is safely past.

In efficiency study, we have two primary divisions, correlated but distinct; — the personal phase, which is general and fundamental, and the technical or vocational, which applies to our specific trade or profession. These are related as the trunk of a tree to the branches; human nature being the trunk, and our various occupations being the branches. To study the mechanical side of a

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business before mastering the physical, mental, social and spiritual sides would be as foolish as trying to climb a cherry tree by jumping at a branch of it. The coördination of a man's brain, body, heart and soul, and their concentration on his work, normally precedes the choice and use of any tool, method or equipment required for the work.

Let us take, for example, the case of a man sawing wood, and observe the elements that make him efficient or otherwise.

First, we study the tool, then we study the man's way of employing the tool. There are at least ten constituents to be found in a reliable saw. (1) The size, weight, and function must be appropriate; (2) the edge must be keen, the action swift; (3) the steel must be of fine quality, well tempered; (4) the handle smooth, firm and properly shaped; (5) the blade and handle scientifically balanced; (6) the right oil or grease available for keeping the saw bright; (7) a good sharpening instrument handy; (8) a receptacle near, high and dry, and safely enclosed; (9) a guarantee furnished by the maker as to the flawless character of the tool; (10) a set of complete instructions on the use and care of the saw, given to the purchaser without fail. Nearly every home contains a kit of tools; every home was built from a long list of materials; every business or profession calls

for a certain group of utensils; but how many people ever gave an hour of scientific study to this matter of equipment? And nothing is needed but a little common sense.

Now let us study the man himself. We find a hundred variants, depending on the personal equation, and all as important as the nature of the saw. If he is weak in the sense of calculation, he will saw crooked — and lose his job as a carpenter. If he is of a nervous temperament, he will saw by jerks; and if he is poetic besides, he will saw his thumb instead of the board (doubtless that he may write a sonnet on how he suffers). If he has not eaten for several days, he lacks the energy to saw wood manfully; but if he has just eaten a *table d'hôte* dinner, his strength has gone to his stomach and all he can do is breathe. (This is a purely hypothetical case — any man with so little sense as to eat a full *table d'hôte* dinner cannot be safely trusted with a saw.)

If he wears a tight collar, he may precipitate the vertigo; and if also scratchy flannel underclothes, his volubility will sound like vertigo and black fever mixed. If he takes alcohol or other stimulants or drugs, and attempts to be a sawyer, he violates the "Safety First" principle, now becoming cardinal throughout the trade world. If last night he was "out with the boys," he lacks the

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clear eye, steady nerve, and store of vitality needed in the efficient sawer of wood. If he has just passed through a great sorrow, he is numb — in brain, heart and hand. If he hates the work, or begrudges the "boss," or belittles the pay, he will skimp on time or speed or attention. If his health is below normal, his work will slump, in both character and amount. Briefly any condition of the man which affects unfavorably the mental, physical, emotional or spiritual energies of the man reacts on his work, the measure of such reaction being incalculable throughout every large industry. Would it not seem that such matters are as worthy of study as the bounding of rivers in Africa, the memorizing of dates from antiquity, or the carrying of logarithms to a hundred decimal points?

Another basic item is that of expense. For illustration, take the matter of a cooking-stove; the original price, the cost of fuel, and the charges for upkeep. Not less than eight different kinds of heat have been used in America for cooking purposes: — coal, wood, coke, oil, gas, electricity, denatured alcohol (liquid), denatured alcohol (solid). How many wives and sweethearts, planning their first home, consider the choice of fuel as of great importance, learn which kinds are available, desirable, and economical — then base their cook-stove squarely on the result? Is not the

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usual custom for a housewife to inherit a coal-stove from her ancestors, or accept a gas-stove from her architect, being guiltless of thought in either case? Yet, in a large household, the variation in cost of heat may run as high as \$50 a year, and the time expended in managing the heat may be 100 hours a year more than it should. There are women who have learned, in 100 hours, to become self-supporting, and to earn \$500 and upward a year, instead of losing \$50 and 100 hours. The heat factor is but one of many, all demanding equal application of science and system.

Other essentials are time-study and action-study. Here is an example. I know a gentleman, of precise habit and punctilious mind, who would open his morning mail somewhat in this fashion. He would first arrange the letters in a beautiful geometrical pile, all facing to the front. Then he would take a pair of shears and slowly detach an algebraic portion of the envelope. Then he would read the letter, prepare the answer in his mind, put the letter back in the envelope, and the envelope in a deskbasket with an artistic label. Then, having treated each communication thusly, he would arrange and proceed with other work. At 4 P. M. he would rescue the column, ruminate on the letters, and call his stenographer. By this

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time she was thoroughly tired and had lost her dictation-speed, while he was irritable and had forgotten what he wanted to say. To get the mail out, she had to stay overtime every night, and delayed answers to correspondents were of chronic regularity.

Efficiency revolutionized this man's method. He bought a letter-opening machine; told his secretary to operate it — which she did in five minutes every morning; had her pin each envelope to the back of each letter, and sort the letters by subjects. He worked out a series of form-replies, put a numeral on each, and dictated a large percentage of his correspondence by mentioning a series of numbers. He changed the dictation-hour to the morning, when he and the stenographer were both fresh and bright. And he now saves from 30 to 40 minutes a day by such a reform. His time is worth probably \$10 an hour. On this one item, efficiency study has been worth at least \$30 a week to this one man. *The principle* avails for every man — whether his work be writing sermons or digging ditches. We never happen on the best, quickest and easiest way of doing anything; we have to study it out.

Hundreds of people, from housemaids and farm boys to government officials and college presidents, have asked the writer for concrete sug-

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gestions on self-training and self-advancement. There are at least ten lines of thought and action leading to personal efficiency. Follow as many as you can.

1. Study books; on health, diet, baths, exercise, economy, finance, vocation, scientific management, household engineering and every other subject relating to efficiency. Your city library should contain these books. Look there first.

2. Study organizations and institutions, that are recognized leaders in efficiency work. You can do this, no matter if you live on a rural delivery route, twenty miles from the nearest village. A number of societies, clubs and leagues aiming at efficiency will provide you with literature by mail, delivering the benefits of membership at your door.

3. Study magazines, on the general topic of self-discovery and self-improvement, also on the technical phases of your work. Every ambitious man or woman should take regularly at least one such magazine on the personal side, and one on the professional.

4. Study biographies of the individuals who have won a high place in your field of work. The stories of their lives you can find in books; in current magazines; in the journals devoted to business, education, art, music, religion, or almost any

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other occupation. The stories of great men and women now living are far more inspiring than those of the past. History is only biography embalmed. There are, moreover, certain names that have no predecessors or prototypes in history. Helen Keller, Jane Addams, Helen Gould, Thomas A. Edison, Luther Burbank, Alexis Carrel, Henry Ford, Andrew Carnegie, John D. Rockefeller, Ben B. Lindsey; these are the first of their kind. Who are the men or women at the head of your profession? Learn how they reached the eminence — and resolve to go as far.

5. Study courses, residence or mail, that offer real instruction and coöperation for the achievement of your purpose. But apply, first, every possible test for discovering the genuineness, authority and practicality of any course given by mail — some are useless.

6. Study men, around you, above and below you, to observe how they surpass you in the way of getting things done. Your least paid clerk has something to teach you, in manner, method, nature or character. And if you are an official in a corporation or institution, the president is worth a library to you as a focus of observation.

7. Study materials, tools and facilities, beginning with those required in your own work and proceeding till your analysis covers the whole es-

establishment. Often a poorly-paid worker has risen to power and affluence by detecting the leaks in expenditure caused by inadequate, unreliable or overcostly methods of equipment.

8. Study the aims, principles, and policies of the concern with which you are identified. Look ahead five or ten years, and see what the prospects are for your advancement. At least in spirit, the directors want you for a partner, or they don't. If they do, get ready for a partnership; if they don't, get out.

9. Study yourself, applying all the known tests of vocational guidance, experimental psychology and character analysis. You can afford to drudge for years if you are on the road to destiny; but under any other circumstances, drudgery is a crime.

10. Study psychology and systems of specialized mind-culture, which tend to build up the mental and moral qualities in efficiency; such as will-power, concentration, memory, optimism, enthusiasm, energy, economy, originality, faith, foresight, persistence. Each trade and profession demands the prompt, clear and continual use of certain groups of brain-cells, and the men who are pre-eminently successful have merely developed a system of "intensive farming" for that particular brain tract where they sow their work-efforts and industrial ideas. The brain, like the soil, can be

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made to double its output by regular use of the right methods.

Have you exhausted these ten means of efficiency study? If not, you will find their investigation a source of immediate interest and of ultimate reward — mental, social, financial, and spiritual. Nothing in the world can dislodge a mind firmly set in the place of its power. To find and occupy this place should be the first aim of study.

EFFICIENCY STUDY LIST

(For self-improvement and self-advancement)

DIRECTIONS. If you are well informed, by personal inquiry or descriptive literature, on a given subject for study, write 5 in the blank space at the right. If you have specialized on any subject and feel that you are better informed than the average, give yourself a higher grade, with 10 as a theoretical maximum, which, of course, you have not attained. If you have ignored any field of study mark yourself zero in that field.

1. Study of books, on hygiene, food science, baths, clothing and exercise, finance, economy, vocation, scientific management, household engineering, etc.
2. Study of organizations and institutions engaged in efficiency promotion or extension, and offering data or hints on the subject
3. Study of magazines, (a) on self-improvement in general, (b) on the technical or vocational side of your work

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5. Study of courses in your business or profession, or in vital aids to personal efficiency, whose value has been definitely proven
6. Study of men, whether employers, employees, clients, customers or business associates, to locate and emulate the superior excellence of each
7. Study of materials, tools and facilities, whether yours or your company's, with a view to increase the quality and speed, and decrease of labor and cost
8. Study of aims, principles and policies forming the establishment where you work, especially in regard to your own future, its professional, industrial, and financial outlook
9. Study of yourself, your greatest ambition or aspiration, your capacities and drawbacks, your past and present advancement, your technical skill and personal character
10. Study of psychological principles that help you to develop the special powers of mind required in your work

Total equals your grade
in efficiency study

NOTE. This is merely a general preparatory outline — not a final scheme of study. The author will be glad to suggest books, institutions, and other aids to efficiency study on application to The Independent Efficiency Service.

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CHAPTER III

FOOD AND EFFICIENCY

FOOD is the backbone of fate.
No other factor in life means so much to the support of the entire man.

Our eating is the first thing we should regulate — it is often the last thing we consider. Buying a house, we order the materials in advance — a fresh, clean, appropriate supply of wood or brick or stone wherewith to build our dwelling; buying a meal, we consult nothing but a fickle sense of taste, leaving the composition and preparation of the food-elements to the ignorance and indiscretion of the cook. Then we expect strong, shapely bodies, and rather feel insulted when the doctor on his next visit asks, "What have you been eating?"

A large proportion of the prevailing unhappiness, inharmony and inefficiency starts in the stomach. More lives have been slain in the digestive tract than upon all the world's battlefields.

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Nearly every man who has died a so-called natural death before the age of a hundred and twenty, has been the victim of gastronomic suicide.

Napoleon was conquered by a fit of indigestion — and thousands of smaller men are being conquered every day by a weak stomach, a jaundiced liver, a food-poisoned brain, or an unruly appetite.

Buddha, on the other hand, reached his summit of power and influence largely through control of the pleasures of taste. Indeed the first thing a seer usually does, after receiving his vision, is to abolish the meal-habits of his ancestors and create his own: eating by instinct as the animals do, and by reason as men should do.

The champion runner, pugilist or ball-player knows what food does to his body. Therefore he goes into training before a contest, following a strict dietetic regimen, which would seem a woful hardship were he not bent on winning. Is it not strange that the athlete, caring but to excel in physical prowess, should be the only man with sense enough and grit enough to put his meals in line with his ambition? Mental and spiritual feats of strength are even more concerned in the food supply, no man being a giant in his soul until he has learned how to eat less and eat better. A "divine healer," who is ignorant of the chemical

values of foods, their natural choice and spiritual meaning, is an absurdity on the face of him. This is not in disparagement of Psychology, but a reminder that Psychology must not usurp the prior claim of Physiology. There is only one thing to rebuild a physique, and that is food.

Physically and mentally — and I am not sure but morally and spiritually — we are the exact sum of what we have eaten. This has come to be so widely recognized that the slogan of a great manufacturer of pure foods is "Tell me what you eat and I will tell you what you are."

Much of the backwardness and listlessness of many women, as regards independent activity, might be traced to their choice of edibles. Alternating between charlotte russe and pickles, they are now mushy and collapsible, now irritable and hysterical. On the other hand, large numbers of men, with their beefsteak dinners and pie-eating contests, are as heavy, coarse, lumpish, crude and dense as the items they put in their stomachs. Most of the apparent differences in sex are but the difference in customs with which the sexes are surrounded. If men had to cook as women do, and women had to work as men do, their eating-habits would be reversed, together with those mental and psychic peculiarities which food precipitates.

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The Eskimo eats oil — and the Eskimo is heavy like the walrus.

The Briton consumes quantities of red meat — and the Briton stands for belligerency, with solid character back of it.

The Japanese subsists mainly on rice — and the Japanese represents calm endurance; rice being starch, and starch being pure energy in reserve.

The Frenchman revels in sauces and condiments — and the Frenchman is distinguished by a volatile, perfervid view of life, tempered by a corresponding delicacy.

The Yankee has no stock menu, but eats everything in sight — and the Yankee beats the world for catholicity, ingenuity, adaptability.

So on and on and on. Food makes the man, the man makes the nation, and the nation makes the world, hence food is the world-problem.

Now there are over a hundred modern schools of diet, all of them differing and most of them warring with each other. A few years ago the need was for knowledge — at present the need is for discrimination. It is unsafe to swallow anything blindly — whether it be a food or a theory about food. I have known cases where a well person went to a famous dietetic resort for purposes of study, and returned with the very ailments that the diet was supposed to cure! Be-

ware of any proselyter, but most of the pepsin-proselyter; for if he cannot find enough lost stomachs to save, he will destroy whole villages of perfectly good ones, in the process of tinkering with what Nature never meant human hands to touch. You can trust only that food-expert whose ultimate aim is to free you from his own prescription. If he makes a patent food to sell you forever, his concern is not your stomach, but your purse-pocket. The dietetic ideal is not to search for things that will digest, but so to revive and reconstruct the digestion itself that any wholesome food may be eaten, safely and happily.

The most reliable conclusions, gathered from many of the later schools and systems of diet, are here presented briefly. May I first relate a prefatory incident?

The other day I found a hard-boiled cynic lodged in my path. Immediately I became solemn, respectful and attentive. To smile in the presence of a cynic is to insult him — and I always endeavor to be polite.

The visitor growled thus: "What *are* you anyway — just a fancy writer on efficiency? Have you done hard things, do you enjoy the health you talk about, are you a good business man? Show me your deeds, and I will accept your words."

Having praised the gentleman for his frankness (and thereby mollified him), I proceeded to tell him a few things.

I always take a challenge like this; and before the cynic left, he delivered an apology and a vote of thanks. I mention him here as a proper introduction for this treatise.

I am not a pathologist, I do not prescribe in acute disease. But for a number of years I have been affiliated with health schools and sanitarium, have studied and watched the application of the leading systems of diet in Europe and America, and have doubled my own working capacity largely through wise regulation of eating habits.

Moreover, I have cured in myself a variety of chronic ailments, including "heartburn," violent headache, liver trouble, dyspepsia, and a pessimism black as ink. This recital may not be dignified, but if you want deeds you can't stop for dignity. I shall give you not theories but facts in the food realm, and the intrusion of this personal introduction may be condoned, as a means of enlisting your faith.

No man can achieve his most and best without a practical working knowledge of dietetics. But few men have time to dig this out for themselves, and there seems to be no other way of getting it. The subject has been consistently,

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unanimously, neglected in our homes, colleges and churches — the first three places where diet should be taught. Such neglect is criminal, but on a par with many of the idiocies of our bungling civilization. Only a crazy person would try to shovel coal into the works of an automobile, or put a gas-stove in an aeroplane. Yet the average "business man" treats his stomach, the source of his energy and heat, in a manner as foolish, as dangerous. The efficiency expert grounded on fact is the one who shows you how "scientific management" starts in the stomach.

A well-dressed, thoughtful-looking gentleman eats in the restaurant where I have my noon lunch. This, in general, constitutes his meal; white bread, ice-water, cheese and spaghetti, coffee, a sweet, heavy pudding or pie, a cigarette, a violent discussion of some heated matter like politics or business, and a rush back to the office. Every item of this lunch is wrong, particularly as the man I speak of has the coal-black hair, sallow complexion, deep-set eyes and narrow face of the person with a liver born sluggish. When the brother was absent a couple of weeks, I did not need to be told that he was laid up with a "sick headache" and influenza. I knew it was coming. But, as I had not met him socially, etiquette forbade me telling him what folly he was

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guilty of. Etiquette is a high polish on a frayed cuff.

By the proper method of eating your noon lunch, you can get 50 per cent more work out of yourself in the afternoon. This one fact, rightly impressed on the employees of American industries, would increase the value of our trade output millions of dollars worth a year.

For weeks before the event of a national horse-race, the food of the high-strung pacer is weighed, measured and supervised with the utmost care by an expert trainer. The minds and bodies of the American citizens consume, literally and regularly; stuff that even a mongrel horse would not eat. We buy poison in cans, we order it at the restaurants, we take it from the butcher and baker, we drink it from the public water mains. And the impurity of our daily food-supply is but one of several nutritional factors inducing bad results.

It is claimed that nine-tenths of all chronic diseases originate in the digestive tract. Among the disorders largely caused, and largely curable, by the food element are these: rheumatism, indigestion, kidney complaints, liver troubles, gout, "colds," headache, skin affections, constipation, obesity, sleeplessness, anæmia, certain mental and nervous derangements. When we are as

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much concerned about our own health as we are about the health of our cattle, we will establish everywhere scientific food-stores, to supplant or at least supplement our unscientific drug-stores. Nearly every ill has an appropriate food-remedy.

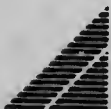
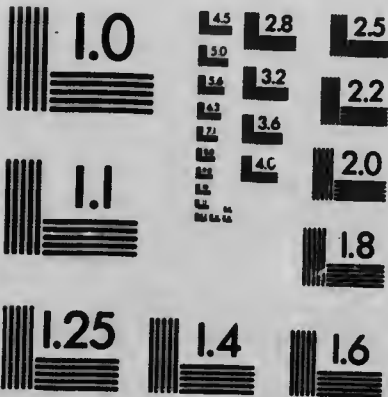
Here are some of the hygienic, prophylactic and therapeutic properties of common, everyday foods. Apples aid peristalsis; pineapples promote digestion; peaches are a mild tonic; prunes and figs are good laxatives; carrots clear the complexion; spinach helps the kidneys; celery is a nerve restorative; lettuce tends to reduce insomnia; buttermilk retards old age; wheat, oats and eggs are fine for nervous debility. Would it not be better, safer, more economical, to eat wisely and stay well, rather than lose the time and money that illness costs, and besides run the risk of being poisoned, overstimulated, enervated, by drugs?

In the realm of food study there are so many conflicting theories that the learner is bewildered. We do not advise the total adoption of any of these theories; but earnestly suggest that the reader become acquainted with the experiments and conclusions of such nutrition specialists as Pawlow, Haig, Schroth, Cornaro, Miles, Metchnikoff, Tanner, Chittender, Fletcher, Beard, Lahmann, Leppel, Just, Kellogg, Ralston, Macfadden,



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Christian, Carrington. Every doctor, teacher and parent should know every one of these names, and what they stand for in the field of dietetic investigation.

We may liken the human body to a house, in which the building materials are foods, and foods only. Proteids (nuts, eggs, meats, legumes) are the foundation stones of our human dwelling; starches (cereals) are the beams; sweets and fats are the walls; vegetables are the doors; fruits are the windows; mineral salts are the nails and screws; pure drinking water is the cleaning system that keeps the house habitable. If any of these elements be omitted, the house grows unsightly, unsafe. A man whose dinner consists regularly of beefsteak, fried potatoes, hot biscuit and anonymous pie has left the doors and windows out of his human dwelling; the first storm of illness — grippe or typhoid — sweeps through the house, unhindered. If we ate right there would be no epidemics. An epidemic is an epitaph on the grave of commonsense. Food unassimilated, waste uneliminated, here lies the clue to the wholesale visitation of superfluous disease and premature death upon the human race. A man who dies before the age of 120 dies in disgrace — he broke some law of Nature and is therefore a criminal.

Let us now state a few principles and methods

of the science of nutrition, in summation of the foregoing brief outline.

1. Choice of food. This depends on age, occupation, health, temperament, taste, mental condition, spiritual unfoldment. Children should be given abundance of cereals, which provide the building-material for bones and teeth; but in old age people should avoid the use of most grains, which then, by excess of mineral matter, harden the arteries. A soldier on the march may safely, perhaps beneficially, consume a pound of chocolate and cheese a day; but let a college girl try the experiment — as many a one is prone to do — and she is likely to fail in both her health and her studies. A ditch-digger may eat Irish potatoes three times a day, and work off the starch manfully; but if a clergyman is guilty of such folly, his sermons will be as pasty as a mess of tubers. In particular should brain-workers regulate their meals on a rational, chemical basis of required food-values. The process of thinking, planning and feeling uses brain and nerve substance faster than physical work wears away muscle and tissue. Every brain-worker should select foods rich in albumin, lecithin, phosphorus and potash, first having learned what these foods are, from a standard book on diet.

A balanced dietary is the best. This means a

wide range of selection, with a hunger so alert in the individual that only such provender will be taken as meets the real demands of the system. I know families where the dining-room is conducted on the basis of a cupboard, a refrigerator, and a fireless cooker. A varied, plentiful supply of wholesome food is kept in these three receptacles; and each member of the family, when hungry, helps himself to the things he likes best. Then he washes his own plate and glass and knife and fork and spoon, smiling inwardly at the folly of paying custom's wages to a chef, a butler, a waitress and a kitchen maid. "What an outlandish way of eating"—some habit-slave declares. Well, the man who first applied forks instead of fingers had just as much trouble getting used to that. The great American fault in dining is monotony; few households, practically no boarding-houses, escape it. Many people actually reckon time from "roast-beef day" of this week to "hash day" of next. I often wonder why the long-suffering dyspeptic heads of families don't organize a Peripatetic Pabulum Relief Dispensary, wherein the high-salaried officers are trained cooks who wander from house to house revealing to the feminine contingent periodic new dishes that shall be to the men-folks a reason for coming home. A full list of all the foods available, in grocery, bak-

ery, butcher-shop, delicatessen, fruit-store, confectionery and cook-book, should be pasted on the wall in every kitchen, and frequently consulted by the orderer of meals. For example, we all know we are prone to eat too much meat; yet the stupid majority of us, when forbidden meat, go hysterical with fear of losing strength. Now the actual equivalent of meat is to be found in nuts, or beans, or oats, or cheese, or any of several other inexpensive, easily prepared articles of food. A comparative table of such values underlies the rational feeding of a family. In general, our menu is guilty of an excess of meats, starches and sweets, but a deficiency of vegetable fibers, nuts, fresh greens, and fruit salts. Result: headaches, colds, constipation, auto-intoxication, premature fatigue, and all shades of "the blues," indicating merely stagnation of the overworked digestive organs.

The only absolutely pure edibles are nuts, cereals, fruits and vegetables having an outer covering that must be removed before the object is eaten. Even the products of the garden have been questioned by some, who hold that the impure fertilizer generally used to fructify the soil must impair the outcome, and that mineral fertilizers are the only healthful ones. As for canned stuff, the Pure Food Law is a step in the right direction, but because it applies only to goods transported

across State lines it cannot be a thoroughly safe guide. When buying things in boxes, jars or tins, the wise rule is to find which manufacturer you can trust — then stick to his products. If you patronize a restaurant, ask to see their kitchen. The time is coming when the public eating-place that expects to hold favor must keep the entire establishment open to the inspection of visitors at any hour of day or night. Certain bakeries and packing houses are already doing this. Good business, as well as good ethics.

2. Combination of food. A dinner-party should consist of foods, as well as people, that harmonize — some comestibles being as out of place together as an Irishman in a Scotch kilt at a German picnic on a Jewish holiday. For example, here is a fiendish menu, warranted to upset and demoralize the happiest: oysters, noodle soup, roast beef rare, French fried potatoes, hot biscuits, salmon salad, cucumbers, pickles, rhubarb sauce, milk, doughnuts and ice-cream. There are at least eight separate fights on that bill of fare — yet maidens feel aggrieved when prospective husbands mildly intimate that a knowledge of cooking might come in handy! To every husband sued for non-support there are a hundred wives who should be sued for non-scientific management.

Meat will go properly with vegetables but not

with nuts; acid fruit with nuts but not with milk; cereals with milk but not with turnips or tomatoes; fats and oils with turnips but not with stewed peaches; and with stewed peaches, wheat crackers harmonize, but hot, white flour biscuits do not. A scientific dinner menu for a person in good health includes a thick or a clear soup (not a chowder or mixed soup); a meat, or meat equivalent (lentils, nuts, eggs, cheese, grain gluters); a starchy vegetable (such as potatoes, rice or egg plant); a succulent vegetable (such as celery, spinach, onions, asparagus); a salad, of lettuce, romaine, cress or the like, made with olive-oil, and lemon juice instead of vinegar; and a simple dessert — custard, gelatine, soufflé, or wholesome pudding.

3. Preparation of food. Where the different methods of cooking a dish are all available, they are most wholesome in this order — baking, broiling, stewing, boiling, frying. Thus a baked potato is one of the most digestible things in the world, while a "French fry" would discourage any stomach but a longshoreman's. Little or no seasoning should be used. In cooking cereals, vegetables and fruits, care should be taken to preserve all the original essences and juices, the mineral salts, being the most valuable ingredients, not to be thrown away with the parings or the water. Foods such as apples, onions and celery, that may

be eaten either cooked or uncooked, are in general more digestible if cooked, more nutritious if taken raw.

Nuts, fruits, and all vegetables excepting the leguminous and those growing underground, should be taken as nearly raw as possible; but meats and cereals should be cooked thoroughly and slowly. When vegetables are boiled, the water should be used in soup-stock or elsewhere, the liquid thus derived holding more nourishment than the fiber which is served on the table. Composite dishes are undesirable. A mince pie, or a clam chowder containing elements perfectly good and harmless when uncombined, takes the form of an indigestible mass when re-chemicalized by heat.

4. Schedule of meals. For a brain-worker, dinner should come between 6 and 7 in the evening. Breakfast should be very light — at most a soft-boiled egg, a bit of toast, a hot drink, and a simple fruit such as baked apple, or stewed sauce. If such a breakfast seems required, the noon luncheon should be even less of a meal — better only a nourishing drink, such as zoolak or malted milk or hot chocolate. If you find that you can well omit breakfast, let the noon luncheon be confined to eggs or fish, one fruit or vegetable, possibly a salad, and a custard, ice-cream or other dessert that quickly digests. A luncheon of fried

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ham and eggs, crullers, preserves, and coffee takes five hours to digest — meanwhile the blood that should be in your brain, helping you to think for your work and your advancement, is all congested in your alimentary tract. Result: liver and brain both sluggish. "Three square meals" do more to tire a man out in a day than a week's regular work would do — if he ate sensibly.

The great majority of people eat too often — even more than too much. This not only enfeebles the stomach, but also confuses the mind — that sluggish, drowsy feeling so prevalent in the afternoon is but a symptom of undigested food. To ensure perfect digestion in the adult stomach, at least six hours should elapse between the close of one meal and the beginning of the next. As the last meal of the day should come not less than three hours before bed-time, and as normal hunger seldom stirs before the middle of the morning, it is manifestly impossible to consume three hygienic meals in the course of a day. The omission of breakfast is the simplest way out. The writer has known of hundreds of people, both individuals and entire families, who have largely increased their health, happiness and efficiency by eliminating the early morning meal; and not one to his knowledge has ever gone back to breakfast. The ideal plan for the many is to have an evening din-

ner, with a light luncheon (mostly fruit) about mid-day. Fresh fruit or fruit-juice early in the morning is appropriate, and desirable as a substitute for a hot breakfast. The only safe between-meal food is an occasional dish of pure ice-cream. If candy is eaten, it should be at the close of dinner, no other time. In general, acids belong to the morning, sweets to the evening; thus a large glass of lemonade, refreshing at 9 A. M., is only disturbing at 9 P. M. Whenever depressed, hurried, worried or fatigued, eat lightly if at all, since the meal will turn to poison before it reaches the blood. A complete rest, of even five minutes, between the close of the day's work and the commencement of dinner, will greatly enhance both the value and the pleasure of the meal.

5. Place of eating. A good wife will tell you that a home is the finest place in the world — to get away from. There should be a law forbidding a man to eat his three meals a day, every day in the year, in the same family dining-room. Experiments have shown that pleasing, new, sights and sounds promote the excitation of the gastric nerves and juices; and often a "jaded appetite" is but a faded imagination. A bite in the pantry cupboard, a snack from a delicatessen, a meal at a dairy lunch, a picnic in the woods, a starched and frilled *table d'hôte* dinner conjured up by a French

chef — these variations of the eating-habit should be interpolated among the dining-room dismalities of household routine. In general, one's breakfast and noon lunch may best be taken at home or in a small restaurant near the shop or office, with a view to economy of time, energy and money; while the 7 o'clock dinner should alternate between the family dining-room and a high-class restaurant, with a view to the highest degree of comfort, leisure and enjoyment. Dinner should never be eaten in less than forty-five minutes, nor breakfast or lunch in less than thirty. Violation of this rule means early dyspepsia.

6. State of mind. If you tell a man, half an hour before dinner, that a small fortune has been left him, he will eat probably twice as much, and everything will taste like nectar and ambrosia. But if you tell him his bank has failed, he will eat next to nothing, and what he does eat will disagree with him. All our thoughts and emotions at meal-time influence digestion. The Bible merely states a physiological truth, in preferring a "dinner of herbs where love is" to a fatted ox and hatred. Only a man deaf and blind can safely eat in the average boarding-house; the views and the visages of persons there assembled would wreck the digestion of a goat. When you seat yourself at dinner, make yourself forget your business cares and

household worries — next year you will smile at them, why not smile now?

It is quite possible that gout is caused by grumbling as much as by gourmandizing. For criticizing, gossiping or telling sad stories, while at dinner, actually changes food into poison. If the bread is burnt, think how good charcoal is for the stomach; if the coffee is muddy, reflect that you're better off without it anyway; if the meal is late, observe the scientific significance of increased appetite. Then when digestion is well over, raise particular fits with the cook! Laugh much, and talk little, during meals. Try the experiment of eating half the usual amount in the usual time — then note improved health, energy and buoyance. Always drink when thirsty; but you will find that hunger and thirst seldom operate together, and that if you eat plenty of juicy fruits and vegetables, masticating thoroughly, you will not care much for beverages. Never "coax the appetite"; normal hunger prefers simple foods, and thousands of students of health can vouch for the wisdom of omitting one, two or a dozen meals for the sake of better enjoyment and assimilation.

7. Enjoyment and companionship. Good digestion lies half-way between the ascetic and sybarite, where the truth of the former meets the taste of the latter. We should enjoy food thoroughly,

but not as a gratification of the senses. True hunger — the kind that revels in a piece of dry bread — has largely disappeared from modern civilization. The only way to recover it is to stop eating, for a meal or a day or a week. The periodic fasts ordained by the Church were hygienic more than dogmatic; but in leaving their dogma, we have lost their hygiene.

As for dinner guests and companions, authorities hold various views. Animals prefer to eat alone; children are supremely happy when exploring a jam-jar with no one in sight; men of genius flout and ignore the dinner-bell; and among disincarnate spirits there is probably no such institution as a family dining-room. Yet the average woman is miserable, eating alone. Whether her foolish vanity is wounded because some gentleman is not paying her court, or whether her beautiful mother-instinct grieves because she has not one to lavish food upon, I, being a mere man, would not presume to say. But the fact remains that a regular lady shrinks from *solitaire* dining as she would from the plague. Why?

It has been suggested by a keen observer that the reason why the average person requires dinner companions is that they may assist him in keeping his mind off his stomach; and his mind, being a heavy, lumpish, sourish kind of thing, would pro-

duce havoc, sitting on his stomach. Recalling how dense and doleful my own mind used to be, I can well understand the reasonableness of this explanation. For most people, cheery companionship at table seems better than solitude—but gloomy neighbors are worse than none. A sane middle ground, between the hermit who always eats alone and the society victim who never does, would be this; a sharp division of one's meals into those of efficiency, and those of hospitality (the former being breakfast and luncheon on business days, the latter being dinner on business days and other meals also on holidays); then a habit of taking the efficiency meals alone, or anyway in silence, but the friendship meals in company with jolly neighbors.

I have increased my physical and mental capacity for good work probably 100 per cent by revolutionizing the eating habits that kept my ancestors poor and my associates lazy. The human hotbed of disease, of poverty, of stupidity, and of sloth, is the stomach. Regenerate and re-organize the stomach, and you have taken a giant stride toward the lofty plane of the superman.

This chapter, before closing, should mention something more vital than food—namely, water.

If you weigh 150 pounds, more than 100 pounds of you is water; and to preserve health, create

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energy, maintain buoyancy, you must drink two pints of water for every pound of solid food you eat. Fresh fruits and juicy vegetables are mostly water, therein lies their chief benefit. We should make a habit of drinking not less than 6 glasses of pure water each day, starting with a glass or two on rising, and consuming the rest, between meals, during the day. This habit, like every other, becomes automatic, and is no more trouble in the morning than washing our face or buttoning our shoes.

Recent experiments by noted European chemists and physicians go to prove that a pure, soft, drinking water, taken in right quantities, at the right time and temperature, increases health and vigor as follows: It purifies the blood, tones the stomach, aids digestion, promotes assimilation, improves appetite, freshens the skin, balances the action of the heart, assists deep breathing, steadies the nerves, relieves the kidneys, stimulates the liver, lubricates the colon, wards off disease, postpones old age, clarifies the brain, mildly and healthfully stimulates the entire organism.

Water is the best "tonic" known. And the saloons persist largely because they sell barrels of water in the guise of something else. While the habit of "treating" is absurd, and often harmful, it is based on a generous impulse and fundamental

need — that of supplying water in a palatable, attractive form. Next to air, which is free, water is indispensable, and in modern civilization real water costs real money. Bottled water is bottled health. If you ever have to go to a café with “the boys,” you can still be a “good fellow” and yet not a fool, by ordering sarsaparilla, celery tonic or ginger ale — which are fairly wholesome varieties of doctored water.

There are now on the market hundreds of soft drinks, hot drinks, mineral waters, and other commercial beverages. Most of these are undesirable, many of them unsafe.

The prime essential in both food and drink is absolute purity. Nothing should be allowed to enter your kitchen — whether it comes in a milk-pail, a water-pipe, a tin can or a butcher’s basket — unless first the source of the food has been guaranteed pure. Your local Board of Health, or a national dietetic organization, should be consulted on each and every item served at your table.

The subtle factors in the diet problem should also be observed. There comes a time, in the spiritual evolution of a man, when he revolts at the sight of beef. Nor can he have things fried in lard, because his finer sensibilities are awake, superintending the choice of his palate. Nor can

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he eat for the sake of hospitality; regarding the body as sacred, he can no more feast in public than he could pray at a minstrel show. Feeding the body is not enough; the mind, heart and soul must be fed at the same time if the body is to be nourished. And our moods, no less than our instincts, should tell us what and when and where and how to eat. When we have correlated ourselves, I think we shall find that every chemical in the body has a corresponding trait or potentiality in the soul. Then we shall select our food with the same thoughtfulness, earnestness and reverence that we now bestow on planning a house of worship, or in building a shrine for the purest love in our heart of hearts.

Food is a basic factor in the cure of intemperance, the prevention of crime, the banishment of poverty, the alleviation of insanity, the removal of despondency, the reduction of divorce, the amelioration of childbirth, the improvement of education, the rationalizing of religion, the humanizing of trade.

If I were a millionaire, I would endow a Nutrition Experiment Station, or National Dietetic Institute, with branches in every college and every large corporation in the United States, and with facilities to place the results of its research and experiment in the hands of every teacher, em-

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ployer, minister, doctor, and parent within reach of the mails. Such an institution would be the finest kind of monument, better and greater than a college or a hospital. Rightly founded and conducted, it would do more to advance the cause of real education, morality, health, prosperity, religion, than has been accomplished by any existing force in the history of American philanthropy.

EFFICIENCY FOOD QUIZ

For Self-Application by Any Man or Woman Desiring the Utmost in Health, Energy, Productivity

DIRECTIONS. For a Yes to any query, put check mark before numeral following query. For a No, leave numeral unchecked. Add up total of numerals checked, and find your percentage in Food Efficiency.

1. Do you thoroughly enjoy your meals?..... 4
2. Do you like fasting, as well as feasting?..... 3
3. Do you know the principal functions of food?.. 5
4. Are you interested in new dietetic theories and discoveries? 3
5. Do you know that your regular dietary contains in the right proportions the materials needed by the human body?.....:..... 5
6. Can you describe the process of digestion, from food to blood?..... 2
7. Do you thoroughly masticate your food?..... 5
8. Do you take meat but once a day, or less often? 3
9. Have you given vegetarianism a fair trial?.... 2

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10. Have you studied and tried the No-Breakfast Plan? 5
11. Do you postpone eating when tired, worried, or physically out of condition?..... 4
12. Is it your habit to provide mirth at meals?.... 3
13. Do you rest for at least a half an hour after dinner? 4
14. Do you like fresh fruits, fruit juices, vegetables and salads, and use them freely?..... 5
15. Have you barred ice-water, at meals?..... 4
16. Have you banished coffee, tea, and other stimulants from your table? 3
17. Can you eat alone as happily and healthfully as in company with friends?..... 1
18. Do you refuse all between-meal nibbles, such as fruit or candy?..... 5
19. Is your palate trained to know and reject wrong combinations, *e.g.*, pickles and milk?..... 2
20. Are you keeping your stomach well by keeping drugs out of it?..... 4
21. Do you drink at least 3 pints of pure water every day? 5
22. Have you obtained some authentic pure food guide? 4
23. Is your family in sympathy with new ideas on health, food, and efficiency?..... 1
24. If you have any specific ailment or weakness, do you know the food cause and food cure?.... 4
25. Is your cook at all familiar with modern food science? 4
26. Is your kitchen kept sanitary by approved modern methods? 4

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27. Do you see how the right food habits may increase mentality and promote spirituality? . . . 3
28. Are you teaching the science of nutrition to the young people under your charge or influence? 3
-

Add the numerals you have checked, and approximate your grade in Food Efficiency

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CHAPTER IV

HOME AND EFFICIENCY

WE are in the midst of a strange phenomenon. Its like has not occurred before in history.

For centuries we have inherited the idea that commerce is selfish, trade mean, finance sordid. From the vantage of a church spire, a school rostrum, a home retreat, we have looked on business as beneath us. If men, we have worshiped warriors and made politicians our rulers; if women, we have rendered homage to poets and priests.

We have despised, ignored, at best merely tolerated, the shopkeepers among us, the makers of merchandise, the vendors of farm products. Anything not a profession was a confession. Of it we were ashamed.

Now behold what has come to pass.

The economic gospel of scientific management was born in a shop; the saving methods of per-

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sonal efficiency have taken rise in factories and stores; habits of health and thrift, of energy, loyalty, alertness and skill that our schools, homes and churches failed to inculcate are being taught employees by the captains of industry; and all Europe is looking to the farms and looms of America to save what is left of Europe from the cruelty, blindness and folly of the professional classes of Europe — the professional kings, emperors, talkers, fighters, and gun-makers. Verily, business now hath her innings.

If I were a lawyer, a doctor, a teacher, a clergyman or a housewife, I should pick out the most successful business man I know, and go to school to him. That is, provided he would let me, which he might do out of pity. For the American business man is coming to be the teacher and preacher of the world. A silent preacher and teacher? Yes. We learn most by watching great men when they do not know we are watching them.

Only a small percentage of the citizens of the United States are actively engaged in making or selling merchandise. Yet by this small class of workers practically all the efficiency methods worth while have been evolved. What is the matter with all the rest of us? Why don't we produce an efficiency system for medicine, for the law, for the school, for the church, for the home? Are

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we more stupid, or just more lazy, than business men?

Almost every normal girl wants to marry, and have a home. Yet how many girls are taught, before marriage, how to organize, furnish, arrange, equip and conduct a home? If we threw our boys into the world-battle with no collegiate or industrial training, we should think ourselves monsters of cruelty. We do throw our girls into a struggle no less fierce — the struggle to make and keep a home all it should be — and we tell them nothing of the tasks and trials ahead. Thousands of books have been written showing men how to run a business; less than a score of trustworthy books, to my knowledge, have been written showing women how to run a household. Are homes of less value than stores and factories?

Business science is a century ahead of home science. And the majority of the women of America are not even awake to the fact. Furthermore, the mental and spiritual solidarity of the home is fast being destroyed. Who ever hears, nowadays, of a whole family going on the same picnic, or sitting in the same church pew? Parents see their children only at meal time (which, believe me, is the worst time to look at anybody). Fathers have been reduced to animated bank-books. Wives and mothers are relegated to a

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place of social ornament or civic uplift, while servants look after the household — and a long way after. Instead of enjoying a really sociable evening, with home games and apples and gingerbread, we starch up and taxi off to a stomach-wrecking banquet conspired in by strangers, and costing \$10 a plate for the gilt and plush finish — the food not being worth 10 cents. As we grow in wealth, we are becoming a homeless race. And experts hold that the decreasing marriage rate, the increasing divorce rate, the spread of social unrest and moral contamination is largely due to the disappearance of old-fashioned home life.

How shall the home be revived and maintained? Through a general adoption of the principles of domestic science, and a personal acquisition of a better understanding by women of the hard problems which their men folks are meeting every day. At least 40% of a man's efficiency lies in the hands of women — his mother, his sweetheart or wife, his housekeeper, his clerk or stenographer, and these same woman factors in the life of his client or customer. On a mere selfish basis, the fathers of America should insist that their daughters be taught (1) how to earn a good living and (2) how to conduct an ideal home. All honor be to a few great institutions like the Washington Irving High School and Mount Holyoke College, where

a girl is taught something of the science of home-making.

Efficiency depends most on energy. Energy is a product of pure, wholesome, abundant food, properly chosen, combined and prepared; of sound refreshing sleep in a quiet, clean, airy, dark, restful room; of loose, comfortable, hygienic clothing made of the right materials in a manner that becomes the individual; of daily bath and exercise, with conveniences and appliances therefor; of rest and relaxation in the evening, away from business and in the company of those you love. These things must be had from the home.

The most valuable mental trait in efficiency is probably enthusiasm — a blend of courage, optimism, kindness and alertness. These qualities are manufactured daily as by-products of a normal household. The solitude of bachelorhood leads to boredom and cynicism. Of the two worst cynics I know, one is divorced and the other was never married.

Home is the great power-house of human electricity. Our nerves are the wires, our emotions the currents, our actions the manifestations of light, energy and influence carried from home by the radiant stream of ambition and affection. In a power-house we employ the highest-priced electrical engineers, to handle the machinery with

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faultless care. But in a kitchen we hire cheap maids totally ignorant of the digestive machinery, the science of marketing, the principles of household economy, hygiene, sanitation, organization. Is not scientific management needed in the home ever more than in the shop or office?

Let me cite the cases of two women, both housewives, but as unlike as mud and fire. The mind of the first is as clear as mud, that of the second as clear as fire.

The first woman lives in the country. She works fourteen hours a day — and never seems to get a thing finished. She takes five steps where one would do. She has no place for anything — and keeps everything in its place. 'O' serving the thread in her workbasket, you think it is the worst snarl you have ever seen, but you change your mind when you see her temper. She is faded, wilted, nervous, shrill. She has pains and weaknesses and miseries galore. She enjoys poor health to the utmost — the utmost being a debauch of self-pity. She has grown common to her husband, and for years has been to her children merely a servant-in-waiting. She prides herself — poor, deluded creature — on being a "good wife and mother." She is good only if all good things are unpleasant; which, I opine, we may fairly doubt.

The second woman lives in the city. She spends

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an hour every morning planning meals, discussing problems with her housekeeper, instructing her maid about the work of the day. Then she rides to her office downtown, where she conducts a large law practice, earning thereby the wages of her maid and housekeeper, and a good deal more. Her evenings are free for social duties and pleasures, and she has time to spare for human service and uplift work. She is in demand for lectures and magazine articles. She holds the adoration of her husband. She keeps her youth and beauty. Women's clubs eagerly accept her advice; and this, verily, doth mark the height of a woman's efficiency: that other women sweetly follow her counsel, even though she be young and beautiful.

I know that the majority of farmers' wives, and of women in small towns, have not the facilities and resources to manage their homes effectively by an hour's work a day, and to embark on a public career at the same time. I know that the average housewife gets about 300 per cent more out of the time and money available than her husband would. But I also know that from 20 to 40 per cent of the motion in the average kitchen is lost motion, and that one dollar out of every five spent on the household is wasted.

A science of home-making, in which every girl

should be trained, would include these points, among others.

1. Location. The site should be high and dry, with abundance of light and air, in a neighborhood with a low mortality-rate. If choosing a city apartment, look for an eastern exposure, and be sure that no buildings are so near as to shut off your sunlight. Easy access from the home to shops, theatres, churches and other public places should be had by surface car, subway or elevated road, on payment of a single fare. If members of the family work downtown, the time of transit should be carefully considered — thousands of New Yorkers waste an hour a day in useless travel, the time and strain and cost of which would have been saved if they had chosen their home with a view to the problem of quick transit.

One's home should be away from his work — but not too far away, preferably within good walking distance, a half-mile to a mile. This is usually possible, except in the largest cities. One reason why so many college professors are stupid is because they try to work in the house where they eat and sleep. This form of psychological hash is mentally indigestible — and torpid minds naturally result. Besides, the most loving wife needs to be delivered from the presence of her husband for at least eight hours every day; and if the home

is too near the office, he may run over any time and interrupt the household *régime*. An actor is a poor husband because never home — a doctor is a poor husband because always home.

Silence is a prime factor in your surroundings. Do not plan to live near a street-car line, a railroad, an automobile highway, or a bridge used by heavy trucks. And before you engage an apartment, visit the same about ten o'clock of an evening and count the aggregations of pianos, phonographs, mouth-organs, gossiping ladies, growling men, wailing infants and polemic felines within range of hearing. Then ponder ere you migrate.

2. Sanitation. This includes open plumbing; rapid and complete drainage; scientific prevention of sewer-gas; abundance of running water, hot and cold; use of proper soaps, cleansers and disinfectants, from cellar to attic; modern cleaning methods — such as oiled cloths, sweeper, and vacuum cleaner, in place of old-fashioned broom and feather duster; elimination of carpets, curtains and tapestries that gather dust and germs, and substitution of rugs, mission furniture and other commonsense equipment.

3. Hygiene. A few of the items under this head are a home gymnasium; a heating apparatus both healthful and reliable, that keeps the tempera-

ture from 60 to 70 degrees Fahrenheit in cold weather; bathroom appliances and conveniences, to make the daily bath more enjoyable and expeditious; ventilators for all the windows in the house; an emergency case of home remedies, such as mustard plaster, court plaster, hot water bottle, smelling salts, fountain syringe, peroxide of hydrogen, bandage material and sanitary cotton; a chart or booklet always handy on What to Do in Accidents and Emergencies; an address book with names of best druggists, physicians and surgeons available — these having first been investigated; a lighting system (whether of gas, electricity or acetylene) that includes soft, shaded, overhead lights but full-power, concentrated, desk lamps; a combination of color schemes harmonious and restful; a good supply of drinking water guaranteed pure — either bottled, and certified by chemical analysis, or distilled or boiled in your own kitchen.

We are only beginning to understand the psychology of color — one of the subtle yet powerful aids to cheerfulness and vitality. Recent experiments have shown a person confined in a room with wall-paper and hangings of an uproarious red loses temper and grows vicious; while a roomful of ultra-violet rays tends to produce temporary insanity. No one can estimate how many women have gone crazy from looking at the gargoyles

creeping up their wall paper. Science now proves — what Nature has always known — that the green of the grass and the blue of the sky produce the least strain on the optic nerves, and therefore induce a feeling of comfort and peace.

4. Economy. Certain articles for home use cost less from mail-order houses, others cost less from local dealers. Which are they, in each list? At certain seasons of the year, bargains may be had regularly — in clothing, furnishings, foods, and so forth. Do you buy accordingly? In the kitchen, there is a science of utilizing "scraps" and left-overs. Have you learned it? A pound of beans, of whole-wheat grains, of nuts or of cheese, contains from two to three times as much pure nourishment as a pound of best steak, and costs perhaps half as much. Do you consult modern tables of food values in ordering the daily meals?

5. Beauty. Both vitality and morality require that a sense of harmony and repose comfort us in the few hours of ease accorded to us. In this violently practical age, when even schools and churches are made for utilitarian purposes, the home is the only place where we can satisfy our souls with grace of line, symmetry of form, harmony of color, beauty of texture, poetry of symbolism. We are soothed, or irritated, by the

pattern in the rug, the picture on the wall, the fresco or painting on the ceiling, the contour of the home against the sky. A cottage costing \$3,000, planned by an artist for the needs and the tastes of the members of the family, is a better investment than a \$30,000 mansion void of the magic touch of refinement and affection.

6. Relaxation. Hurry is the chief cause of worry, and a home is the haven of rest where we can smile at our haste, and watch the world go by. One of the first rules of a scientific household is that nobody's ailments or troubles or fears be mentioned in the presence of the family assemblage. Above all, should gloom be chased from the dining-room; every dyspeptic stomach was first somehow discouraged, and mastication, properly attended, comes between mirth and meditation. One of the sure tests of a real home is that the very thought of it relaxes our nerves, minds, and muscles, and gently and firmly restores our peace and quietness, and faith in the goodness of God's great plan.

7. Education. Much of the criticism now being directed at the public schools and colleges of America really applies to the home, where scientific training of the hearts, heads and hands of children properly begins. Parents are not qualified for the duties of parenthood until they have

studied together the principles and methods of Plato, Horace Mann, Froebel, William Morris, Kneipp, Fowler, Taylor, Madame Montessori, Isadora Duncan, and other great pioneers of rational education. Are you teaching your children to develop their sympathies and sensibilities, their lungs and muscles, their hopes and desires and ambitions, along with their brains? Real education starts with inspiration, leads to action, and ends in satisfaction of teacher and taught. The inspiration comes from a mother's heart, the action must be guided by a father's strength and skill. And the parents whose children are their pride were teachers even more than parents.

8. Hospitality. By this I do not mean the perfunctory exchange of dinner invitations, or the needless suffering entailed by a box party at the opera. I mean the outflow of heart and overflow of spirit which moves you to give a feast to the poor, to search out and hearten up the victims of a "hallroom" desolation, to pin a flower of hope on the garb of mourning, to throw your doors wide to the waifs in the street and bid them enter freely — slang, dirt, bruises and all. A home is not a home until it shelters the homeless. The reason is a secret, you must find it out for yourself.

9. Service. One of the first duties of a mother is to make her children proud to wait on her. But,

alas, few mothers learn this until they are too old to begin and too tired to care. Each member of a family has certain duties and responsibilities to every other member. These are usually ignored; and often violated, as in the case of a father who whips his boy, or of a girl who wears her mother's clothes. The founder of the Children's Court, after judging 60,000 cases of wayward boys and girls, declares that lawlessness is born in the home, that parents in general fail to teach the rights of property, the obligations of justice and generosity, the sense of brotherhood, the rewards of service. When "family pride" is changed into community feeling, and community feeling grows to be race fellowship, we shall have made the home what it should be — a starting point for service.

10. Religion. Parents mostly are guilty of either invasion or evasion of the souls of their children — they force dogmas on the young folk, or they neglect altogether to provide religious training. Either attitude is immoral. No man is a good Baptist until he sees the good in a Methodist, and it should be a solemn duty of a good Methodist to explain to his children the peculiar merits of a good Baptist. I do not think God looks at the label on our church, I think He looks at the love in our life. Greatness overlaps goodness. And as a man's greatest human love is the

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love of wife and children, so does that love, truly and wisely and freely expressed, make more for righteousness than any other instrumentality on earth.

The first great prophecy of life is that of the homing instinct. From the day that a baby girl cries for something to pet, and folds her arms in ecstasy over a cheap rag-doll; from the day that a sturdy lad doubles his fist in anger to smite the fellow who dares annoy his chosen lass; from then on, home is being made.

Marriage is only the builder of home — romance is the architect. Long before the wedding day, the image of the household to come has been hewn from the quarry of desire and polished in an alcove of dreams. If not — pity the bridal pair, still ignorant as children but lacking the faith of children which is better than knowledge. What is the precursor of a true and happy home? A fierce, insatiable idealism of the parents, for themselves, each other, and the children of them both. God's remedy for ignorance is aspiration. Most brides know scarcely anything of managing a household; most husbands know even less of caring for a wife; yet these defects may be forgiven and quite overruled if each loves the other with a pure, whole-hearted, unselfish devotion. How stop the divorce-evil? Make young people sure it is love

that prompts them to marry. Those who love will not, cannot, be separated.

The world's attitude toward love should be earnest, honest, rational, delicate, reverential. It is flippant, hypocritical, hysterical, rude, earthy. The sanctity of home can be no greater, no purer, no sweeter and finer and stronger than the sense of worship that real mates feel in the presence of each other. Yet people who think they are civilized hurl rice and old shoes after a wedding as though the occasion were a fool's carnival! If a lad and lassie on the brink of marriage have been properly taught from childhood, they could no more endure a sensational ceremony than they would tolerate a feast to honor the conversion of their souls!

All thought of marriage belongs to the shrine, that nothing may illumine but the altar-fire. Instead, we are called upon daily to meet a bombardment of jest, gossip, slander, smirch, innuendo, that will blacken and deface our highest conception of home — unless we are militant soldiers of idealism. The foundation of home lies in the parents' feeling about love. This determines the character of the children and of their training. It fixes relations with the world at large. It makes out of marriage either Heaven or Hell. It is the one supreme force in governing life — an. he

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one most neglected or abused. A series of books would be needed to give the subject adequate presentation; it is mentioned here as a vital factor in home-making, which parents must consider if children are to wed happily. In every boy and girl old enough to ask questions, there should be awakened a sense of responsibility to the little ones that may come in after-years. Next to livelihood, parenthood should be the vital object of study.

Home is the crisis of human experience. All the beautiful natural things — and all the ugly artificial things, cluster here. Home should be both natural and subliminal — a history of the animal in us and a prophecy of the angel. It usually is neither, but a queer medley, excessively, painfully, hopelessly human.

Of all created things, human beings are the most egotistical with the least reason for the sad plight. Stars shine no matter what happens; we are clouded most of the time. Flowers bloom because the fragrance is in them to express; we toil because somebody tells us to or because we fear starvation. Rivers find the sea as God wills they should; we follow our natural bent and meet the accusation of being "odd." In short, we are hampered on all sides by our humanness; life is real only as we outgrow it.

Home is the aisle from the earth that bore us

to the Heaven that beckons us. Instant and idealism make a home; all else unmake it. What we feel and what we aspire to, measures the wisdom in our family.

Johnny Jones feels like playing with Willie Smith; Johnny's mother says "No; Willie's mother is not in our set." Johnny wants to make mud pies; mother says "No; you will soil your girlish pinafore." Johnny on a summer morning hies him to the swimming-hole instead of to the school-house; Father whips Johnny for taking a bath — then on Saturday night whips him again for not taking one. Johnny's sister May would like to go bare-foot amid the dewy sparkle of a rosy June dawn; Mother and Father wouldn't hear of such a thing — how can their daughter mince about in a number 4 slipper with her feet all spread out from going shoeless? Johnny and May despise flannel underwear with a common vehement hatred; when it rasps their disposition, the neighbors pharisaically sigh, "Original sin!" The kiddies like fresh fruit above all things; but a weazened rheumatic old crone hobbling down the pike, once relieved her system by this crazy warning, "Beware the summer complaint!" and the children are stuffed with the meat and potatoes that stiffened the joints of the antique dame.

These things may seem trivial, but I assure you

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they are not. Where children and grown-ups disagree the children are usually in the right. Nature gives them a power of knowing by instinct such as no amount of second-hand education can produce. Until a child's opinion is respected, his desire analyzed, his feeling understood, all expectation of a harmonious household must be calmly stored away.

We are proud of our law-makers, whom we signally honor as friends of the race and benefactors plenipotentiary. But the law-maker whose while is yet to come; a spiritual giant with a woman's heart and a man's brain and this for his conquering plea, "A square deal for the child." They are mostly waifs, the children; high-born or low-born, clad in silks or rags; waifs because unwelcome strangers in a house unprepared. Lovely dream-messengers from the throne of God, they come to bear us tidings of our own lost youth. In the presence of children, we should all be humiliated, seeing the faith, love and innocence that once belonged to us pictured again in the lives committed to our keeping. All that a baby asks is room to grow — and a smile of understanding now and then. Yet we presume to wield our "authority" over children. Can a flower bloom underneath a rod of iron? A baby is not the most helpless thing in the world; the most help-

less thing is the parent to whom the baby looks for sympathy.

What relation does home bear to efficiency and happiness?

One as broad and variable as human experience.

The vital question pertaining to home is not whether we have a complete set of kinsfolk, but whether, having it or having it not, we are equal to our own possibilities. There are people quite alone in the world whose lives radiate joy; and there are inmates of a household whose presence is the signal for a thunder-cloud to gather. What can be sourer than a person soured on his family?

Not the enjoyment of our possessions but the use of our opportunities brings happiness. So, if we dwell in a palace or in a hall bedroom, we create home for ourselves. Anything good used as an end turns bad; anything bad used as a means turns good. Whether our abode spells happiness or not lies in our knowledge of the language of the heart.

To sweethearts planning their first nest, a gentle word of entreaty would be this: deserve all you get before it comes. This should be made clear. Few girls on the day of their marriage can order and cook a wholesome meal, darn a stocking comfortably, manage the help, or engineer household

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sanitation. Yet all girls dream of a life-long devotion on the part of a husband. Devotion to what? Curl papers and a box of rouge? House-keeping is one science, home-making is another, parenthood is a third; no girl should be allowed to marry until she knows enough of each to be mistress of any situation in wedded life.

Even more preparation is required of the man — but of an opposite kind. There is nothing so delicate in the world as the feeling of a woman whose love nature has just been awakened. A mere thoughtless breath pains her to the quick, a coarse word or selfish act may leave in her memory a scar, that no amount of penance can efface. To be infinitely gentle — and infinitely strong; this is what a lady-love expects of her knight. And the first real lesson of life to a man is this: nothing counts but to answer the ideal of a loving woman. Few men ever acknowledge this — and few men are worth considering.

We must earn spiritual things by physical means, and physical things by spiritual means. The lassie who dreams must learn to labor, the lad who labors must learn to dream; then each will know the beauty and strength of the other, each will find the world where it was meant to be, in the eyes of one's mate.

Let us turn to the practical side.

Here is where the discord begins— from the sweet Elysian dreams of the wooing to the regular duty of hanging out the wash is a far jump and a perilous conclusion. But this is the way to test the verity of romance — the proof of sentiment comes when you mix it with sand, and neither loses potency. For genuine sweethearts, the golden-wedding day is to the betrothal day as a full-blown rose to a mere bud. The strength of the flower lies in the earth, the warmth of the earth leaps in the flower; they must have each other, or a garden cannot be.

The first thing to impress on each member of a family is that home is the trade school of character, and the rewards go to the best scholar. Not what we get from our people, or even what we give to them, determines happiness, but what we are in the midst of them and what we help them to be to themselves. Home is not a place in which to eat and sleep and find fault; it is the one place on earth in which we are free to grow. To insure this development, the least thing must be considered, for the least thing counts.

Food counts. You might almost turn a husband into a Frenchman, a Briton, or a German, by the way you feed him. Spicy, beefy, or beery, the average man is what he eats. Abused wives should learn this before going back to mother.

The national sin of woman is dyspepsia; because every dyspeptic man was made so by a poor cook or an ignorant mother. The profession of cook should be equally honored with that of clergyman or physician; the cook makes the subjects for preachers and doctors to work on. And a finished job it is.

Color counts. The tint of a wall-paper can make or mar a disposition (wall-paper is a relic of barbarism). Line your bedroom with scarlet dragons and see how you sleep; fresco your dining-room in a sickly washed-out yellow with green polka-dots and you'll need the pepsin handy; put nice wide stripes on the parlor wall and visitors won't have to be told it's a prison. How many brides furnish their different rooms according to the use of each? Yet color names character, for every color has one of its own.

Space counts. Not how much a room contains, but how little it needs is the test of household refinement. Yet many wives feel neglectful of their duty unless they have plastered every available inch of space with ornaments unornamental whose only function is to be dusted regularly. The housewife's primary lesson — which most of them never learn — is to know what is junk from what isn't, and to get rid of what is. Fewer pictures and better, heavy curtains gone, no carpets what-

ever, all furnishings made to harmonize, nothing allowed save as it has a meaning; this line of experiment will clear the mind no less than expand the pocketbook.

Furniture counts. As high priest in the sanctuary of home, William Morris stands first. Cheap things cost most. Everything in a house expresses the nature of its occupants. People built on the simple, comfortable, substantial lines of the Morris furniture don't buy shoddy and don't live shoddy. Moreover, the less one buys and the more one makes, the better one enjoys. The atmosphere of Christmas lasts through the year in a home where loving hands mold and fashion the common things of everyday use.

Clothing counts. A family's besetting sin is laxness. "It's only John and the children"—and mother appears in a wrapper that she wouldn't let the gas man see her in. "Too hot for politeness"—and father comes to dinner in his shirt sleeves. "Time to wash up for company"—and the children get the notion that decency belongs nowhere but on dress parade. Company manners are a disgrace, proving total lack of self-respect. A clean collar at home tells more than royal raiment in society.

Talk counts. A tongue unwise or unruly is to blame for most family discord. Parents who

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complain that their children fail to show due respect should ask themselves if they always treat the children with kindness and courtesy. One hasty word is enough to rob a parent of the adoration with which a child naturally views its elders. Young folks should never be criticized in the presence of a third person; they are doing their best and they don't want their mates to think otherwise. Yet a common practice is to stand little people in a row, and lecture them indiscriminately. Another fatal error is to let them suspect any disagreement between their parents. When Mother says one thing and Father says another, each says worse than nothing. Loyalty has but one legitimate expression: to keep those who have wed united before the world. Whatever a wife or husband does, the other must defend, or the sense of oneness will be lost. You may reason this away as unethical; but if you have once felt it you will know it is right.

What is a Real Home?

A Real Home is a gymnasium, a lighthouse, a playground, a workshop, a forum, a secret society, a health resort, a coöperative league, a business concern, a haven of refuge, a path of solitude and a temple of worship. How can one thing be so many things? I'm sure I don't know; this miracle, as all other miracles, must look to love for ex-

planation. Life itself is a miracle, and love intensifies life.

A Real Home is a gymnasium. The ideal of a healthy body is the first one to give a child. Particularly if the boy should be studious or the girl introspective, a regular course in gymnastics must precede all efforts to cultivate the mind. It won't do the old folks any harm either — how a fat and lazy person can live with himself is unimaginable; fat is the unearned increment of age. So far as he goes, the athlete is a model man. Physique underlies religion.

A Real Home is a lighthouse. Some parents don't know the difference between a lighthouse and a house of correction. A lighthouse reveals the breakers ahead and shows a clear way past them; a house of correction shows nothing but the ire of the man that runs it. Children go wrong because they have not seen the right. Assume that a child wants to be good — and he will if he knows how.

A Real Home is a playground. Beware of the house where you "dassen't" frolic — there mischief is brewing for sure. Games have a double value — they make good people smart and smart people good. Which is more needed, none can say.

A Real Home is a workshop. Pity the boy without a kit of tools, or the girl without a sewing

basket. They haven't learned the fun of doing things — and there is no fun like that. Moreover, the joy of "helping Mother" should take its rise in Father — Mother's business is not primarily to fetch Father's slippers. Nature lets men be so helpless about the house because men are most nearly endurable when they act like babies.

A Real Home is a forum. Honest, open discussion of life's great problems belongs originally in the family circle. Yet how many boys and girls feel delight in sharing all their hopes and fears and impulses with the parents, who alone can wisely direct them? The course in Parenthood which every college should require in the senior year might well devote a chapter to "The Questions the Children Ask."

A Real Home is a secret society. Loyalty to one's family should mean keeping silent on family matters — just this and nothing more. But the majority of people gossip about their own kin ceaselessly and ruthlessly, then blame the neighbors for painting the story a deeper scarlet or uglier black. Family "pride" and "honor" should be wiped off the calendar as remnants of barbarism. But family respect should make us tell nothing save the good of our own relatives. Here, as always, a confidence means a confession.

A Real Home is a health resort. Mothers are the natural physicians. Graduates of medicine and surgery will be needed while society endures; but for the little ailments of every day, such as simple coughs, colds, fevers, pains and stoppages, the wisdom of the mother should suffice. The advantage of a sanitarium is that it teaches how much a home is not; women might learn this with profit, but men know it too well already.

A Real Home is a coöperative league. Households flourish where the interest of each is made the interest of all. Parents cannot desire one thing and children another, or brothers want this and sisters want that; somebody acts unlawfully in every such case.

A Real Home is a business concern. Order is a housewife's hobby. But order without system is a harness without the horse. Women are going into commerce, to learn how to run a kitchen. They don't suspect this, or they wouldn't budge a step. Please don't tell them; because what men need most is to have somebody beat them at their own game. One purpose in Woman's Suffrage may be to make men suffer for their shortcomings.

A Real Home is a haven of refuge. The world does this for us all; it makes us hunger for a loving sympathy and a calming, soothing touch. The true mother gives this freely, gladly, never

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counting the cost. We take the charity for granted, seldom thinking of the other side. Who is there to comfort the mother in her time of need? All women crave a soul fortress, builded and guarded by a lover of superhuman strength. But the spiritual giant is rare among men. And the infinite pathos of earth dwells in the eyes of the woman who longs to creep like a tired child into the arms of her lover — but cannot, for he would not understand. Men are the heroes? Men do not know heroism when they see it.

A Real Home is a path of solitude. Human beings are strangers to one another until they are born again. When this rebirth comes, we shall soon discover who of our kinsfolk have been our very own. Our spiritual relatives will bid us God-speed along the upward climb; the others will leave us to ourselves: all must grant the Heaven-urged aloofness. What is life but a smile, a tear, and a long good-by? We may cling to nothing human, our permanence lies beyond. And the strange mortal grouping of souls must in the end give way to the awful, glorious change that strips the soul bare, whether by death or by illumination.

A Real Home is a temple of worship. The sad eternal cry of the woman heart is to be called Madonna. Women expect from men the adoration they themselves feel toward God. And if

every man would strive to be an honest worshiper, nothing but the worship of God would be sublimer than the worship of Woman. Love is that which makes us grow perfect in spite of ourselves. And mates learn of God by knowing each other. He born strong, grows pure through idolizing Her; She born pure, grows strong through emulating Him; each builds the character molded by the other; till the very human thing called marriage attains a loveliness divine.

HOME EFFICIENCY TABLE

For the American Housewife and Mother

DIRECTIONS. If answer is "Yes," write on dotted line the number in parenthesis following each question. If answer is "No," leave space blank. If neither Yes nor No, vary the figures accordingly. Find your percentage by adding column of numbers. The average grade is probably 45. It should be 95. A Table of complete values would include other questions, but this Table gives a fair estimate.

1. Do you take joy and pride in your housework?
(3)
2. Can you finish your daily duties in eight
hours? (1)
3. Have you ever counted and tried to cut down
the number of needless steps you take in a
day's work? (3)
4. When you are tired out, can you rest and re-
cuperate easily and quickly? (1)

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5. Have you time and strength in the evening to enjoy home pleasures with the family? (2)
6. Is your home in quiet surroundings? (3)
7. Do your sleeping rooms have direct exposure to the morning sun? (2)
8. Do you keep daily records of expenses, with a modern filing system for reference? (3)
9. Is your grocer the best in your neighborhood — have you learned why? (3)
10. Do you plan your meals a week ahead, and use all the "left-overs"? (1)
11. Do you order and prepare meals on a scientific basis of nutritive value? (3)
12. Can you serve palatable, economical substitutes for meat? (2)
13. Do you know the signs of fresh meat, fish, eggs, fruits and vegetables? (2)
14. Has your drinking water been guaranteed pure by expert analysis? (3)
15. Do you buy food, clothing, furnishings, etc., on a scientific system of economy? (3)
16. Have you studied at least three modern schools of diet (such as the Lahmann, the Lust, the Christian, or the Kellogg system)? (3)
17. Have you read at least three standard books on domestic science and household economy? (3)
18. Do you belong to a woman's club? (3)
19. Are you a member of the Housewives' League? (3)

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20. Do you subscribe for one or more magazines devoted to home-making? (3)
21. Do you spend a day away from home at least once a month? (1)
22. Do you take a vacation from your family of at least two weeks every year? (3)
23. Have you installed a modern cleaning system, from efficient soap to vacuum cleaner? (2)
24. Is there an emergency chest in your bathroom? (1)
25. Are all your windows equipped with hygienic ventilators? (3)
26. Is your lighting system powerful, while restful to the eyes? (2)
27. Have you studied the hygiene of dress? (2)
28. Is your doctor a teacher of health — not just a prescriber of drugs? (3)
29. Do you receive regularly the monthly list of publications of the U. S. Department of Agriculture? (2)
30. Are you thoroughly informed on vocational training? (3)
31. Do you know where and with whom your children play? (3)
32. Can you answer all your children's questions, without evasion or embarrassment? (3)
33. Do you conduct home discussions on great questions of the day? (2)
34. Are you teaching your children how to earn, to save and to spend money? (3)
35. Can all the members of your family use their hands and brains equally well? (3)

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36. Do the pictures and decorations in your home
express sound æsthetic principles? (2)
37. Have you developed a saving sense of hu-
mor? (3)
38. Are you giving your children systematic re-
ligious or ethical instruction? (3)
39. Do you recognize the mistakes of your early
married life and are you training your chil-
dren to prevent or avoid them? (3)
40. Is your home a haven for the poor and friend-
less? (3)
-

Add up column
and approximate
your grade in
Home Efficiency.

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CHAPTER V
WORK AND EFFICIENCY

WORK is the common avenue to all the uncommon things. And the uncommon man is he who follows work to this end.

Of all the paths to greatness, work is the most obscured; of all the paths to goodness, work is the most maligned. Not workers and shirkers, but watchers and stumblers, compose humanity; for the man who has visioned opportunity can never work enough. The whole question of labor is, whether we lead or must be led. In the van we exult, in the rear we despair.

The curse laid on Adam was not having to work, but feeling that he had to work. And they who most nearly resume the stature of gods have changed their feeling about work from compulsion to volition. The difference between genius and mediocrity is that genius looks at work through a telescope, mediocrity through a microscope; the one sees only possibilities, the other sees

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only limitations. Cure for the man who doesn't like his job: Find what it leads to. It is the little man who doesn't like his job; the big man makes himself like it, or gets out.

Efforts to uplift the "working classes" generally fail — for two reasons; there should be no "working classes"; and the position they occupy is the highest attainable. We should all work a little, play a little, learn much, and love to infinity. But for ignorance and selfishness, the worst example is the man with nothing to do. Whoever is not in the working class has never learned his letters in the alphabet of life. We are just as wise as we love to work. And the philosopher, yogi or metaphysician who dwells apart, scorning the activities of the multitude, can teach us nothing except how little he knows. The very rich, and the very learned, must find salvation in a cottage, where the wealth and understanding of the heart may be given full play. It is not work that frets, wearies or disappoints; it is having no one to work for. And the most abject pauper on earth is the millionaire who has lost the spirit of devotion. If we love we must work; but if we love we do not know that we are working. Thus, to possess an ideal, affection, or inspiration that impels us forever on, is to gain the rewards of work without having known the penalties.

Work in its normal aspect is the focus of the entire man on a fixed goal. Those who find themselves lacking promotion, or a position, may discover the cause in their own divided purpose, irresolute will, scattered energies, and unformed ambitions. It is better to aim somewhere and get nowhere than to be put somewhere and stick.

The drone is not the man who does nothing — he may be a royal mendicant in disguise. The drone is the man who does just enough to "hold his job." Everywhere in the commercial world he is the unmitigated evil. Banish him and you change the market-place from Hell into Heaven. No employee should be taken into a business, until his motive has been analyzed and judged. If his aim is right, he should be given a personal interest in the concern; if not, he should be shown the door. Aimless employees are the universal incubus of trade. And the surprising thing is that employers do not see the folly of treating their help as machines. The Golden Rule is the most practical business guide to be found; if it had appeared under non-religious auspices, the world would have adopted it long ago. I sometimes wish that names could be totally abolished; what hampers truth is always the name by which it is called. Prejudice clusters in words, but in feelings lie sympathy and understanding.

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The fundamental principle regarding work may be given thus: The end of occupation is not to earn a living but to mold a life. And the few who apprehend this are, strangely enough, the men who amass great fortunes. Work whose only end is money is the least profitable of all imaginable things. The one form of suicide sanctioned by law is to "work for a living." No man has found himself until he must work when he doesn't have to. The compulsion, financial, social, mental, under which the majority labor will be necessary until every human being has within him a self-regulating, self-renewing, motive for working up to his limit. Slaves are those who are forced to work, sovereigns are those who force themselves. The ten-dollar clerk who eyes with envy the apparent freedom of the millionaire employer is pitifully ignorant; for a thousand constraining powers hold the man of wealth — each more inexorable than the gaze of the clock, which alone governs the employee. It is not work that enslaves, it is a complaining spirit back of work.

Labor is delight — or degeneration. And the man who toils grudgingly insults the whole world; his employer, his fellows, his Creator, and his own soul. If a law could be framed compelling every one to enjoy his occupation, or to live on a pension from the State — I believe the State would

be actually richer. Incidentally, the pauper-system should be wiped out. Indigent men, women and children should be taught some useful occupation, and thus be enabled, at least partially, to support themselves. No man is too aged or infirm to be self-respecting. And self-maintenance is the keystone of self-respect.

Work and drudgery should be at the opposite poles. To men who achieve, work is play and play is work. So they are playing most of the time. President Taft and ex-President Roosevelt are temperamentally as diverse as the arctic region and the equator. But when they play they are alike — they both work harder than the day-laborer will who gets paid for it. Indeed, the purpose of rest is to exercise faculties and powers usually dormant. Fatigue is unnatural — like everything else that has to be cured. The loss of enthusiasm is the beginning of fatigue. And if our working-day could be normally regulated, we should quit our job the moment we lost enthusiasm.

Feel — think — plan — hope — work — wait — enjoy; this is the true order of human expression. Yet how many observe it? The poet feels, the metaphysician thinks, the schemer plans, the cheer-up philosopher hopes, the slave works, the idler waits, the aristocrat enjoys — and not one

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of the lot is satisfied. Each blames somebody else for his own incompleteness.

What this world most needs is to make its philosophers workers, and its workers philosophers. The rarest thing is to blend vision and vitality; if ever a seer becomes a captain of finance, he will do more to uplift the world than all prophets have done thus far since the Creation. Work belongs halfway between Poetry and Philosophy; Poetry should greet it but Philosophy say good-by. Work, though, is usually friendless, with the scorn of the poet and the exhortation of the philosopher adding to the misery. What we look down upon is what we could not see over. Till Poetry has done things, it is mere pretense.

The one relationship of universal importance is that of work to the brain, heart and soul of Man. Work that interests and exercises the whole of us means joy, progress, contentment, success. Work that leaves a part of us unawakened and unemployed means anxiety, weariness, restlessness, failure. Drudgery is working from duty instead of desire, the cure being to instil a fresh motive into one's occupation. The way to make work enjoyable is not to lessen duty but to increase desire.

Labor holds three prime factors: motive, method, and coöperation. Motive belongs to the

soul, method belongs to the brain and body, co-operation belongs to the heart. And if any one of these be lacking, work fails to satisfy.

Motive should be altruistic. The scientist delving in search of truth; the artist lost in the creation of something beautiful; the mother agonizing and exulting to give life to her children; these know why they toil.

Method should be selfish. The ideal business man is curt to the point of rudeness; and he has no use for his friends and relatives in the office. Business and friendship positively do not mix. Friendship is a luxury, business a necessity; and you need a great deal of the latter to afford a little of the former. Next to habits, friends are the most expensive things.

Coöperation should be give-and-take. As a rule, those who endeavor to practise it are too unselfish. You can't give until you have. You don't have until you're an egoist. Therefore the instinct of grasping is pre-angelic as well as pre-historic. Communities and brotherhoods founded on the share-alike principle go to pieces because nobody had anything worth sharing in the first place. Only individual successes coöperate successfully. Fight for something, and get it—then trade it off or give it away; that is how to keep your interest in life perennial.

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The purpose in work should be feminine, the system should be masculine, the affiliation should be both. In those who do not love work, the symmetry is lacking. What lessons in life are worth learning, men must learn from women, and women learn from men. Put the heart of the home in the office, put the head of the office in the home; then if you add to each the body of the jungle and the soul of the air, you will have an existence approaching that designed by the Maker.

Work should mean opportunity. Business and marriage are alike in that each betokens not the end but the commencement of things. A girl whose ambition is to get married equals in folly none but the youth whose ambition is to get a job. An easy berth is the hardest to hold. And the person who tries to take advantage of his position has a more difficult task than the one who sees and follows the aisle of opportunity extending down the vista of the years. The less you look at a pay-slip, the larger it grows.

Work should mean education. The honest wage-earner is really being paid for developing his own character. He learns punctuality, obedience, accuracy, insight, thoroughness, good-nature, system; in short he gains the ready knack of using himself, at the expense of his employer. The heart of education is to know your job.

Work should mean independence. The man who slaves is merely bound by his own limitations. And the oppression of the many is to free them of indolence, weakness, irresponsibility and self-indulgence. When your purpose is your clock you will need no office-hours.

Work should mean loyalty. There is no higher quality in human nature than allegiance to a principle. And the principle of honesty demands that every worker be true to his employer — no matter what the employer may be as a man. Incidentally, a new commandment for this age would be: take no money from him you cannot respect. Some wives could apply this to advantage.

Work should mean sincerity. No man fails who really believes in what he does. And the chance to act out one's belief is worth more than all the Presidential salaries on earth. All necessary toil is humanitarian, and the consciousness of being helpful should inspire every toiler.

Work should mean sentiment. Not sentimentally — logically. Power is electric, and the human machine operates best under the force of elation. The worker never wearied, oppressed or dismayed, is the woman absorbed in caring for the one she loves most. Nothing but affection warrants execution, nothing but romance justifies reality.

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Work should mean health. The so-called "lower animals" in their natural state are never sick. Each does what Nature intended. From the ant to the elephant, each determines occupation by instinct. The few men who are wise enough for that, give pills the go-by.

Work should mean fate. And it always does. What we enjoy today we earned yesterday, possessions are not enjoyable otherwise. Nothing affects us but what we effected. Destiny is doing the next thing with a heart of fire and a will of steel.

Work should mean religion. Sundays furnish the text of goodness, but week-days the illustration. And we, being children, look at the pictures first. The first sight of a man's face Monday morning is how God measures his Sunday prayer. Consecration vitalizes, truth empowers, light fructifies and love garners. Failure is, primarily, spiritual death.

Work is the highway to happiness. There are other ways — health, wealth, pleasure, fame, friendship. But these are only byways; work is the highway. The one sure way to be happy is to learn to be happy in your work.

Now, two people may walk the same road, yet one find joy and the other find woe. A restless urchin, bent on raising trouble, scuffs up the dust

of a country lane on a June morning; while a grown philosopher treads the shady path alongside, breathing in the fragrance of the meadow blooms, and refreshing his soul with a clean vision of the sun-swept horizon hills.

On the great thoroughfare of human work there are clouds of dust where there should be the fine play of well-groomed muscle, the earnest gaze of well-directed mind, the deep breath of wholesome inspiration, the fragrant sense of congenial surroundings, the buoyant step of a mountain-high purpose. We have robbed work of the romance with which the Creator endowed the tilling of the first acre, the building of the first home. And to restore and maintain this energizing spirit of hope, joy and pride in the worker is the first and fundamental task of the efficiency expert. Your machine is second — your man is first.

A good business psychologist, entering the usual store, office or factory, chokes. He finds the air filled with clouds of moral dust — the dust of complaint, the specks of error, the sand of friction and dissension, the germs of envy, jealousy, greed, indifference. And to clear the mental machinery of employer and employees from this whirling volume of psychic *débris* is the duty of supreme necessity and supreme difficulty.

I am not talking theory — I am talking science.

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There are no costly, needless labor troubles—such as strikes and anarchistic rebellions—among the employees of the United States Steel Corporation. Why? Because this company, the largest in the world, has fixed in the minds and hearts of the workers the right kind of feeling toward the proprietor, toward the business, toward the future of the worker in relation to the business. The first essential in efficient work is good feeling and lots of it.

I don't mean sentimentality, or effusiveness, or lax discipline. I mean just fine team work, based on mutual understanding, sympathy, confidence, purpose, coöperation of employer and employee.

Here is a case in point, showing how feeling underlies efficiency. A business man had a clerk who was jealous, suspicious, fault-finding, rough, and so "temperamental" that he couldn't stay on the same job more than half an hour. The employer went to a business psychologist, who advised thus: "Plan some day to have this clerk remain when the others have gone, without their knowing why he stays. Then take him into your confidence. Tell him some of your aims and a few of your difficulties. Show him how his loyalty, cheerfulness, enthusiasm, steadfastness, will help you and him and the business. Make him

see you need his support, give him some special duty or responsibility, and let him report occasionally to you in person. Demonstrate to him how his work should be done — then assure him of larger work ahead. In short, treat him not as a slave in a treadmill, but as a younger brother."

The employer took the advice. In a few years this clerk became the most efficient worker in the place, a model of courtesy and cheer, a plow-horse for endurance, and the president's mainstay along various lines. The lazy or unruly employee makes the best worker, when you touch the right spring.

I emphasize this matter first, because it is most vital. We have now abroad a young army of efficiency engineers; who will set your desk near your base of supplies and arrange your tools to conserve your motions; who will teach your office boy how to fold circulars in one move instead of three; who will buy your materials with economy and despatch; who will audit your books and save your postage stamps and do other laudable things. But the real expert is the rare one who will first show you how to handle your men — how to create in them loyalty, confidence, ambition, tact, initiative, will power, endurance, concentration. This is the vital issue.

Now let us be as cold as steel — as emotionless

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in method as we are exalted in purpose. A man who jokes or jollies or dreams or dawdles or grows angry in the office is no man, but a mollusk. If a clerk makes a mistake and the "boss" yells at him, the boss is more inefficient than the clerk. If your competitor calls you a liar, and you get mad and call him a liar, you are also a fool — besides being probably a liar for calling him a liar when he calls you a liar. If your debtor won't pay, and you brand him a thief, you lose both your money and his trade. If your typist (doing her best with your mangled dictation) seems slow, and you tell her she is slow, you aggravate her slowness. In short, to lose control of one's emotions during business hours means, in the long run, to lose dollars and cents.

Be earnest, but be calm, no matter what happens. I have seen a man learn to treble his day's work by systematically shutting out all feeling during office hours. What fatigues and annoys us is not our work, but the mental friction, nervous strain, muscular tension, emotional wear-and-tear, which we allow to accompany our work. A real man is always a machine while on the job — and never a machine at any other time. Recipe for efficiency: be a plodder by day and a poet by night. Do your planning, your dreaming, your resolving, when silence and solitude open the mind

for great thoughts and purposes; then appear to the world just an ordinary business man, with nothing unique about you to rouse the neighbors' suspicions.

Now for some practical methods — which would apply to any ambitious man or woman, from the President of the United States to the woman who scrubs a floor.

Such a plan is woefully needed. When we begin to be civilized, in a thousand years or so, we shall look back and say pityingly of the fossil remains of the twentieth century: "The remarkable thing about those barbarian tribes was that they never really learned how to work. Consequently, their strange communities were infested with paupers, criminals, tramps, billionaires, policemen, reformers, and other abnormal creatures developed through industrial ignorance."

Knowing how to work is knowing how to do and be everything worth while. For a national scheme of productiveness, satisfying labor would include a science of health, a science of education, a science of eugenics, a science of economics, a science of finance, a science of commerce, a science of service, a science of peace, a science of religion. We are beginning to apprehend the truth about labor. A New York high school teaches girls how to sew and cook and sweep and care for

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baby; a branch of the Young Men's Christian Association offers vocational training; a church has opened an employment bureau; a chain of domestic science clubs tells women how to conduct a household; in a few cities colleges are uniting with factories, to give students real shop work while studying theories in books. Praise be, for all this.

The application? Here it is.

Our first move toward industrial efficiency is to classify the duties, responsibilities and opportunities in our day's work. Take a large sheet of paper and rule off three columns. In the first column write down each thing you are expected to do, as your business every day. In the second column write down the occasional special duties of your position that are essential but irregular in time. Before approaching the last column it will be necessary to think deeply. For in this column should be listed all the means of improvement, advancement — such as reading, thinking, watching, planning, doing for yourself. This kind of threefold efficiency scheme raised Lincoln from his cabin to the White House. It will help any man to grow.

Take the office boy, for example. We have most of us been through the office boy stage, therefore can apply his case to our own — the

principles being the same. His chart merely illustrates our method.

I am fully aware that an office boy who could indite and utilize the appended Scheme would not be an office boy, but a combination of Solomon, Darwin, Cæsar and Christopher Columbus. However, so many readers of our suggestions have asked for something to do for larger efficiency, that we can risk the strain on the hypothetical office boy.

It is important that the best, quickest and easiest methods of work be discovered and applied in the order here given. The best method will please your patron, client or customer; the quickest method will please your employer; the easiest method will please you. Do not try to please yourself first. The royal carriage to achievement runs on Thoroughness Avenue. I pity the man who has never learned the fun of doing things right. Irksomeness is shirksomeness.

The average worker wastes half his time and energy on trifles: partly because he has never classified and apportioned his daily duties; partly because he has never been taught his own possibilities for great things, never learned to find or make opportunities. The purpose of the Scheme is to make us do small things better — then have strength and leisure for great things.

The advantages of the Efficiency Work Scheme will not appear all at once. But if you prepare and follow out the Scheme, you will note the benefits arising gradually. May we suggest how to proceed?

Column One. You know what you must accomplish every day, to satisfy the demands of your position. But to make sure, go to your employer, foreman or department chief and say to him: "Mr. Purinton tells me I can improve the quality and quantity of my work. May I investigate the subject and have you any advice to give?" If your chief comes to — having fainted with surprise — he will doubtless be glad to help you make out the list of regular daily activities and responsibilities. When Column One is finished, put the items on your morning schedule and all your strength into carrying them out early in the day, so as to leave an hour or two for self-improvement in the afternoon.

Column Two. In addition to the special odd jobs that fall to most of us, for which time must be allowed, there are little services to perform in easing up the toil of our associates who have not learned efficiency methods. Not only must the man of destiny be so eager for his own work that a team of wild horses couldn't hold him back — he must enjoy helping the business by lifting along

his weaker brother. So put in your list of irregular duties — and believe me, this is most irregular — the duty and pleasure of looking around the place for extra jobs, to relieve your neighbor and improve the output of daily cheer. So far as possible, get the entire list of Column One and Two in your mind — better on paper, to check off — the very first thing each morning. Such a habit clears and strengthens the mind, quickens the muscles and calms the nerves. We are vexed not with the care of toil, but with its chaos.

Column Three. The value of a position is not in its possession, but in its preparation. Only as it trains you for larger responsibility is it worth having. How is your work replete with opportunity? This may be made a fascinating study, and the most profitable in the world. When I finished college I could do but one thing to earn a living — and that one thing my health forbade! I spent a year investigating the science of industrial opportunity — and from that year to this, at least nine doors to professional advancement have stood wide open, all at the same time! Learn how your position may guarantee your promotion — and list the open doors in Column Three.

Now for the B, Q and E part of your Scheme. How are you to know the best, quickest and easi-

est methods? How secure the tools, implements and devices for economy of labor, time and money?

First. Go to your local newspaper office and ask to consult a copy of an American Newspaper Annual and Directory. Under the "Index to Class and Trade Publications" you should find your own business or profession. Turn to the list of magazines covering your field; send for a sample copy of those having largest circulation (enclosing say fifteen cents for each); take an evening or a Saturday off and go over the advertising pages, checking all items that appeal; write to the advertisers — then ponder the results. I know cases where ideas thus gained, entirely apart from sales, have revolutionized a business. You can be morally sure that somebody, somewhere, somehow, is doing your kind of work better than you are. Locate him in the editorial or advertising pages of your trade journal.

Second. Look up the libraries near you for books along the same line. In addition to the public libraries, there are circulating libraries which loan books on vital themes for a nominal sum. Get in touch.

Third. Form the habit of doing at least one of the exercises to be given in each chapter of this series — and resolve not to read the chapters till

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you have an hour's leisure to work out the chart or test or table. The Charts to follow, covering food and drink and study and play and thought and cash and home, all bear directly on "Work and Efficiency." Each will suggest something for you to do — not merely a line of thought to look at and forget. Learn to read these chapters with a notebook and pencil at hand, to make your own observations and plans while you read, then to act forthwith on such ideas as appeal to you. If you do this, a year from now you will be a different person.

The day is coming when the labor of man's body, the light of his mind, and the love of his heart, will be scientifically merged to make of his work a series of masterpieces. When that day comes, man will be efficient.

EFFICIENCY WORK SCHEME

(FOR AN AVERAGE OFFICE-BOY IN A SMALL CONCERN)

1. REGULAR Daily duties for employer	2. OCCASIONAL Jobs irregular in time	3. PROFESSIONAL Opportunities for self-advance- ment
Open office Sweep, dust, ven- tilate	Run errands Answer telephone Help other clerks	Decide on ulti- mate position in firm

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Sharpen pencils Fill ink-wells Sort mail Prepare memo-randa Take special orders from the chief Keep hands and clothes clean Arrange desk for leaving Close office	Announce visitors Operate mimeograph Seal and stamp letters Fold circulars Tie parcels Serve as general handy man	Go after it Study trade-papers and library books Watch methods of "man higher up" Ask questions freely Work overtime Learn to eat for energy Go to night-school Try to please customers Make all employees like you Look as though you enjoyed work Learn something new about the business every day
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	Number Efficiency Marks		Number Efficiency Marks		Number Efficiency Marks	
	Actual	Ideal	Actual	Ideal	Actual	Ideal
B
Q
E

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INSTRUCTIONS. Let B = best possible method of work, Q = quickest, E = easiest. Make out three-column list of your own, corresponding to office-boy's; put initial B, Q or E on margin of each task for which you *know* you are using the best, quickest, easiest methods, then count your B, Q and E totals, and compare actual number with ideal, which would be of course three initials for each task. Don't mark down B, Q or E unless some authority has told you the method you employ is best, quickest, easiest. You can't judge your own method — an expert must do it.

Having found which items remain to be checked with efficiency marks, how are you going to secure the efficiency which will warrant you in filling in the vacant spaces?

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CHAPTER VI

PLAY AND EFFICIENCY

LIFE to a real man is but a series of hard jobs well done. The strength to begin them and endurance to complete them grow in the relaxation periods between. Therefore, amusement underlies efficiency.

Mental efficiency means alertness, decisiveness, method, forethought, fair play — all of which develop in the right kind of sport.

Industrial efficiency means loyalty, honor, enthusiasm, training, perseverance — which are traits of team work in a good game.

Moral efficiency means a high aim, a resolute backbone, a clean, strong body and a buoyant, brave heart — which are attributes of the leaders in the amusement world, from Christy Mathewson to Maude Adams! Our real teachers are not those who make us knit our brows in speculation, but those who make us stretch our thews in emulation.

Why, when, where and how do you get your amusement? The answer gives a straight clue to your efficiency.

The coming science is the science of play. The science of yesterday was that of books, the science of today is that of business, the science of tomorrow will be that of leisure. Great men are the spare-time users, small men are the spare-time losers.

So vital is the amusement question, that when a detective shadows a man on suspicion, he first proceeds to find where and how the man takes his pleasure. Most cases of neurasthenia, dyspepsia, insomnia, brain fag and mental depression, even of intemperance and insanity, have as a principal factor either excess, or deficiency, or inappropriateness of amusement.

In America we are developing our brains at the expense of our instincts, muscles and emotions. Our eyes, nerves, pores, lungs, and digestive apparatus were made for outdoor life. We have substituted the close confinement and monotonous routine of the schoolroom, shop, office or factory. Consequence; a nation proverbially restless, nervous and dissatisfied.

The only relief for this condition lies in the formulation and application of a science of play.

How to have a constant source of amusement:

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Watch Americans trying to amuse themselves. They are as funny as a kitten chasing its tail — and they get just as far. Observe Coney Island, New York's common playground, with its thrillers, shockers, bumpers, ticklers, shoot-the-chutes and dive-the-deeps, its bewildering hodge-podge of whirling motions, dizzying sights and maddening sounds. Again, observe the amusements of the rich — their speed contests by automobile and aeroplane, their freak entertainments, their opening nights at every new play, their mad search for novel meals, costumes, knick-knacks and celebrities. The cry is everywhere the same — "Give us a new sensation, thrill our nerves and excite our emotions, prod our jaded senses till we are quite sure we have had a good time and got our money's worth!" Faster and faster must we go — and sooner and sooner go to pieces.

The crowning absurdity is here. At the two most popular summer resorts near New York, they have recently published the fact, proudly and loudly, that you can go on with your "tango" — interrupted only while you sleep and eat breakfast — if you hurry to their mammoth ballroom by the sad sea waves! A book intended for the home and mother is no place in which to say what I think of the tango. But the man who doesn't perpetrate it is a noble character. The strong man

does *not* tango because everybody else does — that is *why* he does not. It is a high moral exercise to resist the prevailing tendency of the times, whatever that be. And the crazy dances of the moment are occasions for discipline to those who don't engage in them.

Compare the gentle amusements of our grandfathers — family picnics, necktie parties, husking-bees, house-raising, sled rides, sewing societies and church sociables. Instead of the wild Texas Tommy, they danced the calm Virginia reel; instead of the epileptic Looney Rag, they danced the stately minuet. They kept their stomachs, nerves and sense of modesty. A great feat is to be able to look to the future and to learn from the past at the same time. We are keen lookers — dilatory learners.

The science of play, what is it? Well, here is first a scientific definition of a science: *that which teaches us how to do best what we want to do most.* It is not scientific to make a born poet take the degree of Bachelor of Science, nor to train a good natural blacksmith to become a poor parson. Many of our scientists do not know this — but many of our scientists are not scientific. Science is organized common sense. Be not affrighted, therefore, when we speak of a “science of pleasure.” Sanity includes frivolity, and a “scientific

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vacation" would be chock-full of real fun. Not however, because fun is a goal in itself, but because fun is a byway to efficiency.

The popular idea is that a man works because he has to, and plays because he wants to. This should be reversed — we should work because we love to, and play because we need renewed strength for work. Hence, to look rightly on amusement, we must reconstruct our idea of work. Vacation means nothing till vocation means everything.

Why do we enjoy our favorite game? Because it stimulates and exercises a group of nerves, muscles and brain cells which ordinarily remain unused, and are unhappy because unused. Consciously or unconsciously, the leaders among men choose their pleasure on this principle. The most famous ball pitcher in the world plays checkers for pastime — his muscles need rest and his nerves relaxation; but his brain, being exceptionally keen, must be working in order to be satisfied. The world's richest man chooses golf — after the complexities in the guidance of huge corporations, he needs the straight-away course and open air freedom of the golf links. The President of the United States pitches a homely tent for himself in the back yard of the palatial White House — he would escape the endless trappings and conventions that bind the Chief Executive, and would

imagine himself a nomad of the prairie. These men have learned the science of play.

It is unscientific for a society-loving woman to expect of her husband, whose nerves are on edge from handling clerks and meeting clients all day long, that he should put on a stiff collar and a winning smile and gallantly accompany her to a reception, dance or theater party. Also, it is unscientific for a home-loving man to expect of his wife, who is tired to desperation of the endless cares and annoyances of the household, that she should feel it a privilege to spend her evenings with him in the self-same room where her work has worn her out. What the scientific meeting ground of these two may be, Heaven only knows; all I know is that they have not discovered it.

The great bane of civilization is the psychological groove. A doctor must always look omniscient, a minister always be desperately good, a banker indulge none but safely stupid thoughts, a college professor display dignity while his hilarity freezes, a housewife make of herself an endless aggregation of apron-strings, and a hod-carrier forever keep his mind on mud. The true function of amusement is to plow through and break down this deadening psychological groove — to curtail our specialism and round out our humanism.

The first principle therefore in the science of

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play is that our vacation should be the exact opposite of our vocation, on the physical, emotional, intellectual and spiritual planes of life. In order to get the most from our pleasure, we must first analyze our work, temperament, habit and custom and environment, for the purpose of discovering how to get furthest away from them, during our playtime.

Statesmen are agitating the question of a national labor exchange whereby men needing jobs may be taken to jobs needing men. A national *amusement* exchange is more imperative, whereby train loads of farmers, and especially their wives, may be carried bodily to Coney Island for a week every summer, while the usual frequenters of Coney Island, being city people, may be carried back on the same train to the quiet and wholesomeness of the farm. We would suggest that the farmers and their wives come in separate train loads, but for two facts; if the wives came alone they would get run over, and if the husbands came alone, they would get "run in" ! Seriously, such an interchange of relaxation would be as beneficial to the adults of the nation as a week in the country is to the children of the slums.

If the science of play were to come into vogue, what would happen during the vacation season? The business man would join a wandering min-

strel troupe. The actress would hide in a far-off nunnery. The philosopher would buy a pack of tin toys, hunt up a lot of ragged children, and play marbles and leap frog with them — not for their benefit, but for his own. The poet would take a course in pugilism — and the pugilist a course in poetry (in the interest of fair play, we would suggest that these tutor each other, the poet would then be as sure of knocking out the pugilist as the pugilist is sure of knocking out the poet). The housewife would flee to a place where husbands and families do not exist, and would drink in freedom to her soul's refreshment. The clergyman would spend his days in overalls, and his nights rotating among prisons, courts, hospitals, theatres and saloons. And the millionaire—supposing that he had two weeks' vacation — would spend one week in hardening his muscles on the hay field, the other in softening his sensibilities amid the slums. Vacation to us all would then be revolution and re-creation, as it should be.

This natural recoil from our own personality is observed in a summer hotel. The poor little waitress declares herself a princess, and the ribbon clerk suddenly becomes a millionaire. Such harmless white fibs are an emotional relief, they lend a vicarious greatness to the hearts and minds of purse-bound slaves. Believe them not — yet re-

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buke them not. A summer resort is so called because it is the last resort of a sensible man. But if you have to go to one, leave your friends behind, change your name, seek an unknown inn, and be as much unlike yourself as the place and your pocketbook will permit.

We are never entirely free with any one who knows us (or thinks he does). When I feel humble and sympathetic, I walk through the lower East Side of New York, watching the brave immigrants try to make ends meet, and scattering flowers and pennies here and there among the children. When I feel proud and aristocratic, I ride up Fifth Avenue, looking with pity on the fashion plates, and devising a loftier beauty for myself. But I walk, and I ride, alone. My poor friends would not follow me on the Avenue, my rich friends could not follow me in the slums. Our only real freedom is among strangers.

If you belong to a family, or a family belongs to you, leave them strictly at home on your vacation. If they are children, hire a nurse (if boys, add a policeman). An amusement jaunt with kids along is purgatory for Mother and paralysis for Father. Coop the kids up. A family is a device of Nature for keeping men and women safely commonplace. On our vacation, let us vault the confines. Regularity is life to the body but death

to the soul. At least once a year, we should break into a thousand pieces the treadmill of home and business routine, and speed away for a fresh outlook, a clear mental vision, a new spiritual start. Destiny is half dream, half discipline. To lose the former in getting the latter is to fail.

Let us be concrete. The average prosperous American overuses the nerves of sight, of sound and of taste — he sees too much, hears too much, eats too much. He underuses the nerves of smell and of touch — he is behind the savage in discerning odors and in developing muscles. Therefore he should get his fun out-of-doors, where his eyes and ears may rest, the fragrances of Nature permeate and soothe him, and a hundred avenues open for the exercise of his hands, arms, legs, lungs, torso, and olfactories.

A developed sense of smell is a business advantage. Among the blind, friendship means fragrance, enmity the reverse. The blind have trained their sense of smell — by it they detect friend or foe. I know a man who can tell by the faint odor on a typewritten sheet whether the typist will be harmonious in the man's office. He can, by the same sense, locate unseen impurities in the food served by a restaurant; and by following his nose in eating — which few men are wise enough to do — he becomes his own pure food investiga-

tion committee, thereby enhancing health and saving doctors' bills. A science of rejuvenation would recognize every subtle factor like this, and round us out accordingly. The air of the sea and the balsam-laden breeze are actual nourishment to him who can smell as hungrily as he eats. The man alive as to his nose literally cannot stay in a room filled with tobacco smoke, whiskey atmosphere and the stagnant breath of the habitual poker-player. The scientific method of saving souls is to refine senses.

The emotions are next to be considered. Three society women take the "rest-cure" to one business man. Why? Because social leadership, unlike industrial leadership, tears the emotions into shreds. The emotions are the gateways to the nerves. Whoever *feels* intensely, for a long period of time, will find the only cure in absolute rest. The time is coming when vacations will be given as prescriptions; when doctors will know the mental, psychic, nervous, emotional and spiritual structure of man, will discern the subtle causes of our deep-seated maladies, and will lead us gently back to the carefree playtime of childhood.

Emotional respite from the daily grind is a necessary factor in relaxation. This is why women gravitate to melancholy poets and lordly matinee heroes — these imitation gentlemen pull

at the heart-strings of commonplace lives and ease up the strain of emotional repression. This also is why men flee to their clubs and "stag-parties" —they must have a chance to roar with laughter, to eat indigestible things with no reproving glance mixed in, and to play an exciting game unchecked by the stop-watch of domesticity.

Every architect's plan for a home should specify a play-room for grown-ups, with iron foundation and sound-proof walls, where all kinds of adorably foolish games are religiously provided, where the men folks may holler and the womenfolks weep, unmolested. Such a relaxation-room is needed for big people quite as much as a nursery for little ones. A library full of the saddest books ever written should be installed for the benefit of sorrow-loving sisters, and a large sign to read as follows:

Ladies Cry from 2 to 4 in the Afternoon
Gentlemen Laugh from 8 to 10 in the Evening

The ladies would thus be through crying before the gentlemen returned from business — a feature that I think of copyrighting, and selling to husbands and fathers at a fabulous price.

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The more "civilized" we become, the more we allow the solar plexus, which is the emotional brain, to harden into a dead mass of unused nerve-cells; because of this our breathing is shallow, our digestion weak, our circulation poor and our energy low. We have educated the cerebrum to a hair-splitting degree, but have neglected the cerebellum and ignored the solar plexus. We must therefore gain through amusement what the college curriculum should have given us — opportunity for a healthy, wise, free exercise of our instincts and emotions. A scientific holiday would offer mirth, tragedy, song, sport, sleep, work, travel, silence, meditation, worship — according to the special need of the user of the holiday.

Let us now apply to ourselves the efficiency principles forming a science of play. What amusement should we have; when, where, and how should we take it?

The efficient man plays in order to work more and work better. This motive must be fixed.

Our idea of amusement should be to enjoy it while we play, but employ it after we play. And if we would analyze the holidays that give us most pleasure, we should find them carrying out this idea. The "morning after" headache belongs to the man who didn't use his head the night be-

fore. A pastime is like a meal, we spoil it by thinking while we take it — or by failing to think before we take it.

Every sensible man or woman should possess an Efficiency Amusement Chart, the construction and use of which we will now describe. It is based on a close analysis of our work, surroundings, health, temperament, ideals; and of our amusement in relation thereto.

Let us be concrete. Let us take for illustration a manager of a modern city store, and see how he should plan his recreation. (The same principle and method apply to any worker anywhere.)

The store manager is on duty from eight A. M. to six P. M. He is surrounded by the hum of voices, the clatter of typewriters, the din of street noises. He rides to and from his work on a rattling, rumbling street-car; he cannot sleep normally — with crying children, theater parties, newspaper scareheads, pianos next door, late-staying visitors, and early morning milkmen, all pulling at his nerves. But the man's job depends on his being regular, punctilious and reliable as a clock — therefore he shouldn't have any nerves. He gets no outdoor exercise. He subsists chiefly on restaurant and delicatessen near-food. He must dress up to the minute. He makes his living by

attending minutely to all the superficialities. He has no time for music, no taste for art, no touch with the world's great literature. Life is to him a bundle of overwrought nerves connecting a feverish brain, a rebellious stomach, and a pocket-book whose sole function is to disgorge.

What does the man do, in his leisure hours? He joins a poker party with "the boys," where cigars and drinks further knock out his nerves; or he jabs more sounds into his ears at a crazy musical comedy for the "tired business man"; or he goes motoring and tries to push the speed limit off the map. Yet he fondly believes he is quite sane. And we are all as foolish in our own way.

How should this man order a scientific rest period?

First. Let him write down the influences and ingredients of his daily work and life. They are: noise, hurry, sociability, regularity, responsibility, confinement, fashion, convention, financial worry, sleeplessness, brain fag, muscular weakness, emotional atrophy. Certain physical disorders must proceed from the man's unnatural mode of life; suppose they are eye strain and indigestion.

Second. Let him write down the exact opposites of these — a list of the lacking elements in his make-up or environment, whose presence

would balance, normalize, refresh and energize him. (See chart appended.)

Third. Let him now make a list of all his available sources of amusement — from an evening's fun to the yearly vacation of a month or a fortnight. He will probably have twenty or thirty of these — certainly a wider choice than he imagines before taking inventory, the average person being narrower in nothing than in his routine of pleasures.

Fourth. Let him now take each amusement in List B and compare it with each requirement in List A, noting the spaces opposite how far his customary mode of enjoyment supplies the elements to increase efficiency — or decrease it. A thoughtful, conscientious building of this chart should mean the breaking of a great light on the store manager.

Fifth. Let him then form the habit of consulting the chart whenever he plans a day or a week or an hour of recreation, until he chooses by instinct and reason the kind of play that makes a new man of him. (The chart for a doctor, a minister, or a college president, would of course be entirely different in many, or all, of the aspects here given.)

The amusements should be marked plus (+) where they increase efficiency, minus (—) where

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they decrease it, and zero (0) where they have no special effect either way. List B is not complete, but merely illustrative.

Adding the plus marks, then canceling each minus with a plus, we have the largest plus remainder (12) for the mountain tramp, and the largest minus remainder (13) for the dinner party. Hence the former is the best, and the latter the worst recreation, of those here given, for this particular manager of a city store. But all those marked + in the column of values are good for him, and all those marked — are likely to be bad. If any item in List A is of special importance, that should count double, in figuring the totals; two + or two — marks, as the case may be.

Now I am not so foolish as to suppose that a sane man will, for the rest of his days, consult a dry table of Efficiency Values whenever he wants to play chess or frolic with the baby. I do believe, however, that a shrewd, ambitious man will construct this chart for himself, will study it carefully, and will form the habit of choosing his games from the plus side of the efficiency ledger.

The efficiency principles embodied in the Chart may be stated in a few words. A scientific recreation should include:

1. Complete break in routine, activities and ob-

ligations, with specific rest for overworked organs, nerves, brain-cells and muscles.

2. Exercise for unused faculties and functions, to the point of wholesome fatigue of a kind seldom known.

3. An element of surprise, mental, emotional or spiritual, to re-awaken interest in everyday life.

4. Absolute freedom, inner and outer, during the recreation period.

5. Temperamental uplift and renewal.

Change of work is not rest. We delude ourselves with the notion that it is, merely because we do not know how to rest. The American disorder is nerve-strain, for which the only cure is perfect relaxation.

Long ago the nation's richest man learned that a siesta following lunch put him in condition for a new day's work in the afternoon. Great factories now hold a recess about three P. M. for a quarter of an hour, to give their employees a rest, with reading, music, games, and so forth. This practise should become universal, not for charity but for efficiency. Concentration follows relaxation; and the time will come when the great business men, like the great authors, do their day's work in three hours.

Thinking with your whole brain means playing with your whole body, loving with your whole

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heart, longing with your whole soul. Efficiency is wholeness, specialized by turns.

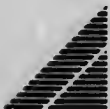
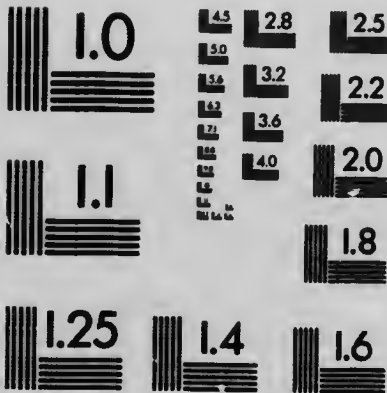
Husbands and wives, however, should make it their solemn duty to be silly together. The man who finds his chief pleasure in business or the club, and the woman who finds hers in matinee thrills or the fashion parade, are slumping toward marital inefficiency at an alarming rate. Every household should have a home gymnasium in attic or cellar, with an assortment of games for the dining-room table, including the favorite of each member of the family. Our pastimes should center in the home, and we should become uneasy when parents and children no longer enjoy the same things. One reason why every family should have at least two children is that the parents may have an excuse apiece for going to the circus.

It is just as needful to escape and forget the family at least once a year. The Lord never made two people who could live together sanely and sweetly three hundred and sixty-five days at a stretch. Every wife knows this—but nearly every husband has it to learn. From what I have seen of married life, I believe it is the religious duty of every man to disappear once a year. Not only depart—disappear! And twice a year is twice as good as once. Get beyond the reach of mails, telegrams and telephones. Leave no ad-



MICROCOPY RESOLUTION TEST CHART

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dress behind, merely keep an accident card of home directions in your pocket. Don't let yourself write home, no matter how much you feel like it. Sleep late every morning. Read nothing. Revel in irresponsibility. Roam where you will. Let your watch run down, and refuse to wind it up. Be so anxious for freedom that you forget dinner-time and miss a few meals (your stomach also needs a vacation). In short, return to primitive existence, with all the obligations of home and business wiped out for two weeks or a month. And if you aren't glad to be a regular family man again, loaded down with responsibilities on all sides, then of a truth I don't know men.

Having given your wife, your children and your clerks an equal chance twice a year for respite from the brutal chains of the habitual, you will have supplied a leading factor in efficiency -- a scientific period of play.

"But," you protest, "I can't stay away that long, my business would be ruined." Very well, you are lucky. A series of week-ends at play does more for the busy man than a whole month of leisure. The only condition is that you be able to erase your work from your mind in an hour, instead of a week or a month. To master the art of relaxation is to gain more from your short Sundays of freedom than most people gain from

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a month's pleasure jaunt. Recreation is not geographical, it is mental. We do not work too much for our health and happiness — we think too little.

During the writer's four years in college he held the tennis championship of the school. He was much elated over this. He should have been much depressed. What he needed was to be champion of quoits, or checkers, or hide-the-handkerchief, or some other leisurely, meditative sport. The game of tennis is for the fat, rich, phlegmatic gentlemen; the game of golf is for thin, poor, fidgety ones; but the overfed ones won't play tennis and the underfed ones can't play golf — so why go to all the trouble of this psychological diagnosis? Response to nerve-stimuli is the key to a man's appropriate game. If he is quick, nervous, excitable, he should avoid polo, tennis, high diving, racing of all kinds. Fun, like food, may be meat to one man — poison to another.

In a deeper way temperament is crucial. Every so often we should leave our work in order to renew the motive or incentive that makes us work. What is your motive? Is it love, or ambition, altruism, or self-development, or the creative impulse? When you feel yourself losing it (and your labor growing dull and monotonous), can you re-discover it soonest by the sea, or on a hill-top, or amid the crowds, or in silent communion

with a loved one? A poet and a politician can no more take their recreation together than a lark and a lion could. An accurate measure of a man is the number and variety of his chosen modes of recreation. Their diversity mark his extensivity. To be leader of something is less a goal than to be lover of everything.

The tests for a scientific amusement are few and easy. It should be natural, simple, unconventional. It should combine emotional expression with nervous relaxation and muscular exertion. It should result in mental and physical balance. It should restore the child in us. It should make us frank, honest, loyal, democratic, whole-hearted. It should give us perspective, and a saner view of ourselves and the other fellow. It should transfer the grip on our game to the grip on our job. It should develop tolerance, patience, keen judgment, fair play, sure method, fine team work. It should leave body stronger, heart bigger, mind clearer, soul finer.

Does your favorite pastime do all these things for you? Then you can make it a "hobby" and ride to the top of the world!

CHAPTER VII
HYGIENE AND EFFICIENCY

THE mother of sin is shortsightedness. If a man could always see himself clearly, in relation to God, Nature, the world and himself, he would be ashamed to err because of his noble origin, and afraid to err because of his ignoble end.

Therefore a saving process, moral as well as hygienic, is for us to withdraw occasionally from our human shell and view our lives dispassionately, noting whence we came, whither we go, and where we are.

Supposing that we were a visitor, from the jungle or from the sky, what would we first remark, on judging civilization? The presence everywhere of weakly, sickly, undeveloped, unskilled, human bodies. What next? The equal presence of unsound minds; for who but a man of unsound mind would expect to cure an unsound body with medicines alone, or with thought waves

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alone? Our bodies prove us animals; do animals have need of either drugs or auto-suggestion? Do animals turn pauper, go insane, commit suicide, or otherwise show themselves as unwise and inefficient as men? We in New York City plume ourselves on having organized a Board of Inebriety, for the scientific treatment of drunkenness. We are still inferior to the dumb brutes; the actions of dumb brutes do not necessitate a Board of Inebriety.

I would rather be a superb animal than any other one thing on earth. Because, having been that, I can learn to be whatever else I will; but, never having been that, I can become hardly anything worth while. The whole Advanced Thought band need to get down to earth — literally as well as metaphorically. They have sailed the clouds of imagination long enough; they must realize that the mind, though greater than the body, is later than the body; and that a glorious physique, because harder to attain, is more to be esteemed than a transcendental airiness of intellect. To despise or neglect the body is a mark of ignorance, weakness or delusion. It is the perversion of the animal nature, not the possession of it, that develops grossness and defeats spirituality. So long as power distinguishes the body, the body should come first; only as pleasure steals the place

of power does the body recede to a lower level than the soul.

What keeps animals healthy? Chiefly exercise. They stretch their muscles the whole day long, they breathe to the bottom of their lungs, they perspire normally, they digest perfectly, they sleep soundly because really tired, in short they occupy and use themselves to the fullest. Now the spirit is affected by the circulation of the blood. So, if all our functions, mental and physical, were thoroughly alive we should have a better developed spiritual nature.

I think that a moderate course in pugilism should be in the curriculum of every theological seminary. The pugilist feels ashamed to be sick, he takes a well deserved pride in his body, he cultivates views of life as broad as his shoulders, and he looks with scorn upon effeminacy. All of which should be part of a clergyman's equipment. Animals are the first real teachers of men; and the animal man could offer a valuable set of lessons to the spiritual man, if the spiritual man would renounce prejudice.

What is the first lesson? That we must not become less vital in becoming more mental. Neglect of mind merely postpones development—neglect of muscle causes premature decay. Indeed, practically all of the modern, rational

"cures" appear but fancy substitutes for plain, old-fashioned exercise. The act of sweeping and the act of sawing wood, which served to keep our grandparents healthy, now retreat before electricity, thermotherapy, hydrotherapy, mechanotherapy, vibration and massage; all of which but rouse the circulation as gymnastic duties in the household once did. Put a gilt name and handle to a broomstick or an ax and you get the same as a fifty-dollar course in modern Physical Culture — provided you do not know it is a broomstick or an ax.

What is the second lesson? That we must provide in some tabloid form a regular equivalent for the hours of bodily exercise taken by animals every day. This regular equivalent may be a game of ball, a gymnasium practise, a boxing bout, a session with the dumb bells or Indian clubs, a long run in the open, a series of tensing and stretching movements, a home course in apparatus work, a setting-up drill as required in the army, a vigorous Delsartian dance, or a pillow-fight with the children. According to age, occupation and temperament, we should choose our best mode of physical energizing, and make it a part of our day as much as eating or sleeping. The best physicians, hygienists and psychologists are agreed on the physiological and therapeutic wisdom of such a habit.

There is a higher and deeper significance, however, which even the athlete fails to observe, in the results of physical exercise. The mental and moral gain is the real end of the striving. This we rarely consider. We have always known the value of exercise for the body: we have lately emphasized the effect of thought on the body; but we have not come to appreciate the influence of the body over the mind, and until some great athlete appears, who is also a philosopher and teacher, we shall remain exposed to the one-sidedness of the mental healer and faith-curer. Mind is omnipotent — but neglect of body renders mind powerless.

You can prove the morals of gymnastics for yourself. Determine to follow a particular system of exercise regularly, each day, for a long period — say a year. You won't do it; and the reason why you won't is that your will is weak, your persistence lacking, your sense of order undeveloped, your love of ease overdeveloped, your ambition spasmodic, and your personal ideal wavering or ill-defined. These are mental and moral disabilities, not physical. And the man who is training for an athletic contest, thereby keeping to a schedule of muscular duties, gains to an even larger extent in mental and moral efficiency. This fact was illustrated recently in the rise and fall of

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a noted baseball pitcher. While he was winning, and his pride was up, he walked the straight line of rectitude; but when he lost, and his pride deserted him, he took to drink, and at last forfeited his place in the league.

Study the face of any man who has brought himself from illness and weakness to health and strength by physical means. Take Eugen Sandow for example, or Theodore Roosevelt. You find that the intellectual and spiritual character, as stamped on the face, grows and solidifies with the stretching and hardening of the muscles. Annette Kellerman was a cripple in childhood. She is now a wonderful athlete and champion swimmer. Do you suppose the salary she now earns — as much in a week as the average person makes in a year — is due altogether to the play of her muscles? It is due, first, to the play of her mind and the toil of her spirit through many long and painful years while she was teaching her body to obey her will. Does any man wish to multiply his salary ten-fold? Let him learn to do ten times as much work, ten times as well — and the law of attraction will do the rest; no human power can rob him of the ten-fold reward in money that belongs to him.

Big men do two things that little men don't; they make a pleasure of business, and a business

of pleasure. They work all over — then play all over; they are whole men in whatever they do. And they religiously observe some fad or amusement or muscular sport that compels them to forget their business cares. For exercise lubricates and cleanses the mind as well as the body, and you can't have moral cobwebs where your muscle swings clear.

A town up in Vermont has lately been demonstrating the moral effect of muscular action. The officials of this town do not herd their prisoners together in a dark, stuffy, odious jail. They liberate the convicts during working hours, put them at honest labor somewhere in the village, and divide the proceeds between the workers and the State. One might think that so much freedom would be dangerous — the prisoners would commit some other crime, or at least break away. It is said, however, that the average misuse of privilege has been one to a hundred cases — a negligible fraction. The worst man that ever lived will be truer for being trusted. And if you can get him to working with a real heart-interest, his mischief-making tendencies will slowly disappear.

Other criminals, too, have need of the same treatment. I refer to sick people. The chronic invalid is a hardened criminal; he has broken so completely the laws of his own being that he does

not recognize the fragments, he imagines himself an object of pity instead of a sinner deserving punishment. For many kinds of ailments the modern "work cure" is a blessed relief. Let a chronic invalid become so absorbed in a pleasant occupation that he forgets to watch his symptoms — and his symptoms, used to being coddled and pampered, fly away in a huff. Idleness in a sanatorium is good business, but poor ethics; it allows mental microbes to germinate, which presently break out in a new physical disease. If you want to set an invalid on the right road quickly, make him love somebody or something with a power so fierce and a will so determined that all his being is stirred into action. Every ill is a form of lovelessness. God is Life because He is Love. And every child of God who would be whole must let his love create his life.

How does physical exercise tone the moral fiber? Through cultivating promptness, decisiveness, sureness, poise, initiative, adaptability, self-reliance, good humor, and a cleanness of thought reflected by a cleanness of body. The chief ingredients of immorality have been found to be impure blood in the brain and stagnant blood in the body. The soul, whether in the body or out of it, does not wish to err; it is forced to err by the sheer weight of dead matter pressing it down to the

lower levels. Only as the lungs and muscles provide a counter-impetus through exercise, will the soul be lifted and expanded to its rightful eminence, thus being freed to command the life and to use the body as a keen, fine instrument.

But exercise is only one phase of hygiene and efficiency. Let us consider other phases.

There are two great modern schools of health.

The first is a primary — the second a post-graduate.

Hygienically, few people in civilization have learned the alphabet of their own composition. Spiritually, few people in civilization have mastered the idiom of their own expression. Hence the need of both these schools of health, which you will find to be supplementary, not contradictory.

The teaching of the first is: Only Nature cures the body.

The teaching of the second is: Only God heals the soul.

The first is called Nature Cure, the second is called Divine Healing.

If you are more body than soul, study Nature Cure.

If you are more soul than body, investigate Divine Healing.

If you are all-round, look into both, and accept neither without proof.

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The first school has many branches, among them being Physical Culture, Dietetics, Hydrotherapy, Massage, Mechanotherapy, Osteopathy, Chiropractic, Electricity, Magnetic Healing, Remedial Gymnastics, Biochemistry, Cures of Air, Light, Earth, Heat and Cold.

The second school has fewer branches but livelier, including New Thought, Christian Science, Mental Science, Divine Science, Faith Cure, and Psychic Healing.

A third intermediate school, hitherto unclassified but evidently touching on both the others, embraces Fasting, Suggestion, Autosuggestion, Emmanuelism, Rest Cure, Silence Cure, Work Cure. These all contain a measure of appeal to the body, and a measure to the soul. Hence, when properly administered, they are generally saner than extreme doctrines of either Nature Cure or Divine Healing.

Why print this list of outlandish therapeutic names, some unintelligible if not unpronounceable?

Because to some extent these are all good cures — and a good cure is a better prevention. The way to keep well is to do the things a wise doctor would tell us — before he has the chance. Our doctor is as valuable as we don't need him. Some day we shall wake up to this fact, and shall pay

him as much as we don't need him. We now pay him for his tardiness; as well pay a watchman for guarding a rifled safe. A physician is either a teacher or nothing. And the work of the teacher is to anticipate — not to probe or to mend. To study symptoms is to have neglected causes.

Of the current modes of drugless healing, some are freakish, some fanatical, some positively dangerous. But they have, together, done this one thing: they have shown the old-school practitioner that a man is a complex being, and that no amount of tinkering with his body will satisfy his heart, calm his mind, or heal and empower his soul. Health is physical, mental, emotional, psychic, moral, executive, and spiritual. Omit any factor and you imperil the whole.

A tonic bath or a subliminal consciousness may keep you well. But you must first know where you live — on the surface or at the center. Which, with you, are stronger — muscles or ideals? Don't imagine that ideals have any right to absorb you, leaving your muscles to wither away. But the place to focus your hygienic study is where you most enjoy being. You won't begin to know what health means until you chuck overboard for good and all the symptomsillies, wo-begone-willies, germ-jeremiahs, pepsin-paralysis and hygiene of horrificandum. Choose your doctor by how he

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cheers you up. And if his remedy isn't pleasant, it doesn't fit. Maybe you need exercise, maybe you need raw food, maybe you need reëducation of the brain cells; but whatever you need you will desire. Bitter medicine is for bogie-men.

You can put a rational philosophy of health into six words, forming an acrostic:

Hygiene
Evolution
Ambition
Love
Trust
Harmony

Hygiene is physical, Evolution mental, Ambition executive, Love emotional, Trust spiritual, Harmony psychic and moral. Each of these must form a clause in your health insurance policy. It will pay you, financially, to take an hour, a day or a week off and learn to forestall the doctor and druggist by incorporating these principles in your everyday life.

1. Hygiene is the reapproximation of natural conditions, the provision of such food, water, earth, air, and sun as will guarantee us good animals. Our humanness is the costliest thing about us. For it we have paid the most. For mere intellectual progress and social gain, it is a terrible

EFFICIENT LIVING

price to lose animal instincts and disparage animal powers. The first mark of a sound life is to exult in purely physical buoyancy. And the first warning of disease is the willingness to evade elemental things, preferring closed cabs, stuffy houses, hermetic flannels, tepid baths, highly seasoned food, hectic literature, and artificial conversation. Pity the day when you cease to revel in a storm, or want to paddle in the rain, or love to breast the east wind. It is healthier to make mud pies than to eat real ones. Nothing sets the blood a-tingle like a morning plunge in a mountain stream. And for genuine sleep, give me a pine pillow, a bed of earth, a good-night glimpse of starlight, and the tender murmur of the trees as they lock their boughs above me.

If you want to live long and be happy, start right now being a fine savage. You may not like the way this sounds — but wait till you see how it feels. Hold your head at least as high as the king of the jungle does; breathe long and deep on every possible occasion; exercise daily because you take pride in swelling muscles and joy in a glowing skin; get a wholesome thirst and a clean one that nothing will satisfy but lots of pure water; master a live game and beat the other fellow all over the field; learn to laugh at furs and gloves and sickly layers of blanket; eat because you like

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to eat and never be ashamed; ridicule the fear of germs and tell the professional wan-face that magnifies them to begone with his pathological delirium; keep your windows always open and your face to the sun; revel in being alive through and through; love your body for its own sake — then watch your mind improve and your soul expand!

2. Evolution is the modification of hygiene to the growth of the individual. If Kneipp orders you to bathe more, or Fletcher to eat less, or Dewey to stop eating, or Sandow to exercise with apparatus, or Swoboda to exercise without, or Mrs. Eddy to meditate, or Weir Mitchell to rest, or anybody else to do this, that, or the other if not the opposite — don't you believe them. Study their system for yourself, adapt it to your own case, or else leave it high and dry for the next man.

Examples of the folly and futility of standardizing Health.

I know one person who fasted forty days with great benefit; I know of another who fasted three days and died. The first was mentally prepared, the second was not.

There are people who recoil from the use of mud-baths; there are others who delight in them. If your development is in the air-bath stage, you will prefer air-baths and gain more from them.

City folks have been known to pine away in the country. Yet country life is ideal — for everything but temperament. Nature penalizes temperament — as heavily as God rewards it.

Tolstoi and others have been vegetarians temporarily — while their sympathies and tastes were being refined. Then they went back to meat. All dietetic preference is of psychic origin; food is both cause and result of character.

Vigorous lung expansion helps the whole organism. Yet the action of the breath almost stops in the higher trance of the mahatma; to him the flight of the soul is more hygienic than the pulse of the body. Indeed, with the growth of the spiritual nature all physical exercise decreases in violence.

Cases might be multiplied to show how impossible one mortal's experience is for the life of another. If you are to reach the hundred-year mark and be well every minute, you must form your own habits of thinking, eating, bathing, exercising, dressing, sleeping, working, playing, and achieving.

3. Ambition serves to prevent the self-indulgence that usually underlies disease. Ailments are luxuries that only the rich and idle can afford. Women most frequent sanatoriums because women have no large responsibilities to act as a moral

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brace. (If you ask why men most frequent prisons, the reason is the same. That is the difference between men and women. Idle men sin against their neighbors; idle women sin against themselves.) Kings, presidents, powerful statesmen, and able financiers see to it that their health is preserved. If our bearing toward ourselves were sufficiently regal, we could never be ill. All human error traces to undervaluation of human worth. Esteem yourself as highly as Carnegie and Rockefeller do themselves — then you will keep well at any cost. Health has a price which only ambition is willing to pay.

4. Love is the best physician you can find. But if you seek Love as a physician you will never, never find her. She will seek you when your face is toward the light. And if you always went in that direction, you would never need a physician. Doctors catch none but the stragglers out of darkness.

Love provides the soothing touch of one who understands, without the mercenary factor of the paid healer. God pity the child, or the man, who does not know the saving refuge of a woman's breast. In the loving embrace of a mother, a sister, a sweetheart, a wife, lies the renewal of strength and courage and all that makes for soundness. No man is well who does not sometimes

weep. And the only safe place to weep is in the cloister of a woman's heart.

Love tends to safety through a prescient, clairvoyant, peculiar gift of knowing. In many cases of sudden death or disaster, a premonition of the crisis has been felt by some one closely related to the sufferer. Love sharpens the senses and heightens perceptions otherwise dormant. There are few wives who do not know how their husbands violate the laws of health — and there are few husbands who know how much their wives know. If we could see ourselves as we appear to those who love us, we should be infinitely humble — and infinitely strong. Love creates a pure supremacy of the ideal self, a self in which blemish or weakness cannot enter.

Love develops an unselfish motive for living — and to live for some one else is to empower one's own life. Did you ever try saving the pennies you were tempted to spend on a bit of needless luxury, to make a loved one happy with the money? This is one of the few ways to avoid surfeit and gain satisfaction at the same time. Indeed the real joy of living is to forget living in loving.

5. Trust improves health. Faith is the corner-stone of all recovery; and it is reasonable to suppose that the house of the body would never

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crumble if a deep, firm belief had always been kept the foundation. A strong conviction, fully carried out, prevents the need of cure. Physiological examples:

You have a cold and some one advises you to fast a day or two, or take fruit alone. You fear starvation and eat on. You fall sick. If you had trusted Nature, you would have done as the animals do — rested your stomach, worked your lungs, and burned the impurities out.

You groan with the fiendish twinges of rheumatism; your doctor tells you to avoid meat; you fear you may "lose your strength" — and on the sly you brew beef tea. Soon you acquire the gout also — and the ptomaines dance in glee at the funeral of your faith in common sense.

Your circulation is poor; you read somewhere that fresh air, night and day, summer and winter, makes good blood; but from your benighted ancestors you inherit the superstition that fresh air is dangerous after dark. So you grow paler, while your window stays shut.

Whatever is wrong you make more wrong by doubting or hesitating. Better to be firmly unhygienic than falteringly sanitary. Believe anything good and hard — then watch how your backbone stiffens, your breath deepens, your stomach smiles, your frayed nerves knit, and your solar

plexus thanks you. The finest health resort is a mountain of faith. You should take a morning walk there every day.

6. Harmony completes health. Hygiene, evolution, ambition, love and trust are all individual attainments; but harmony connects the outer and the inner, making of surroundings a fitting complement for the stature of the soul. Everything about you means something true or false to your personality. Your objective life and subjective consciousness must correspond if your psychic and emotional balance is to be maintained. The color of your walls, the texture and fit of your clothing, the number and kind of your house-furnishings, the quality of sounds that greet you, the aura and atmosphere of the people who surround you — all these factors help to form your hygienic status. Learn to be at peace with your environment, or to remold it after the image of your personal ideal. There are those who have had to change their name and residence before they found themselves.

Health is a radiation of inner affluence. To be strong, you must shine as the sun. If your neighbors do not want the light, send your beams elsewhere, for health demands adjustment, understanding, reciprocity. And to fill your niche with kindness, poise, and devotion is to aid

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in establishing a permanent vigor of mind and body.

A man is a blend of animal and angel. The proportions may vary — a prize-fighter is mostly animal, a missionary mostly angel; but the animal and the angel are both in every man. The problem is, not to avoid either, but to improve the quality of each.

One of the strange perversenesses of man's brain has been to despise the animal in him. We have so far lost contact with, and knowledge of, Nature and her laws, that when a natural man recently walked down Broadway, clad in the natural garb of Greek robe and sandals, he was ridiculed by the newspapers, mobbed by the American small boy, and forced to leave the country on pain of arrest!

The clothing, from shoes to hat, of nearly every man who jeered at this apostle of Return to Nature was unhygienic and unscientific. But we, the many foolish, mocked the one wise.

The trouble with us all is not that we are animals, but that we are poor animals. Every year we waste millions of dollars in the search for health, and also billions of foot-pounds of action-producing energy, because we have wandered from the paths of Nature and become entangled in the quicksands of a spurious intelligence. Vi-

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tality is the mainstay of both mentality and spirituality.

Health should be taught systematically, thoroughly and attractively in every home, school and church of the world. And as men at large have lost their health-giving instincts, we should have to study the rules of hygiene from animals in the forest.

Is there any reason why we should build "model institutions" for the housing of the unfit, rather than learn how to prevent the occurrence of the unfit? As the world progresses, should new diseases (or at least new names for diseases) be multiplying with startling rapidity?

We have got this health matter wrong-end-to. We spend \$100 in trying to regain health where we should spend \$1 in learning to maintain health. We wake up only when we break down. Consequently we pay about \$1,500,000,000 each year for this folly, which amount would be saved if we cared enough to prevent the unnecessary loss from disease and death in this country.

Probably the worst, certainly the most widespread, malady in America is *humanitis*, or a feverish desire to be supercivilized. The honest health in the shaggy, rough, crude elements of life has been replaced by a sickly assortment of hot-house

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refinements that avail for nothing but a social pride or indolence. The richer a man becomes, the less he does for himself; and for a man to be ill, some part of him must have been idle. We need to be saved from our servants and freed from our luxuries.

Consider the unhygienic day of the average "successful" man.

He has slept in a room overheated and under-ventilated. He rises late — and his whole day is immediately marked "Rush." He takes a perfunctory bath, neither hot enough to lubricate the bodily machine, nor cold enough to wake up the mind for the day.

His breakfast, swallowed hastily and unappetizingly, chiefly consists of a creamed cereal with an acid fruit — a dietetic combination almost sure to start rebellion in the stomach.

He hurries for his street car, train or limousine, grabs a morning paper on the way, and while his vehicle jolts him downtown, he disturbs his vision, digestion and emotion by filling his mind with tragedies and trifles from all over the world, that have no bearing whatsoever on his usefulness for the day. Reaching the office with stomach and brain both peevish and protesting, he starts the day's work in no fit condition for enduring the strain on eye, ear, brain and nerves that a modern day's

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work requires of a successful man. If he feels "out of sorts" he sends to the drug store for a headache powder — and commits further ruin of his stomach.

He works in foolish, inefficient clothes — from tight-fitting shoes to stiff, high collar. Never having learned the science of relaxation, he speeds on explosively, clear to the moment of going out for his one o'clock luncheon. He arrives at the restaurant deeply embedded in problems and cares, through which the gastric juices cannot percolate. More often than not, he talks up a "business deal" over coffee and cigars — a custom that, on scientific analysis, appears physiologically and psychologically unsound.

After his day of close confinement he hurries uptown, dresses in even more absurd clothes, eats a heavy dinner, then propels himself to an evening function that destroys the best sleeping hours — from ten to twelve — and finally drops into bed with a horrible sense of having to do the same thing over tomorrow, and tomorrow's tomorrow, and all the countless tomorrows of the rest of the days of his life.

What is wrong with this man? He simply does not know the meaning and purpose of civilization, he has made an end of the means to an end. The object of civilization is to develop the human

brain, which it does to a nicety by the friction, competition, compulsion and routine of American life in the twentieth century. But while civilization strengthens our brain, civilization weakens our body. The endless train of chronic diseases was produced, and is perpetuated, by civilization. Only as a man uncivilizes, or decivilizes, himself during a certain portion of his time can he hope to attain great longevity coupled with great productivity.

We are now in the third stage of race unfoldment. In the babyhood of the race we were animals; in the childhood of the race we were beings of romance, adorers of myths, fables, dogmas, superstitions; in the manhood of the race we are mental or industrial machines; in the super-manhood of the race we shall be liberated spirits, having brains, hearts and bodies fully developed, but using and commanding them as conscious owners of them. The third, or mind stage, is the least healthy of them all; since it lacks the enduring strength of the body stage, the vitalizing faith of the heart stage, or the renewing poise of the soul stage.

Let us now regard the superior wisdom of animals, in habits, customs and instincts pertaining to health. Nature is the true guide to health; and in the multiplicity of modern cures, cults,

pathies, ologies and isms, our safety lies in recourse to Nature. While medicine, psychology and surgery may be needed in acute cases of specific diseases, a purely natural mode of living is the best health preservative. We can learn this from the animals, in the following respects:

1. *Natural Food.*— The animals eat only when hungry, of the simplest articles, for the sole purpose of satisfying hunger. Myriads of human beings eat three meals a day — and are never hungry. To be hungry, you must feel your mouth water at the very thought of a slice of plain whole wheat bread and butter. If, as we are told, nine-tenths of all our ailments proceed from bad digestion, we may well say that disease was born half-way between the cook stove and the menu card. For most of the foods that need to be cooked need more to be corrected, and the deadliness of dinners lies in their variety. Who of us would make a slab of raw meat the piece de resistance at a banquet? Hosts of common disorders may be ascribed largely to the modern vogue of mixing all kinds of food stuffs, first in the cook stove, then on the menu card.

An ideal lunch, containing the elements to support life and satisfy hunger, is a piece of graham bread and butter, a poached egg, a glass of pure milk, and a baked apple. How many peo-

ple, entertaining at luncheon, would dare to order a meal like that? Six leading dishes are enough for any meal. Yet some of our noblest statesmen, being fêted and banqueted, have to go to bed with an old-fashioned stomach ache due to the "hospitality" of their popularity. Real hospitality means filling the hearts, minds and souls of our friends — not their stomachs. And I look forward to the time when the only eatable offered to a passing guest will be a delicious, refreshing beverage — hot in winter, cold in summer, and more respectful of his digestion than of our pride.

2. *Natural Sleep.*— The animals sleep while the world is dark, wake when their sleep is out, and perfectly relax during the process. We men and women turn night into day and lose three or four hours at the beginning of our night's rest; consequently we depend on the alarm clock to rouse us when we should be sleeping, and we sleep under a usual nervous tension, brought on by home or business cares, midnight pleasures, or beds and bed clothes and bed-rooms that have no bearing at all on the matter of sleep. For most people in American civilization, the healthful hours of sleep are from ten P. M. to six or seven A. M. Once or twice a week it is permissible, and I think psychologically desirable, to postpone bedtime an hour or so; and occasionally, to vary the monotony

of things, one may even stay up all night. But a fixed and wholesome retiring hour is one of the imperative needs of our life. Incomplete and insufficient sleep is a large factor in the host of nervous troubles now afflicting Americans.

The bed is the most important piece of furniture in the house. One of the bad habits of American life is the prevalence of the narrow single bed, which violates the principle of the necessity of motion obtaining even in rest. No man can sleep right on a couch three feet wide. Unconsciously, we change our posture during sleep — it is no more natural to hold the same position during eight hours of slumber than during eight hours of waking consciousness. The bed should be wide enough and long enough to allow full stretching, in comfort, on all sides. A thick, sanitary mattress, warranted to stay smooth; a set of unbreakable springs, affording the utmost buoyance; an outfit of coverlets extra long to tuck in well at the bottom; a thin pillow, and a porous night garment everywhere loose, particularly around the neck; — these are a few essentials of natural sleep. The great principle is to keep the feet warm and head cool, as the depth of slumber is proportional to the departure of blood from the head. The pillow should be less than six inches through, and as hard as may be comforta-

ble. Soft, thick pillows are made for soft, thick heads.

3. *Natural Exercise.*—The animals are forced to exercise, in order to obtain food; but their play consists of exercise, which is to them not irksome but enjoyable. The opposite holds among men. The higher a man gets, the more he sits. Nothing can ever take the place of outdoor physical exercise, which is the automatic regulator of digestion, respiration, circulation, elimination. Every brainworker, to keep "fit" mentally as well as physically, should have an hour in the open every day, occupying himself with a brisk walk, a horseback ride, an athletic game, or some other physiological tonic in the form of muscular movement.

4. *Natural Baths.*—The animals are given a constant process of hardening and health — ensured by having their bodies exposed to the weather. Likewise, the human body was made to be rained upon — see how quickly the small boy hastens out, umbrella-less and unbeknownst, into the midst of a summer shower. A primary sign of health is that you enjoy a bath, whatever the season of the year. But a cold bath should never meet a cold body; and, unless one has a great store of reserve energy, the morning ablution should be tempered sufficiently to avoid shock.

It is said that water may be used in a thousand different ways, for the preservation or recovery of health. Every man, woman and child should know on principle and by experience the kind and number and variation of the baths, weekly or daily, best suited to the temperament, nature and need of the individual.

5. *Natural Air.*—The animals continually bathe their lungs in oxygen, they do not fear "drafts," they let the refreshing, invigorating breezes play on their bodies day and night, summer and winter, the whole year through. But in our cities, where human animals are supposed to be most efficient, there are thousands of shops, factories, tenements and flats whose inhabitants never get pure air till hot weather makes them open the windows. Airing a house once a day is not enough — every window should be kept always open, if only an inch at the top. There are patent ventilators which deflect the cold currents of outside air and gradually diffuse the oxygen through the room. A most healthful habit is to take an air-bath just before going to bed, wearing simply bath-robe and sandals and moving briskly about for ten or fifteen minutes, all windows being wide open. We do not fear exposure to the elements, we fear exposure of our fear of the elements. Anybody who has outgrown the fear of

pure air sufficiently to try a sleeping porch for a few months will tell you how impossible it is for a really healthy person to sleep in the four great walls and one little window that we call a bedroom.

6. *Sunshine*.—The animals are vitalized, disinfected and aseptized by sunshine, which is the greatest germicide, cleanser and tonic known to science. If a way could be invented to bottle sunlight, and sell it to sick folks at an exorbitant price, the inventor would be a billionaire in no time at all. We need more windows in our houses, for not one house in fifty has enough. A house should be regarded merely as a frame for sunlight. Every man who builds a home should plan a sun parlor for it; a sun parlor is much more hygienic than a society parlor. I would not, in fact, recommend that much light be admitted to an ordinary parlor; this, being a stuckup kind of room, would melt if the sun fell on it. In every disease there is a broad streak of artificiality.

Let us flood our homes and hearts with light; let us tear away the heavy curtains from our windows and our minds; let us realize that health is only truth made over into life. And to have truth direct we must seek God and Nature. God is healer of the soul, Nature is healer of the body; when we have learned and applied this fact, we

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shall mightily increase the length and the strength of our lives. For the way to be well is not to swallow something, but to learn something — then live it!

HEALTH EFFICIENCY GAUGE

For General Determination of the Health Probabilities of a Normal Individual

DIRECTIONS. Where the following items have been made a part of your health equipment, place the numeral 5 in blank space opposite. Add numerals for your health efficiency grade.

1. Freedom from pain, weakness, and all fear of disease
2. Vigorous belief that it is vastly better to prevent disease than to wait to cure it.. ..
3. Choice, amount and time of meals based on hunger alone.....
4. Average bedtime ten o'clock, and fifty-six hours of sleep a week.....
5. Daily exercise in open air, and enjoyment of same
6. Thorough perspiration at least once a week
7. Morning bath, with brisk rub following.. ..
8. Summer vacation where swimming, boating, tramping, etc., available.....
9. Cultivation of a garden, if only in a backyard
10. All clothing made loose and comfortable, hygienic before stylish.....

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11. Windows in home and office never entirely closed
 12. Habit of deep, slow, diaphragmatic breathing
 13. Correct posture while sitting, standing, walking
 14. Frequent air and sun baths.....
 15. Sanitary methods and appliances where you live and where you work.....
 16. Knowledge of mental and spiritual factors in health
 17. Examination by physician, dentist, oculist, once a year at least, for signs of warning
 18. Independence of all health fads or cults.. ..
 19. Refusal to worry over anything.....
 20. Absorbing interest in your work.....
-

Total equals general percentage of your health status. It should be 80, though the average is probably not over 35.

NOTE. This Gauge does not include the mention of particular symptoms, because their discovery and treatment belong in the realm of the physician.

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CHAPTER VIII

MONEY AND EFFICIENCY

M⁺ONEY is the measure of service rendered the community. Every young man, at the outset of his career, should be given this conception and ideal of wealth.

The world's greatest fortunes were based on the development of a public utility — whether oil, coal, steel, sugar, land, lumber, street cars or newspapers. Wealth is the willingness to serve, plus the wisdom to do it properly.

A man who does a useful thing better than any one else is in direct line for prosperity. Thus the incomes of the greatest surgeons, composers, actors, inventors, are in the hundreds of thousands, equaling the profits of business men and financiers of like achievement. The union of the highest possible degree of skill and service always produces ample money rewards — we need not, should not, pursue wealth for its own sake.

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There are two false views of money. One regards money as all-essential, the other holds it non-essential. Money is the one thing everybody needs through life — and it is the one thing nobody learns, scientifically and satisfactorily, how to regard, obtain, conserve and use. Health, beauty, popularity, genius, opportunity, even home and happiness — none of these are necessary; we can do our work, mold our fate, without them. But try to live one day without either cash or credit, and you find your efficiency gone; for you cannot employ help, or serve clients, or buy a newspaper, or live in a house, or burn fuel, or eat and drink. Why then be unwilling to face the money problem squarely, recognize the universal need for a science of finance, and dignify earning capacity with true spiritual meaning?

Doubtless we have all been tempted to wish that money had never been invented. I know I have — particularly when I didn't have as much as I thought I could use beneficially. But money is only mind in its most concentrated form, and as such it belongs in the evolution of a man or a nation. The life-cycle of every individual includes four stages or epochs — namely, those of Body, Heart, Brain, Soul. In the first, our organs and muscles develop, in the second our affections and emotions, in the third our talents and ambitions,

in the fourth our inspirations and aspirations. The world is now in its brain-epoch, so the world decrees that a man, to live in the world, must have money. But a weak or defective brain is a brain that the soul has not yet fully occupied; hence, the brain of a pauper is somehow lacking in spiritual energy. Self-support is fundamental to self-respect.

There is no mental or spiritual freedom without financial responsibility. This is why the science of finance should be preached in our churches.

There is no healthy citizenship without the steady capacity of earning a good living. This is why the science of finance should be taught in our schools, factories and shops.

There is no sweet and quiet and comfortable home life without the assurance of a regular, ample, honorable income. This is why the science of finance should be made the corner-stone of every hearth.

Money is the hinge of present human relationships. Losing balance on this point, we fall into social chaos, represented by the strife between capital and labor, the dispute between scholasticism and vocationalism, the war between German militarism and English territorialism. All great battles are battles over money. Take the value out of money and the bottom would fall out of

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vice. The penury of idealists and the profligacy of materialists together delay the millennium; and I believe that penury is as great a weakness as profligacy is a crime.

The burden of hundreds of letters received in our office has been, "How can I earn more money, gain financial independence, and thus have time and strength for some real service to humanity?" A great institution might well be founded, for the sole purpose of teaching men, women and children a practical, modern science of finance. Vocational schools, efficiency courses, domestic science clubs, city employment bureaus and committees, church labor conferences—these all are steps toward financial freedom, but they do not move swiftly enough, broadly enough, deeply enough. The quickest way to learn life is to earn a living; and we are here for the purpose of learning life.

College students who never earn a dollar till after graduation are moral parasites. They are as useful to society as barnacles to a ship. I look forward to the time when schools will be themselves graded as they now grade their pupils. A college student who falls below sixty per cent in a given study thereupon is debarred and disgraced. Why not, with equal justice, pass a law that a college which fails to prepare sixty per cent of its graduates for guaranteed self-support

the first year after graduation shall be publicly censured and deprived of funds from the state or individual donors, until the required grade in monetary efficiency shall be attained by the curriculum?

If I, being a parent of a youth of twenty or thereabouts, and having expended thousands of dollars on his college course, should find that he was not earning a good living six months after graduation — I would sue the college for the return of my money! Some day some father will do this. And when he does we shall be given some new light on the function and process of education, in its bearing on money matters.

Few of our clerks, grumbling over their meager \$10 a week, know the price that millionaires pay to become millionaires. Wealth is the world's hardest taskmaster.

A friend of mine earns more in a day than he used to receive in a month. I asked him how he had found the secret of prosperity. He smiled — but there was sorrow in his eyes — and he answered, "Your magic secret is in self-denial. I make fifty dollars where I used to make one. I do it by foregoing pleasures that most men require; by overcoming an artistic temperament and keeping my life as regular as a clock; by working before my helpers reach the office in the morning and after they leave at night; by looking for the

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hardest thing and doing that first. Money-making is easy to a selfish man. I am making money to prove that an artist and altruist need not necessarily be a fool. When I get that done, I shall say something to the world." My friend's reply interested me, it may interest you. Every captain of finance was first a captain of romance; this fact should be taught every laborer — light on labor means love for labor.

But in managing their household finances, our great business men are simpletons and wastrels. The butler gets his little graft; the cook feeds her friends on the sly; the son of the house "hits the Governor for a hundred bucks"; the daughter of the house coaxes Daddy Dear to buy her a debutante frock worth twenty times what her mother's gingham dress used to cost. The modern curse of extravagance should be laid at the doors of American husbands and fathers, who have never learned scientific management of the household purse. If they ran their business at such loose ends their business would go to the dogs.

If I believed in agitation, I would start an agitation on behalf of the downtrodden American rich child, who never gets a chance to earn money and acquire self-respect. My ancestors were comparatively poor, and one of the earliest ambitions I

recall was to earn some real money of my own. So I formed a business partnership with another lad who was also very much a man, having just ascended into short trousers along with me. Our folks had a meadow on the hillside, through which ran a beautiful stream. Here lay a fine bed of watercress, which is an ideal tonic and garnishment for meat or salad. My partner, being a good salesman, canvassed the neighboring kitchens for advance orders, while I, being a good prospector, went klondiking for cress.

By the close of the second day in business, my net profit was sixteen cents. I was then too rich to go back to the huckster trade, so fitted up a candy store on the sidewalk, with an umbrella for a booth. But shortly it appeared that candy would not sell in hot weather, and an efficient merchant must handle a staple product. So, having a natural gift for drawing, I invested my capital in pens and inks and art books; and ere long was earning fifty cents an hour, lettering diplomas for the schools of the college town that was my native heath. For a boy, this was good pay. I was very proud, and did the work so well that the measly chap in the art school who wanted my job didn't get it till I outgrew it.

This delightful jump, from eight cents a day to fifty cents an hour, so fascinated me with the

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joy of watching money grow by initiative and good work that I have never lost the stimulus of that boyish enterprise. Would that every child were inspired or compelled, by parents and teachers, to gain by a similar experience. Moralists tell us that "money is the root of all evil"; but they fail to tell us that the only way to uproot an evil is to "dig" for it! The act of turning an honest dollar is in itself a means of grace.

May we here suggest a few of the rudiments in a science of finance, that coming generations will learn as a matter of course, but that we have not yet formulated?

Every child should be taught scientifically how to earn money, to spend money, to save money, and to give money away. I do not know, or know of, any child who is being so taught.

A youth or maiden sent through college without having earned at least one year's tuition has been given a false start in life, and must overcome a serious handicap — social, industrial, financial, mental and moral. Every town, village, farm and home in this country (save in the case of extreme poverty) offers excellent opportunities for boys and girls to make money. Parents should locate, study and classify these opportunities, and should inspire and instruct the children for their use. Care should be taken to avoid fictitious

values; a child should not be paid more than a stranger would receive for doing little jobs around the house, nor paid for any service without intrinsic value. Example: to pay a child for denying himself cream on strawberries is bad business and worse ethics, but to pay him for helping to milk the cow or scald the milk pan is good economy, good health and good religion.

The purchasing power of a dollar is one of the next lessons for parents to teach. A dollar buys a fair meal in a stylish restaurant. The same dollar spent in a grocery for beans, potatoes, bread, salad, cheese, apples, onions, prunes, cereals and malt coffee buys not one meal, but four or five meals — and the food is likely to be purer than the restaurant fare. Do we eat style or eat nutrition?

A good way to teach children the advantages of economy would be to offer a prize for the child who could buy the most and best food for a dollar — quantity, quality, purity, palatability, and nutritional value of the foods all being considered. (I imagine, however, that somebody would first have to offer a prize for parents who had sense enough to make the award.)

Another illustration of scientific buying: the professional men of my home town pay \$25 and upward for a hand-tailored suit of clothes. When

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I first came to New York, fifteen years ago, I took a day or two off and personally investigated dozens of tailoring shops. I found one where special sales were held at certain times and a made-to-order suit could be had for \$16, equal in fabric, style and wear to the \$25 suit back home, the difference in price being a result of the volume of output of the city shop. Here is a case where living in New York is cheaper, yet how many buyers of men's clothes in New York have found this out? One of the principles of success for a young man is that he should not be ashamed to wear a \$16 suit of clothes — provided the suit looked, fitted and wore well.

The principle of modern philanthropists who donate money to colleges might well be followed by parents in the home. Thus, give the child a certain allowance for dress, books, charity, pleasure and so forth, but stipulate that a percentage be earned by the child. To a reasonable limit, for every quarter of a dollar actually earned by the child, seventy-five cents would be added by the parent. This method is most valuable in starting a savings bank account for children. It should certainly be adopted in the matter of "pin-money." The trouble with pin-money is that it always means a sticking point for somebody.

Every housekeeping cost should be standard-

ized, and regular allowance made for this, as for the rent or the taxes. These cost appropriations should include rent, food, clothing, heat, light, books and papers, charity and hospitality, church, travel, amusements, wages, help, laundry, carfare, incidentals, and so forth. The housekeeper in the wife should know and maintain the scientific standard of costs, which the provider in the husband should pay, promptly and sweetly. But woe to you, Mr. Husband, if you presume to standardize your lady's gowns, or charge her matinee tickets on the same account with the coal bill! This would be a glaring example of emotional inefficiency.

Two great elements in the science of finance are a stock of immediate cash and a growing reserve fund. The trademark of a steady character is ready coin. To be low in cash is to be low in caution, or skill, or both. There are different ways for a natural spendthrift to learn to hold on to his money. He may ask a miserly friend to keep a certain amount in trust — and not give the owner a dollar save in dire extremity. He may secure a hundred-dollar bill, or a ten-dollar or five-dollar goldpiece, and resolve not to break it unless the need is a matter of starvation. He may buy a post office money order payable to himself at a place most inaccessible, which would prevent his

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cashing the order without a deal of trouble. He may purchase a bond or a guaranteed stock for \$100; he may start a postal savings account; he may invest in a piece of property, having taken all the necessary precautions to avoid loss by depreciation; he may take out a life insurance policy on the endowment plan; he may borrow money from a building and loan company, and gradually pay for a home of his own. Are you saving at least twenty per cent of your income? If not, how are you going to begin? To emerge from the ranks of the economic failures is to have better health and better character — to say nothing of better temper. The ultimate check on worry is a check on the bank.

Here is an interesting experiment for one who has not yet reduced his expenses to a satisfactory basis. Prepare an estimate of the percentage of your income that should be devoted to the specific necessities of life, such as rent, food, clothing, books, amusements, charity, hospitality, and so forth. Take rent, for example. This should not exceed twenty per cent of your gross income. If you earn \$200 a month, you should really not pay more than \$30 monthly rent (fifteen per cent of the gross). There are thousands of people in New York who pay a full week's salary, or over, each month, for rent alone, merely to "keep up

appearances " in a fancy-looking apartment house. When a brownstone front is a false front, a thatch front is better.

After you have judged what each of your expense items should be on a percentage plan, call your folks together and get their opinion. Having made the estimates unanimous, keep strict account of all your expenditures for a month, and let each member of the family do the same. You will be surprised at the way in which certain items overrun their normal appropriation, and will be in a position to reorganize your finances on a more scientific basis.

Signs are here of a great revolution. Public sentiment is waking to the financial and economic truths underlying real education. A Brooklyn public school recently established a savings bank system, and we understand that during the first two years of its operation \$10,000, mostly in dimes, nickels and pennies, were deposited by the children. A New York high school has taught the girl graduates to make their own graduation gowns, and has fixed a limit of expense — \$1.50, as I recall — for the materials in each dress. An Indiana community school has furnished the children of miners and mill workers with a little piece of ground, a package of seeds — flowers for the

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girls and vegetables for the boys — and is teaching the little folks how to become producers and craftsmen. A Massachusetts board of health, co-operating with a hygienist-chemist, has revolutionized the eating habits of the town by showing high school pupils how to analyze, compare, select, buy and cook the foods that enter the home. Other schools and corporations have adopted similar methods of training in efficiency and economy the young people under their charge.

A society has recently been formed to promote American thrift by families, corporations and individuals. A Consumers' League instructs women how to buy the necessaries of life economically and well. The Association for Improving the Condition of the Poor in New York issues through its Dietician House Expense Account, blanks and records which make it easy for housekeepers to handle their accounts in systematic and convenient shape. These blanks, in connection with the budgets which families are helped in drawing up, establish the finances of the average charity family on a better basis than that reached by the average middle class family.

A clarifying word may be needed, in closing. A man may be so rich in heart, mind and soul that physical riches look like baubles to him. Thou-

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sands of men are not able to amass large sums of money. Tens of thousands are not willing to — the sacrifice of time and strength involved would not seem worth while, compared with all the finer objects of endeavor.

The real motive in working toward financial independence is to fulfil our just obligations, care wisely for our loved ones, live free of penury and worry, command the leisure and opportunity for self-culture and broad human service. Only on such a basis of altruism and idealism does wealth become desirable, its pursuit enjoyable and profitable. The reason for having money is that we may not have to think about getting it.

EFFICIENCY MONEY CHART

For Any Self-Supporting Man or Woman

DIRECTIONS. When the answer to a given query is "Yes," write 5 in the space at the left. When the answer is "No," or indeterminate, leave space blank. Find your percentage in money efficiency by adding numerals in column thus prepared. This test, while incomplete, is fair and approximately true. .

1. Have you set for yourself a definite earning capacity toward which you are working?

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2. Do you possess, or are you in direct line for, an income of at least \$5000 a year?
3. Do you know how much money is being made by the most successful man in your line?
4. Have you found and are you removing the causes for *your* failure to earn that much?
5. Have you studied the life, aims and methods of any great financier, merchant, or philanthropist?
6. Is your present income greater than your father's was at your age?.....
7. Are you living within your means?.....
8. Are you keeping out of debt?.....
9. Do you pay your bills promptly?.....
10. Have you located the best and cheapest available groceries, restaurants, tailor-shops, stores, etc.?.....
11. Are you free from the mistake of confusing "expensive" with "good"?.....
12. Can you refrain from buying bargains when they do not meet a real need?...
13. Can you cheerfully go without luxuries, to save money for a purpose?.....
14. Are you saving at least twenty per cent of your weekly or monthly salary?....
15. Do you put your savings regularly into a safe, permanent investment?.....
16. Have you one or more investments yielding at least four per cent return?.....
17. Have you a good balance in a sound bank?
18. Can you borrow money on your credit?..

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19. Are all your expenses standardized — do you know what each personal, household, and business item should cost?... ..
20. Have you resolved to amass a competency — then do something in life more valuable than making money?..... ..
-

Total equals your percentage
in money efficiency

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CHAPTER IX

THOUGHT AND EFFICIENCY

THE average brain is purely ornamental. We call it ornamental because it isn't useful and it must be something. Though how a detriment can be an ornament, none but a blind man can see.

The human brain is a detriment, a nuisance and a hindrance until it becomes self-regulating. For it makes us worse than the animal we have been, less than the angel we might be, poorer and sicker and weaker than the ordinary human we now are. A blessing unused changes to a curse. Brains unused impede their owner; brains misused lead him astray.

Who or what runs your brain?

Does heredity, or environment, or public opinion, or family custom, or bigotry, or laziness, or anxiety, or folly, or the pay envelope? Then you are more or less of a mental paralytic. For every

influence on your brain, outside of you, cripples that brain.

Run your own brain and you are bound to be great. Genius is only a mind in command of itself.

The average man's brain is warped, clogged, and begrimed; warped with selfishness, clogged with other people's ideas, begrimed with coarse and ugly thoughts. The average woman's brain is feeble, rusty and spasmodic; feeble with diffidence, rusty with disuse, spasmodic with emotional stress. Between the two, there is more hope for the woman's brain; you can polish up an unused machine sooner than you can make over one that is battered out of shape.

How many people that you know are capable of thorough, clear, unprejudiced, systematic, original, constructive, energetic thought? The few who have succeeded — the many who are not have failed. All success germinates in the mind, all failure proceeds therefrom.

A few ages hence, when the world has tired of its mad absorption in the external things, our descendants will look back on this our alleged civilization, and smile in pity and disdain, remarking, "What a barbarous race — they could not even think for themselves!"

What are the modern uses of the mind?

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Those which enable the user to handle himself, in all the crises of human experience.

Go to our largest, most progressive, institutions of learning and what do you find? Laboratories of applied psychology, where thoughts, emotions, and desires are weighed, measured and compared: social service methods by which the everyday problems of ordinary people are met fairly and solved rationally; departments of manual training that give the ambitious youth a working knowledge of actual wage-earning power; mental, psychic, or semi-religious clinics devoted to the regaining and maintaining of health 'y establishing a cheerful, hopeful, state of mind. Many leading educators are now literally absorbed in activities of this kind. There is no field of study so fascinating, so productive, so rich in manifold possibilities. Learn how to think and the world is yours.

Some of the conclusions of modern psychologists are brielly stated below. They may be entirely correct; and they may not. They will be valuable to you in proportion as you challenge their correctness and proceed to discover the truth for yourself.

Disease-germs are only the garbage-men of the body. Are you afraid of the garbage-man?

The person who "catches" disease caught the reasons before; dirt in his body and fear in his

mind. No ills are caught, all ills are self-constituted.

Every atom of the human organism has intelligence of its own. You can insult and benumb this intelligence by declaring yourself sick and your body unable to do its work; or you can summon and quicken this intelligence by declaring yourself great and sure and strong, and bound to be well. Trust Mr. Stomach and tell him you believe in him. Argue gently with Mr. Liver — and punch him in the side — to the end that he act with more vim and despatch. Give Mrs. Nerves some real work to do, to keep her out of mischief. And whisper to Mademoiselle Heart that she is the nicest thing that ever happened. (N. B. If you'd rather be long-faced while talking of your anatomy, you can go to a doctor-book and there find surcease from all trace of humor.)

Acute disease is but Nature's mode of housecleaning. Look at "symptoms" as you would at brooms and dust pans. Diphtheria and small-pox are nothing more than that, when handled properly.

Knowledge is both cure and prevention. Every family should employ a teacher of health, and should trust only the physician who can be that.

Physical habits make or unmake health. But physical habits grow from heredity, environment,

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association, example — all mental conditions. So health starts in the mind.

The revival of instinct cures the body, the stimulation of inspiration heals the soul. Neither of these is physical force. Hence the final refuge for the invalid lies in the sub-conscious realm — not in the world of pills and potions.

There are two wise postures of the mind toward pain. You can suffer gladly, as a repentant sinner; or endure calmly, as a proud stoic. Either attitude is hygienic, take your choice.

Only faith will cure — faith in a pill, or a prayer-mat, or your own divine power. Employ the kind of treatment you believe in.

The subject in a hypnotic trance is unconscious of the existence of pain. You should learn to hypnotize yourself into forgetting your ailments. And when you stop nursing them they are likely to go.

Relaxation makes a long life, concentration makes a strong one. Keep the balance and you gain both longevity and prosperity.

A clear conscience is the greatest health-preservative; most sick people have a muddy one. A clear conscience makes you sleep soundly, breathe deeply, stand straight, eat with relish, smile often, maintain composure, love your neighbor, grip yourself, and forge ahead.

Vocational training is the coming form of education. Every child was born to be something special. To find what that something is, and give it full expression, is the real work of a teacher.

Genius will study only what it likes. Be careful in judging a backward or wayward boy; he may be a fool or an imp — and he may be a genius.

The science of play is quite as important as the science of study. Recreation is the one form of activity which to a child means both physiology and psychology. Play with your child if you would possess his heart.

Real education alternates mental exercise with manual work. It is better to give a child something to do and nothing to study than something to study, and nothing to do. For action produces thought — while thought does not necessarily produce action.

Memory is mostly at war with originality. Stuff a child's brain with facts and you leave no room in his mind for ideas. The questions children ask — not the books they quote — are the true educators. Answer your pupil's query before you make him recite.

A sensible examination for a student would be graded, not on what he can recall, but on what he can use. Most examinations are stomach-pumps, instead of exercisers. Examine your student's

daily life — not his monthly or quarterly cramming-process — if you would gage his development wisely.

The personal life of a parent or teacher is what the child really studies — the words being mere indexes to the life. Some day, parents and teachers will be trained in the crucial science of setting a good example. Then, and only then, will our schools mold character.

Emotions are many times as powerful as thoughts. Why do not our schools and colleges train the young to express emotions, understand instincts, voice desires, attain ambitions, and be equipped for life?

The danger in all education is pedantry. No boy or girl should be allowed to go through college without doing something to earn money, mixing with common people, and seeing the world as it is outside of books.

The height of education is emulation. Give your boy a hero to study, give your girl a queenly woman to admire, give yourself a personified ideal to embody. Thus will you gain the unfoldment which is the purpose and end of teaching.

The science of parenthood is greater than all other sciences combined. Nothing is taught of this, in our schools and homes. Why?

Unless you feel at one with the flowers and the

stars; unless you are able to help the weak, lift the fallen, and cheer the broken-hearted; unless you love the whole world and see good in everything; unless you dare be yourself at any cost — your “education has been neglected.”

Science and religion do not conflict, any more than food and perfume. But if a chef tried to run a flower-garden or a gardener to serve a *table-d'hôte*, there would probably be trouble. When scientists know the heart and soul and religionists know the mind and body, every laboratory will be a chancel, every shrine a workshop.

Healthy amusement is a phase of religion. So is every other human activity properly conducted. Nothing can be too human — if animated by a divine consciousness.

Every church should be open every day in the week; for meditation, music, teaching, healing, and comforting. As time goes on, we may expect less preaching in the sanctuary — but more loving and more serving.

Goodness void of greatness is not goodness. Life must be either growth or decay. And he who fails to develop greatness, though he observe the forms of goodness, shrivels in his soul.

The man who condemns lacks character. Character means suffering, suffering means erring; erring means trying and not knowing how.

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There is no saint but the saint who loves sinners; loves them because he knows their struggle and has felt the bruise of the wanderer seeking light.

Sin is largely excess of power, misunderstood or ill-directed. Not through forced punishment, but through wise and glad self-expression, is the criminal to be reclaimed.

Creeds conflict because creeds are mental; and minds differ. Put religion in the heart, where it belongs, and the hopeless infidel turns believer.

Those who fear the destruction of the Bible never understood the Bible. Truth cannot be destroyed; and what can be destroyed is not truth.

Glossaries and commentaries on the scriptures are superfluous. You find therein your own lesson — or you find none.

Miracles may be explained on the basis of natural law. But the man who explains them never yet performed them! A supernatural law does exist, of which the world's law-exponents are yet in ignorance.

Nothing in all "advanced thought" equals the power in the summons of the old church bell. Perish the bigotry, fear, gloom, of the old intolerant creed; but revive the sweetness, beauty, reverence, of the old childlike faith.

They try to call prayer a form of autosuggestion; but no species of mechanical autosuggestion

ever taught a man how to use prayer. The whirlwind is air; but no chemist by analyzing air may conjure up the whirlwind. How God must smile in pity at our feeble metaphysical theories raised in blind presumption to account for the vast, unknown, overpowering sublimities of the Universe.

First lesson for parents: your child is not your property; but an independent soul needing guidance as the plant needs a trellis. Would you scold, or whip a rose bush if the bloom was not perfect?

There is something in every child that responds to the highest appeal of which you are capable. Reach that something and your problem of "discipline" is solved forever.

Never correct a child in the presence of another; lest resentment supplant regeneration.

"Breaking a child's will" is breaking a parent's influence; making a child's will is proving a parent's power. A headstrong baby makes a life-size man; add to headstrongness heartsweetness and your man is finished.

People in a family need vacations from each other. It was never intended that four walls and a roof, a lineal map, and a social code should bound and restrict human activity. Take the dog and go camping once a year. Hobnob, occasionally, with Jake Jones from Nowhere Alley, whose

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ancestors your ancestors wouldn't speak to in Heaven (which is impossible anyway, for prideful non-speakers don't go to Heaven). Blacken your face, run off to the next town, and be a star in a Minstrel Show. Sneak away to a vacant lot with the kid across the street, and play Wild Injun. Do anything halfway respectable or thereabouts, to break up the humdrum, sleepy-hollow, heavier-than-lead, plumb-dumb domesticity that halts and hampers and holds you down. N. B. Take your wife along — she needs a change worse than you do.

“Company manners” are family underminers; “good enough for the home folks” being the last funeral wail of the gravedigger of self-respect.

A good rule for the dining room: anybody that complains of the food, or gossips, or criticizes, shall deposit one cent in the Behavior Box; said receptacle to be opened monthly and the contents expended according to the wish of the person having the fewest fines.

Where children are impolite, the relation between them and the parents is artificial. Confidence begets courtesy; and every lad would become a Lord Chesterfield at his best if his parents knew and trusted him from the heart out.

Homes make goodness but not greatness. The

chronic family vice is smallness. Form the habit of discussing at home the great events, great individuals, great discoveries, and great possibilities that lift human life above the horizon and extend the vision to the realm of the Superman.

The rights of the unborn child are these: to be equally desired by both parents, with ardor, unselfishness, idealism; and to be prepared for with all the scientific knowledge to be had. If we could analyze the hidden causes of things, we should find that children respect and obey their parents just to the degree that these prenatal rights have been observed.

Pity the day when the mother eclipses the wife, or the father outruns the admirer. What is parenthood for but to strengthen and lengthen the light of loverhood?

Things every child should be taught: to obey instantly and accurately; to work easily, rapidly, joyously; to do unpleasant tasks with a smile; to earn money, save money, and spend money; to be kind to dumb animals; to learn from those called inferior; to regard no difference in birth as important; to acquire strength of body but to respect only the force of right; to find the best in everybody; to share all pleasures and sympathize with all sorrows; to plan a great life-work and persevere to accomplishment; to combine modesty

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and self-reliance, tact and independence, gentleness and will power, tenderness and courage.

The end of both thinking and feeling is knowing. And the joy of knowing is a joy supreme.

Knowledge and pleasure are identical. We cannot learn what we fail to enjoy, we cannot enjoy that which fails to impart a lesson. A brief course in trigonometry may totally ruin the mind of a poet; while a forced parley with the Elizabethan wordsters may divert a natural-born astronomer from his mission in life. This is the paradox of education; that the supreme wisdom lies in the choice of what we learn, but we do not know it until we have chosen wrong.

The *sauce piquante* of pleasure is curiosity. And what is curiosity but eagerness to know? If we look back to the joys of early childhood, we realize how their source of charm was in the dew of mystery that lay upon them. The virgin thrill of expectation that ushers enjoyment into our lives is perhaps the sweetest thrill of all. We are then on the point of knowing, radiant with the glamour that shines across the enchanted threshold of a wider experience. Either innocence, or understanding, lifts pleasure from the realm of the earthly into the domain of the spiritual. Innocence would know, understanding does know; and

where knowing is the beginning of feeling, the end is pure delight.

Anticipation is held more ecstatic than possession. Why? Because the former is a continuation, but the latter a cessation, of our human desire to know. This should not be. Pleasure of itself never palls, but only the impurity that we ignorantly mix with pleasure. In the dregs of the cup of joy lies the proof of its righteousness. And to be satiated with anything is to have been unsanctified.

Pity the man who mourns the lost delights of his youth; he has merely stopped growing. If happiness were effervescence, children would be happy; but happiness is not. Happiness is a clean and brave progression into larger fields of knowledge. And by virtue of our immortality, we should be happiest on our death-day. If knowledge of life does not mean consciousness of Heaven, our learning has been faulty, or incomplete.

The joy of knowing is evidenced in a homely illustration that every good old-fashioned child will recognize. Didn't you use to tell your mother what you liked best for dinner; and then — lots and lots of times. — beg her not to let you know what you were going to have until you came to the feast? Surprises are lovely because they

contain many sorts of knowledge given all at once.

Doctors claim that stiffened blood-vessels are the first mark of advancing age. Don't you believe it; old age first appears not in sluggish arteries but in sluggish anticipations. It is a vain exertion to get up in the morning unless a feeling of buoyancy pulls you out of bed and into work. The elixir of life is expectancy. Those who have gained approach to this font require no other stimulant. Never scold the child who gets into "mischief." He is an original investigator, temporarily side-tracked. The goodness that is all grace and no gumption belongs on a tombstone under the weeping-willow trees. And the boy that never makes trouble never makes anything else.

There is a tragedy, however, in our unappeasable thirst for knowledge; — the ghastly price of it. What would a man not give for the generous impulse, fond hope, tender fancy and bright illusion that he has paid, little by little, for his worldly-wisdom? Life grows worse than empty with the passing of the dream from our eyes. So much of our painfully acquired wisdom is false; and I would that every teacher, every minister, every physician, every parent, might learn first of all to distinguish the real. Babies dying by the tens of thousands for lack of proper care and wholesome nourishment; children the world over

diligently gathering knowledge of their source from the gutter instead of from the shrine; youths being trained by rote with the hideous object of making a living because they fear to die; lads and lassies marrying, wholly unprepared — entering the great dim sanctuary of life with a jest on their lips and the dust of the highway on their garments; women bravely suffering and men grimly slaving that their offspring may have the mere chance to grow; nations devoting vast fortunes to the equipage of armies while the poor cry for bread and the lonely plead for kindness; society worshiping titles and riches, leaving the man of genius to work unaided and perish of want; whole communities buried in gossip — and countless worlds holding out their mysteries for man to explore; schools teaching everything but how to live; prisons made to punish instead of reclaim; churches closed and barred six days in the week — though sin never even slumbers; who can dwell on these pitiful things and not burn with eagerness to make the truth known? The poor, the sinful, the miserable, the ill and weak and hopeless, are merely untaught. Instruct and you reform; inspire and you save.

There are four stages of wisdom. In the first you know; in the second you know you know; in the third you know you do not know; in the fourth

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and last you know you need not know. Body knows, brain knows it knows, heart knows it does not know, soul knows it need not know. Each kind of knowing is important, none is all-sufficient.

The majority of so-called educated people confine their awareness to their body — they require tangible proof or they will not believe. The physical sensation of handling, seeing, tasting, smelling, or hearing, is fundamental to perception in the rank and file of humanity. Try to elucidate an abstract principle to the average mortal and see what response you get. He can judge a good cigar, she can appraise a new bonnet, but can either give a logical opinion of clairvoyance, radio-activity, reincarnation, or the symbology of the Bible?

At the opposite extreme — the knowing of the intellect — we find the professional psychologist, metaphysician or mahatma. He can juggle theories nimbly and he takes no other exercise. He can tell you what your aura looks like, but he cannot tell you how to get the mud off it or the specks out of it. He is authority on the supraliminal ego — and ignoramus on the jungle beast that clothes the ego with human form. Now instinct must precede inspiration as walking precedes flying. And a knowledge of how to breathe, bathe, eat, sleep, and exercise according to Nature, is fundamental to a normal application of psychology.

Most children, many women, and a few sensitive men, are anchored on the heart-plane. They know how they feel, and that is their gage of life. They subsist on thrills. They idolize affection. They seek adoration. Their Bible is the mood of their friend. When their friends disappoint — as friends always do — they plunge at a breath from their mount of elation to a chaos of gloom thrice blacker than night. Now, every disappointment is an interrupted lesson. And the clinging nature must learn that it cannot depend on aught save its own ideal. The heart illumines, but the heart cannot empower. And what we miss in our friendships is what we have never given to them.

The highest plane of wisdom is the religion of the mystic. He knows that he has no need of knowledge. Poised, calm, aloof, he dwells on the sunlit peak of absolute faith. He has learned the secret of God; which is to smile and let go. Caring for nothing but freedom of soul, he has passed the human limitations that forever haunt men, and is clearly established where the shadows do not fall. This heavenly knowing is rare because few will pay the price. Years of mental anguish, physical deprivation, moral heroism, must first be undergone. Yet this is the way of peace. And the soul that has the vision of its own destiny follows, exulting, to the end.

Knowledge pays most and best of all that we struggle to obtain. Yet how many of us know real knowledge when we see it?

“ I know I can do and be what I will! ”— this is the underpinning of true education; what college, in all the world, is founded thereon? Rather, in proportion as a man is highly educated, does the soul too often become unknown and unknowable.

The mysteries of creation from which our vital forces directly proceed — who knows aught of them? Birth; death; sleep; genius; affinity; imagination; immortality; such themes constitute the genesis of life. Yet how many books in the average “ well-ordered ” library provide real instruction on these fundamental points?

There is no death. But from our cradle we are taught to stand in constant fear of mortal dissolution as of an ogre defying God our Maker and snatching us to ruin by an outcome inevitable.

The pronouncement of “ incurable disease ” is a wretched slander on both Nature and God. Yet I suppose thousands of invalids perish every year because some over-sure and under-knowing doctor tells them they can't get well. Whoever says can't is at best a falsifier, at worst a murderer.

The supreme folly of a common education is in

cramming the brain with dead facts that have no relation to the needs of ordinary life. Ancient history, prehistoric research, foreign geography, nebular hypotheses, cerebral contortions of differential calculus, merely cloud the intellect and render the forces of initiative dull, slow and feeble. Knowledge that fails to become instant action must always remain hearsay, myth, or speculation. If trade-schools were to require a practical study of mystic philosophy, they would be worth more as educators than the common schools and the universities put together.

The brain is to the soul what the telegraph instrument is to the operator. The brain receives and transmits impressions — that is all. Whence these impressions shall come, what they shall be, how they shall be carried out, lies with the soul to determine.

There are four kinds of human wisdom: that of body, that of brain, that of heart, that of soul. Each is indispensable to character. No man is educated until he has been taught equally of instinct, intellect, intuition, inspiration. Yet in the school curriculum, we have made intellect absolute monarch, instead of a humble fourth in a balanced oligarchy. Education is all-roundness or nothing. The scholar, the monk, the poet and the

pugilist are equally uneducated. Each has idolized one teacher, while spurning three. Each is one-fourth of a man. Each deserves pity.

Instinct is the voice of Nature in the forest, intellect the voice of Man in the school or shop, intuition the voice of Woman in the home, inspiration the voice of God in the temple, the sea, the sky, or the dream of a loved one. Can we fully chime in the chorus of joy — or have we neglected some primal note in life's harmony?

FIRST EXAMPLE: KNOWLEDGE OF BODY

A fellow-worker had been absent from the office for a number of days. The writer, sent to investigate, found the young man in the depths of gloom. Sore throat, chills and fever, splitting headache, unruly stomach, nervous collapse, these were a few of the symptoms. The invalid was huddled over the fire, doing his best to catch up with his work but failing miserably. Suggestions were given him as follows:

“Quit work absolutely; every ounce of energy should be left for Nature to use in the process of recovery. Eat nothing to-day but one light meal, consisting of two fresh apples and a little zweiback thoroughly masticated. Turn off the heat (the weather was mild), put your overcoat in the

moth-bag, and start exercising as though your life depended on it. Open the window, and breathe for a half-hour to the bottom of your lungs. Then go at a punching-bag with all your might. When you're perspiring healthily, take a vigorous crash-rub over the whole body, followed by a cool shower bath. Rest in bed for a couple of hours, with the room darkened and a cold-water compress around your throat. Every half-hour all day, sip a glass of pure, soft water, not iced. Whenever you aren't otherwise engaged, be laughing at your symptoms and telling them to run away. Just before retiring, drink a pint of hot lemonade, take a hot foot-bath, with a cathartic and enema to finish the cleansing process. Then sleep the sleep of the just, and expect to wake as fine as a fiddle."

The sick man, accustomed to headache powders, self-pity, and the idea of "eating to keep up your strength," thought such advice rather strange and unprecedented. But he followed it. Next morning he was ready for work; and more, he was positively radiant with the joy of knowing! Well-educated as the term goes, he had been all his life in abject ignorance of the simple rudiments of hygiene. "How to keep well" should be the primary lesson in every institution of learning.

SECOND EXAMPLE: KNOWLEDGE OF MIND

This friend was acutely troubled with neuritis. Healers, physicians, nerve-specialists, had failed even to diagnose the case. The man's nerves were on fire; he couldn't sleep, eat, exercise, or comply with any of the normal conditions of life. Delusions, hallucinations, obsessions, began to appear; the sufferer grappled with the unspeakable horror of going mad. The answer to his cry for help was:

"You should have been an artist, a writer, or a musician. You are sensitive, highly-strung, impressionable, idealistic. Your work is that of a tan-bark mule. You and your work must part company. The explanation of your ailment is this: your brain receives great thoughts, fine impulses, noble aspirations; your body fails to carry them out; result, congestion at the nerve-centers to the degree that you keep your emotion bottled up. Your salvation is to express what you feel. Write a book, compose an oratorio, found a hospital, or lead a lost cause. That will take the pressure off your brain and give you a chance for life."

He wrote the book. And in less than a month the serious complications were gone. Embryonic geniuses, only God can tell how many, are today

confined to hospitals for the insane because we have not learned to recognize the touch of madness that lights the divine fire.

THIRD EXAMPLE: KNOWLEDGE OF HEART

A young girl of a rarely beautiful nature was grieving to the point of despair. The youth whom she idealized would not, or could not, appreciate her love. The fault lay in her blindness — unrequited love is an absolute impossibility. One of two never loves alone, they both do or neither does. This, however, would not do to tell her — a woman believes her own heart against all the experience of the world. We only asked her to try this:

“Open a thousand chambers in your heart, and keep them all filled. Instead of taking from the man his whole affection, give yours to all the world. Become indispensable to your friends. Make them want to bring to you their joys and cares and sorrows. And, if the right man comes, nothing in the Universe can separate you.”

It is enough comment on the success of the experiment to remark that that girl today is a nun. She was in love with love; and she is thankful now that the man she did not love never loved her.

FOURTH EXAMPLE: KNOWLEDGE OF SOUL

A very humble woman, janitress of a New York apartment house, with no education to speak of and no culture at all, has four of the brightest, sweetest children you ever saw. In response to the admiration I expressed, she merely observed: "So many people make a fuss over children and spoil them with too much attention; I just let them be, and watch them grow."

Where that woman got her spiritual knowledge I don't know; but she has it. Just to "let them be"; was a finer mode of training ever devised for children? There is something morally deficient in the child who never loved to "play in the dirt." Modern civilization tends to make babies nothing but little old men. A certain degree of mental and physical non-interference in early youth is essential to spiritual unfoldment. This does not mean parental irresponsibility, it means a sharp eye and a loving heart, acting together. The parent who can *watch* a child without warning it has learned the first principle of home administration, which is to be conscientious but not combative.

At the extremes of life are the lessons.

Women feel this, instinctively. And nothing delights a mischievous lady more than to upset a

man, wherever he is, then let him flounder for something new to cling to. A form of education most salutary if not most agreeable.

It is reported that the wife of the world's one-time greatest prize-fighter calls him "My Baby Jim." You need not laugh at Baby Jim. One such pet-name, bestowed by the woman of his heart, teaches a man like that more than he learns from a hundred bloody battles waged in the fistic arena. If a man cannot be a hero to his wife — let him be a child. The wisdom of Heaven will permeate the world when the world has given every woman some one to idolize or something to pet.

Should you ask me how to grow very learned, I would answer only this:

Be somebody else for a while. Give your body, brain, heart and soul a rest from the habitual and a pleasure-jaunt into the extraordinary. Whatever the opposite is, do it. Change your studies, activities, amusements, and inclinations. Make friends with the people you never knew and did not care to know. Read the books too silly for any use — or too abstract for you to waste your time on. If you are a miser, observe how gracefully money sails away; if you are a socialist, get rich. If you enjoy smashing things, cultivate silence and meditation; if you exalt the con-

THOUGHT AND EFFICIENCY

ventions, do something breathlessly free and outlandish. If you, being a man, take pride in your foolish brain, ask God to make some woman care enough for you to demolish your absurd intellectualisms; if you, being a woman, despise that brain, wait till Providence removes the source of your bread-and-butter, then reflect how indispensable a superfluous thing may be.

Briefly, the whole matter comes to this: he is educated who can see both sides of a question yet not be on the fence. To live one's own faith with the utmost enthusiasm — but to welcome and respect every man's opinion; this is the heart of wisdom; not how much we know but how much we are willing to be taught, proves our line of access to Omniscience. Not the trivial things we do but the great things we attempt hold us heirs of Omnipotence. Life is an attitude; and a thinker a god, for he makes his own.

Mind is the fate-maker. Every man who has reached a great height, first thought himself there. How to change the map of the world: engrave an ambition on your own brain!

Civilization is the embodiment of what man declared could never be. Telephone, telegraph, steam-engine, photograph, air-ship, forty-story building, are the projections of the human mind into the realm of the impossible. Nothing desir-

able is impossible. A miracle is the scientific handling of the mind.

The average brain is a limp, loose, lopped and lumbered annex to us—instead of being the finest instrument God ever made, managing our body and managed by our soul. Not one college professor in a hundred knows the science of correct thinking, not one clergyman in a thousand knows the morality produced by it, not one toiler in ten thousand knows the efficiency gained through it. Our minds are the unexplored regions of earth; and the Edison or Peary of the future will be the psychologist who discovers us to ourselves.

The faces of the world's great men are infallible, indelible photogravures of thought. Napoleon thought of conquest, Newton thought of space, Mozart thought of melody, Emerson thought of peace, Lincoln thought of justice. These men thought so hard, each of the thing he loved most, that they plowed their way into the consciousness of the race. What we think for ourselves makes us invincible, what we think for others makes us immortal.

I shall now be "practical." A teacher was reading one of these chapters to her class in the High School. Presently she noticed one of the boys wriggling, squirming, evidently in great pain.

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She asked him the trouble, and he burst out — "Oh, Teacher, I can't stand that, it makes me think too much!" Lest such a casualty befall any reader we will now, as I said, be practical.

Here is a concrete case of thought and efficiency. For years I bought imported pencils, costing five to ten cents each, under the formerly common delusion that imported things were best. These pencils often blurred and broke and misbehaved generally — still I kept on buying them. One day the inefficiency of the performance struck me, and I spent an hour and a dollar in buying samples of American pencils at an American stationery-store.

I found a quite satisfactory American make — price one cent; and a more elegant style for five cents. I now use the American nickel pencil at the office, and the American penny pencil for home work. I am saving 200 per cent on this item — and encouraging home industry. While this economy is small, but a few dollars a year, the principle of it is great, applying to all our methods, tools and facilities — desk, filing system, stationery, typewriter, carbon paper, fountain pen, book-rack, swivel chair, lighting-fixture, blotting-pad, ventilator and floor-oil! There is a best in everything, and the reason we don't have it is because we don't think to get it.

Here is another case. I used to wake up regularly with a healthy grouch in waiting — really it was the healthiest thing about me. I swallowed a rush breakfast of ill-assorted food, and felt worse. Grumbled to myself all the way to the office, and entered with a frown. The frown was contagious — all frowns are — and by the middle of the morning we had things in a beautiful snarl. Lunch time — and I was a nervous wreck. More crazy food, more speed mania, more vicious jabs at everybody and everything in sight. When the shades of eve at last were falling, my only function at home was to be a means of grace.

And now? Efficiency, from the first waking-moment of the day. Breathing, tensing and stretching exercises before the open window — grouch gone, brain clear. Cold bath and brisk rubdown — blood racing, nerves tingling, mind eager for work. Breakfast a hot drink or fruit juice and water (not recommended universally, but the efficient breakfast for me). Slow, calm walk to the subway with my eyes on the hills — I live on high ground, chiefly to gain this early morning horizon. Spend 40 minutes in the subway; a wretched manner of locomotion, but part of the price we pay in New York for getting things done. No newspaper-reading on the train. Eyes closed, or at least mind closed, to all outer

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impressions. Nerves and emotions at rest. Day's work all planned, and accomplished in my mind, before I reach the office. And as much done, happily and hopefully, in one hour, as formerly was done, sadly and grudgingly, in three hours. The secret of the change from wrong to right? I have thought things out.

Another case of thought and efficiency. A friend of mine has trained his intuitions to the point of being well-nigh infallible. One day the thought was borne in upon him, that he would be stricken with appendicitis. Medical examination revealed no sign of the trouble — the doctor, and a good one, rather poked fun at him. My friend said nothing, but proceeded with his thinking. He located the finest surgeon available for such an operation as he knew must come, did not mention the matter to the surgeon or to his family, but memorized the surgeon's address, put it on file in home and office, and went on with his work.

A year passed. Then the attack came. The surgeon was called, he took my friend in a taxicab to the hospital — that the sick man had also chosen in advance, a successful operation was performed, and the friend is today in better health than he ever was. Now observe: it was found that twenty-four hours' delay would have meant rupture of the appendix, probably death! My

friend's intuition, and preparation based upon it, saved him.

Do you want health? You must think first. Nothing from a bottle will cure you, something from your brain must do it. The ever-increasing multitude of drug-fiends, dyspeptics, neurasthenics, hospital wrecks and suicides, is composed of men and women who failed to reason, then act, for themselves.

Do you want a happy home? You must think first. Homes are unhappy because the hearts of men and the brains of women are absent. If you are a man, you must think for your home as you think for your business; if you are a woman, you must think for your home as you think for your dream.

Do you want prosperity? You must think first. There is a science of finance, which all financiers have mastered. Wealth is not a matter of luck — it is a matter of yearning, and learning, and earning.

Do you want fame? You must think first. And, having thought through and beneath and around and above and beyond yourself and the Universe a few million times, you may come to learn that fame is but the shadow of service, and when it appears you will not see it if still you are marching on. So many baubles we grasp for,

that we would not wish to own if we looked them through and through.

May we cite one more illustration of the power of thought? The woman suffrage movement in America has gained more in the past five years than in the preceding five hundred. This is chiefly through a change in mental attitude. The first slogan of the suffragette was "Down with men!" The modern appeal of the woman voter is "Down with wrong — up with men, women and children!" Reforms advance as they leave hate behind them. The mule is an example of how a kicking animal becomes a balking animal. The mule needs vocational training; he has not yet found his real life-work, namely that of being an object-lesson to reformers.

How shall we think for efficiency? We must first realize what thought does to our brains and bodies.

All the bodily functions — nutrition, respiration, circulation, concentration and relaxation — are controlled by the nerves; and the nerves are controlled, or may be controlled, by the brain. Many physicians believe that chronic diseases of the lungs, heart, brain, digestive organs, are induced or aggravated by such chronic mental states as fear, grief, hate, anger, jealousy.

A young Brooklyn woman recently died, with

all the symptoms of hydrophobia. She had been told the animal that wounded her was mad. Later the dog was examined — and no trace of madness found. Fear had killed the girl. This was attested by physicians in good standing. Fear in lesser degree is present with us all; whenever we yield to it, something in us dies. Depressed, we almost cease breathing; elated, we breathe like a young north wind.

Memoirs of the Napoleonic wars affirm that soldiers in the height of battle did not feel the deadly wounds of shot and shell and saber; only as they fell back, and were conscious of defeat, did the pangs of bloodshed pierce their minds. We can be so bent on victory that scars do not matter, wounds are not felt, life itself may pass yet our soul be triumphant!

Many a man, doomed by his doctors, has outlived them all. Many a youth, told by his friends that he would fail in some huge, perilous undertaking, has enlisted the powers of the gods and emerged unscathed after superhuman test, conquering as only he knew he could. We are born of a common bit of protoplasm, but reborn of an uncommon, giant purpose. Genius is but the measureless force of a tenacious idea. No man is a genius — every man *has* a genius. What is yours?

Now brain-cells are like muscles; they can be classified and trained. We were taught how to feed and dress ourselves, how to walk and talk and read and write; but we must teach ourselves how to think. Some time a really great educator will appear on a college campus, and will revolutionize college methods. He will aim not to cram book-learning down a boy's throat, but to locate, correlate and exercise the boy's mental and moral muscles in such a way that whatever latent power is in the boy may come out, and benefit the world. For any real teacher, here is a world-opening to fame, wealth and service.

There are forty-odd sections or grooves or muscles of the mind. The most important of these, with a few subdivisions, I have named in the accompanying diagram, which I have called "Efficiency Mind Builder." You can no more build a house without a sufficient number of sound, well-shaped bricks or stones than you can build a success without an adequate supply of good mind-materials.

The foundation of our brain-structure is personal, the ground floor is fraternal, the upper story is social, and the tower is subliminal. Our first duty is to think for ourselves; our next is to think for our family; our next is to think for our workers, friends, neighbors, and the race at large;

our final, supreme duty is to think for principle, truth, unfoldment, God. Every man who fails, in health or toil or purse or hope or service or reputation, has forgotten to put certain mental bricks in his building, or he has used broken, cracked or unformed bricks. Indeed, the brains of most people are fuller of cracks than of anything else.

A restaurant lately opened in our neighborhood — and failed and closed in six months. The food was good, the service prompt, clean, deft and courteous. Why did the owner fail? Because his scale of prices called for large patronage and small profit on each meal; the neighborhood was one of homes — not of peripatetic eaters; the man could not meet his "overhead," so he went to the wall. He lacked the mental trait of *causality*, which if present would have made him figure ahead.

A \$9,000,000 brewing company in Ohio recently made an assignment for its creditors. The explanation of the ruin of the company was that the temperance agitation and passage of prohibition laws curtailed the volume of liquor sales to such an extent that the liquor makers had to dissolve their business. At about the same time, the concoctor of a soft drink served at soda fountains bought a huge office building here in New

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York, a theatre, and a few other small items — with the profits made from his drink! Why did the brewer fail, and the soft-drink man succeed? The brewer was weak in the mental trait of *human nature* — he did not read the signs of the times before the cataclysm came. The vendor of the harmless beverage saw that alcohol was doomed — and he rose with the rising tide of prohibition sentiment.

The steamship *Titanic* went down with sixteen hundred souls, because the look-out man, failing to wield a spy-glass, was deficient in the mental and moral sense of *responsibility*. The \$2,000,000 structure lately burned in New York went up in smoke because a youth void of *caution* dropped a lighted match in a dark corner. Every disaster has in it somewhere a mental defect. Not the cruelty of fate puts us down and out, but the cruelty of our own blindness, slothfulness, conceit.

Which brain-story in your life-house needs building up? Are you all soul? Strengthen your base. Do you worship intellect? Finish your tower. Have you sought overmuch the pleasures of life? Spend yourself in creating the social part of your edifice.

The great secret of the efficient man is this: he has learned to think sanely, swiftly, clearly, intensely, on every crucial point in his daily expe-

rience. When he works, his thought is all in his brain; when he plays, his thought is all in his body; when he loves, his thought is all in his heart; when he prays, his thought is all in his soul.

We can think our way through all obstacles, to our utmost desire. And to be a tower of help through the ages, we have but to build our minds into beauty, symmetry and strength. Every man's brain is the map of his own future. Somewhere, today, the leaders of tomorrow in scholarship, science, business, finance, beneficence, religion, are slowly, painfully, silently and bravely forcing themselves to occupy, use and command the powers of mind undeveloped by their forefathers, neighbors and friends. Since the creation of the world, scarce a hundred men have done the world's real thinking. To aspire, and prepare, to be counted with these, is to enroll oneself immortal, and teach and bless the race.

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EFFICIENCY MIND BUILDER

LIST OF HUMAN QUALITIES, FACULTIES AND POWERS

1. Health (Vitaliveness)
2. Nutrition (Alimentiveness)
3. Will power (Firmness)
4. Sense of Property (Acquisitiveness, economy)
5. Initiative (Aggressiveness)
6. Manual Skill - (Constructiveness)
7. Persistence (Continuity)
8. Courage (Self-esteem)
9. Caution (Secretiveness)
10. Independence (Originality)
11. Order (System regularity)
12. Memory (Responsibility)
13. Curiosity (Inventiveness)
14. Mathematics (Causality)
15. Language (Persuasiveness)
16. Music (Time, tune, rhythm)
17. Art (Form, else, weight, color)
18. Instinct (Love and knowledge of Nature)
19. Intuition (Feeling, psychic power)
20. Love of Home (Inhabitativeness)
21. Love of Family (Filiation, fraternity)
22. Love of Mate (Conjugalty)
23. Love of Children (Philoprogenitiveness)
24. Humor (Mirthfulness)
25. Tact (Adaptability)
26. Loyalty (Faith)
27. Sincerity (Frankness)
28. Generosity (Altruism)
29. Respect (Veneration)
30. Sympathy (Sensitiveness)
31. Observation (Human nature)
32. Cordiality (Agreeableness)
33. Co-operation (Organization)
34. Detail (Thoroughness)
35. Speed (Execution)
36. Punctuality (Thoughtfulness)
37. Practicality (Objectiveness)
38. Leadership (Enthusiasm)
39. Incentive (Justice, reward)
40. Honor (Conscientiousness)
41. Patience (Endurance)
42. Calmness (Poise)
43. Devotion (Aspiration)
44. Ideality (Imagination)
45. Spirituality (Inspiration, energy)
46. Mysticism (Cosmic consciousness)
47. Reverence (Prayer)
48. Hope (Optimism)

DIRECTIONS: Get an unabridged dictionary and look up meaning of all doubtful words. Have smooth, hard surface directly under Chart.

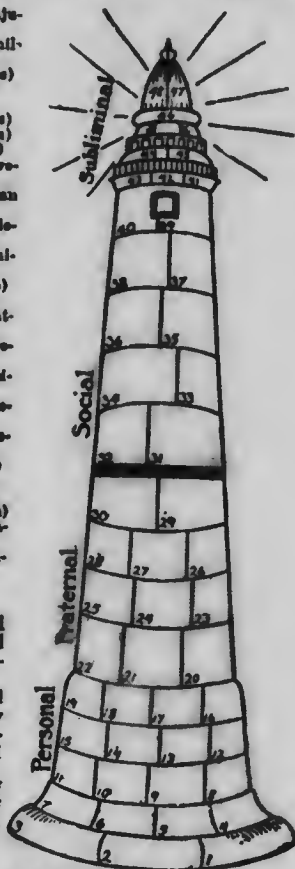
With soft pencil, fill in the mental blocks that you believe you have already made large and strong enough to guarantee efficiency. Start with the tower and work down, so as not to blur the page.

Leave slight blank margin around label of each block. Thus, if your mental trait of punctuality is but half what it should be, the block would be filled in thus:



If necessary, ask your parent, employer, teacher, judge yourself. Being honest building-blocks almost entirely blank. The average person would probably have a total or equivalent of perhaps 25 out of 48, so do not be discouraged if you have only that many.

Make a list of these total or partial blanks then ask an efficiency expert or a practical psychologist how to supply your mental materials for success.



CHAPTER X

GUIDE TO EFFICIENCY PROBLEMS

EXPLANATORY NOTE.— The following solutions and suggestions for personal problems are given here by special arrangement with Mr. Purinton. They have been selected from his answers to personal correspondence extending over several years, and are published in the hope that they will interest and benefit the readers of this book.— THE PUBLISHERS.

YOU say somewhere that friendship and business must not mix. I believe this, but what can one do when his heart outstrips his power to enforce the law? Supposing sympathy becomes a factor too strong to be easily overcome, or if overcome, done so with an intense struggle bordering on true suffering? Enforcement of the law of business causes suffering to the one it strikes, and sympathy allows business to suffer instead, when the business already suffers from lack of working power or ability of the party in question. What is my duty as a business man? How can I awaken myself to the needs of business

GUIDE TO EFFICIENCY PROBLEMS

and retain my tender feelings, sympathy or love for those with whom I am related?"

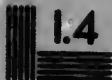
Your duty is to your business. This, however, does not mean a loss of sympathy or neglect of the finer things—it means only a truer vision. The successful man is two men, he is a fighter and a lover. During office hours he wears a mental armor that protects him against the weakening shafts of unwise sympathy; when he goes home he takes the armor off and is himself again. You need an armor; which, in your case, must be molded from a conviction.

Look at it this way. Suppose you discharge your employee—incompetent, as you say elsewhere in your letter, but an ideal man and a personal friend. He suffers in consequence—but why? Because he could not earn the salary he was drawing. Which is better, a lifetime of dishonesty or a slight hurt of readjustment? No man should enter a business for which he is not fitted, one that he does not know or cannot learn. And the motive is unworthy that allows him to keep a place which he is not filling. If your business suffers from lack of ability in a member of the concern, you must do one of two things—make him competent, or let him go. By retaining him, unworthily, you are doing an unkindness to yourself, to your own family, to the other men in the firm,



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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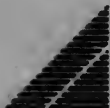
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and to all outsiders whose business dealings are affected indirectly.

I take it this man is a relative of yours. Then so much the more need for strict justice. The friendship that grows out of business is all right, the business that grows out of friendship is all wrong. Birth is an accident — business a destiny; no two things could be further apart.

One of the greatest drawbacks to happiness is fear of the right thing when doing it will make a friend suffer. Is the surgeon cruel when he removes a dead portion of the body? All suffering marks a death and a resurrection. At the birth of immortality there is always more or less of the brutal. Every man is to his soul what the mother is to her child — a knower of anguish, in the beginning. When you deny the privilege of suffering to your friend, you may be thwarting the birth of his soul.

Please do not follow any suggestion here offered without considering every argument on the other side. Even with exact knowledge of conditions no man can really advise another. We can give general principles, but the choice of action must lie between you and Omniscience. There is always one right thing to do, and only one. Ask yourself. You know — if you stop and listen.

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"Can true harmony and efficiency exist in a nation where large numbers of foodless workers are out of employment (in enforced idleness) through lack of opportunity, because no one will hire them?"

This question to be answered properly would require a lengthy treatise on our system of government. Two things however are certain. First, that the cause of enforced idleness is not lack of employment on the part of the rich, but lack of equipment on the part of the poor — it is the consensus of opinion among the leaders of commerce that the really difficult problem of business is to find high-grade men for high-grade positions. Most of us need friction, privation, disappointment, to compel us to learn self-mastery. Almost invariably, the man out of work has lost his position through laziness, carelessness, impatience, or incompetence. And these faults will not be remedied by casting the blame on the mass of employers. Second, perfect harmony in a nation will always be impossible. The greater the nation, the more types of human beings compose it. This means that in proportion as a country expands it will hold as criteria of happiness a multiplicity of ideals increasingly diverse.

That is, harmony depends more and more on

the individual, as the institution grows. We believe in reaching the State through the individual. Therefore we have neither any quarrel with social propaganda nor any part in them.

“Should children ever be controlled by force?”

Only ignorance of a child's nature impels force, and even that does not excuse it. If the parents and teachers who resort to corporal punishment would analyze themselves more closely they would discover that their own weakness, mental, psychic or emotional, is always back of the rod. In short, the use of brute strength in the management of children proves the last degree of incompetence on the part of those who inflict the punishment. There is no more effective way to lose a child's respect than to lay hands on it. Moreover, recent experiments in psychopathology have shown that even the child of criminal tendencies may be wholly reclaimed by establishing a physiological harmony in brain and body and by suggesting only the good to the child's mind. A child is like a sensitive plate; even before birth, the impressions of surroundings, including the feeling, thought, and action of the parents, are being recorded day by day. Children are literally made by what they see and hear. The only true parental authority is that of example — the parents who bluster and threaten accomplish nothing but confession.

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"Is it a mistake to try to develop your psychic powers; if so, why so? Is it not about the same as trying to find out anything else which seems beyond the normal, such as flying, electricity, and so forth?"

No, it is not about the same. If a helpless infant who had not learned to walk were to be lifted bodily, placed in a flying-machine, and set adrift on the ocean of space, we should all recognize the absurdity and criminality of the thing. Yet this is what occurs time after time in the metaphysical ranks. Psychic investigation is distinctly valuable as a proof of race unfoldment; until recently, the minds of men have been closed to the phenomena of the unseen world, and any recognition of the intangible things avails to quicken the perceptions. But the natural and the human must precede the celestial. Those who yield their personality to the control of psychic forces generally run the risk of losing their physical, intellectual, and moral health. An indication of the unnaturalness of psychic absorption may be witnessed in the *séance*. The mediums declare that their "control" is usually the spirit of a child, an Indian, or some other low-grade intelligence. If the Divine Wisdom intended communication with the departed spirits by this means, would not the great, generous, noble, and illumined spirits be the first to

get in touch with the medium? We must use the powers that we have, or lose them. Did you ever know an extreme occultist who was perfectly healthy, normal, sane, and a source of joy in everyday companionship? In the case of electricity, we make use of our bodies and our minds together with our desire for knowledge. But in the case of hypnotism, clairvoyance, psychometry, and other phases of the supernatural, we must relinquish our human attributes in order to advance. This does not appear sane.

“Do you offer this movement in lieu of a religion?”

Emphatically no. Efficiency stands in lieu of nothing, but in fulfilment of everything. If a man has lost his faith in God, himself, and the world, we hope to help him find it again; or if he has the old-fashioned religious belief we want to show him how to live it through and through. But there never can be a movement wise enough, strong enough, good enough, to take the place of religion in any human life.

Our purpose is fulfilment. Too often religion has been uplifting but impractical, science has been accurate but cold, education has been informative but inactive, work has been profitable but joyless. Our desire is to blend the finer aspects of religion, science, education, and work, so that every life

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may become all-round, sympathetic, and powerful in each expression of itself.

“ I believe that one should not die; if so why is there such a feeling about it? ”

Many believe as you do. Within the past ten years a new school of thinkers has developed, their slogan being Physical Immortality, and their aim “ How to live forever. ” These friends, some of them personally known to the writer, maintain that death could be, should be, will be conquered — and more than one has lost his life in the effort. The sanest of them are quite scientific, there is no physiological necessity for dying. I think, however, there is a moral necessity — and will be so long as present civilization endures.

The purpose of death is to cleanse the soul. To realize this, look deep into the eyes of a little child — then into the eyes of an old man; observe the clouds and masks and unrealities that have settled with human experience, layer on layer, over the beautiful child-sweetness that the man once possessed. We die for the sake of being natural again. If we could retain the spiritual fervor and divine impress that marks our beginning of life, there would be no call for death to renew us.

The fear of death, as all fear, is based on ignorance and infidelity. Only they fear death who

abuse or evade life. Men die averaging less than forty years of age — they should all reach not less than a hundred and twenty. By wrong living, wrong thinking, wrong working, talking, feeling, and loving, the human race destroys two-thirds of its own life. This unconscious suicide virtually tinges our whole view of death. Any good thing turns bad when kept out of proportion. We, the human family, experience death just three times as often as we should. Hence it looks abnormal, which it is.

Normal death is painless — a mere falling to sleep. Yet because illness hurts, often terribly, we imagine death hurts more. Our doctors and ministers should both have told us differently.

Normal death is opportune, it comes when our work is finished and we are so tired we care for nothing but rest. If the friends of the dead mourn, it is because the dead were incomplete. Why blame death for that?

Normal death is radiant with promise, there is nothing so illumined on earth as the vision that belongs to the dying. We, never having died, cannot understand this. We bury ourselves in gloom, wear crepe veils and mourning bands, look on joy as a desecration, bar the future good with tearful reminiscence. If, instead of accepting the world's false opinion of death, we would learn for

ourselves the real nature of it, we should recognize both spiritual and physical gain from the normal dissolution of the body.

Human blindness, custom, weakness, superstition, transgression — this accounts for the dread of the final change. Nature is guiltless. Nature always helps, where man allows her to.

“ Is it possible to fight Cæsar with God, or must we fight Cæsar with Cæsar and God with God? ”

Let us suppose a case. Suppose you are a woman of intense loyalty and a great impulsive love-nature; you put your absolute faith in some one for whom you care deeply — only to find him subtle, shrewd, deceptive, mercenary, willing to drain your heart's blood, turn all your sacrifices into gain for himself, and not so much as thank you for your life-surrender. Shall you become deceptive and mercenary? No, but you shall become subtle and shrewd! Every pronounced mother-type, whether man or woman; every one bent on giving; every sympathetic, warm-hearted, unselfish nature, must adopt the first law of earth-life, namely, self-preservation. Men, as a rule, have learned this lesson only too well; women are just beginning to recognize the need of it. The brain of man despises the heart of woman, because the heart of woman cannot or will not exercise

brutality. And the brain, overwhelmingly brutal, stops for nothing but its master in its own field.

There are two invincible weapons for a loving woman to use against a ruthless man; coldness and shrewdness. Take your choice. Be utterly indifferent — or be ever alert. Warfare is not ideal. It is rudimentary. But the masculine way of regarding women is primitive in the extreme. And you may have to lapse momentarily into the Stone Age, if you are to meet a man squarely on his own ground.

Remember this: all permanent vantage is based on merit. Your ugliest adversary owns a strength of character that you do not possess — therefore God brings him as a worthy example to you. Rival his might, outmatch him in skill, make him respect your sheer force of arms — then you will not only save yourself, you will redeem him.

“I find it hard to reconcile efficiency methods with Bible teachings. The gentle Master taught meekness and no thought of oneself. To become efficient, must we not become strenuous, and rather egotistical?”

The gentle Nazarene taught meekness — but He lived battle. He had to, for the world could not understand meekness; the world considered meekness a sign of hopeless defeat. When the

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right everywhere prevails, the message of the Man of Galilee may serve as a code of law. But until that time, we shall be forced to gain our spiritual advance by the most ardent struggles.

There are two kinds of genuine meekness: the meekness of childhood, which is submission to authority; and the meekness of old age, which is the calm of meditation. Two thousand years ago the civilized world was a babe, and the folk of Palestine could well practise the simple, natural, child-like form of meekness. Also in India meekness, today, is a national trait — for India has grown very old, and the zest of maturity is vanished. But we of America are just reaching our strong prime; and to live and do our work we must know how to battle. Infinitely humble toward the vast realm of truth whose outer portals we have but opened a little way; modest toward our achievements, which are nothing beside what we might have done; tender with the helpless, patient with the erring, glad to yield our very lives in blessing and serving those we love — all this we can be and more, if then we stand as firm as Gibraltar, keeping our granite wall of defense armed for the passing hosts of insincerity.

“Cannot your philosophy greatly benefit my wife and myself who have suffered by death the

loss of our only child, a bright boy, who would have graduated from the High School this year? He seemed our whole comfort and our source of ambition and joy."

When the butterfly has grown from the worm, and is released because now it has wings, do we mourn? Why then mourn for the passing of the human soul from its earth-limitations? The change is the same. And if our experience were larger, our perceptions finer, we should know this and rejoice.

There is loss in death only because we do not see the gain. Experience, like energy, cannot be lost. We may not sense the transformation of light into heat, or of heat into motion; but the lack of discernment cannot affect the laws of chemistry. So with human experience, which is the energy of the soul in the form of action; death transforms experience into light — so that each earth-lesson is radiant with meaning though it may have been obscured while the soul was confined to an earth-body.

Thus, if your boy was taken while very young, he will simply be learning, growing, developing, attaining, in a higher sphere. It is the belief of many that all human life has a celestial counterpart; that the work unfinished here will be sooner

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perfected there; that specific training here will be used there — every soul continuing the true expression of itself as teacher, artist, physician, musician, captain of industry or humble toiler; that no real separation of soul-kin is possible and the momentary parting looks to everlasting good. I think the great difference between earth and Heaven is that in Heaven we shall work with finer tools. If your boy was spiritually matured before his age and could wield better instruments than earth affords, can you not be glad for his sake?

Have you ever thought of adopting a child? Or of doing for other children what you would have done for your child? Don't let your parental affections wither — let them unfold, and it is quite possible that the boy in his new home may be helped by your tenderness and watch-care exercised for another. Selfishness will raise a wall between you and the dead — open-heartedness will form a direct path of communication. Be kind to some one else's boy, if you would keep close to your boy.

After all, what of the living? Perhaps you and your wife needed a great sorrow to melt your hearts together. If your love for each other is perfect, even the sharing of a woe is divine — the

sharing itself is enough. Lavish on each other the faith, hope, idealism, self-sacrifice, devotion, that you would have felt toward your boy; then you may see why he was taken.

“Do you attach any scientific value to so-called ‘Absent Treatment’? What are the possibilities, and the limitations, of pure thought-force?”

“Absent Treatment,” being imaginary, is good for imaginary ills. Even old-school physicians must recognize this, on the principle that “like cures like.” By imaginary we do not mean fictitious — the imagination is the builder of human destiny. If you imagine any form of treatment is curing you, it does cure you by letting your imagination play on yourself. Disease is Nature being hindered; cure is Nature being helped.

“Absent Treatment,” as generally understood and given, is merely the projection of positive, inspiring, cheering, health-producing thought from a healer, psychologist, or so-called divine scientist to the patient or student in need of uplift. A definite time and place is usually agreed upon in advance, with certain conditions of solitude, silence and receptivity carefully observed by the patient. Believers in this form of mental therapeutics claim that distance cannot lessen the potency of the quickening vibrations thus set in motion.

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Such a theory should not be ridiculed — but such a practise should be safeguarded.

Benefits accruing from this method are perhaps four-fold. In the first place, autosuggestion does most of the healing in the case of absent treatments — the mind of the patient animates himself while he thinks the mind of the doctor rescues him. Salutary, if not altogether honest. Then, the period of enforced rest and quiet allows Nature to work freely and restore equilibrium. Moreover, the feeling that a trusted friend is now sending wireless thought-messages of love and hope and strength, comforts and soothes. And finally, there may be some power attached to the vibration itself — though the absent healers whom the writer has had the pleasure of knowing could not by any stretch of generosity be accused of owning minds that resembled storage-batteries. A mind thoroughly sharpened isn't satisfied to hang on a long-distance telephone; it is a keen tool, and as a tool must be used on things near-at-hand.

Beware, however, of the metaphysician who assumes to "treat" you from a distance, without possessing true, scientific knowledge of anatomy, physiology and pathology, and without requiring a personal diagnosis of your condition. Such a healer is guilty of malpractice, and deserves no pity when he goes to jail.

“ How shall disobedience in a child be corrected or prevented? ”

By modifying the command, so that it accords with the child's sense of justice, attitude of faith, and peculiarities of temperament. The child who disobeys proves one of two things; either that the command itself was wrong, or that the method of giving it was thoughtless, premature, inverted or some other way out of plumb. Either of these conditions is a reproof not to the child but to the teacher, parent or guardian who exacts obedience.

Was the command reasonable? How many parents stop to think why they tell their children to do, or not to do, certain things? “ Don't get your feet wet — don't play in the dirt — don't run with Johnny Smith (his folks ain't nice) — don't neglect your studies — don't refuse your medicine — don't ask where you came from — don't cry when you're punished — don't deny a kiss to your homely Aunt Hepsibah ” — with this daily gamut of rule-by-injunction to face manfully, how is a child going to have enough strength left to do as he is told? Every one of these senseless, fatal Don'ts is based on a fallacy, which the child is quick to recognize. Much “ parental authority ” is barefaced rule of might, which nothing condones save ignorance of the nature of a child. A man should not beat his child any more than he should

beat his wife; in either case he is mentally weak and morally decrepit.

Was the command desirable? There are no commands in Nature but those of the inner voices. And if a child rebels at a certain mandate, we may safely doubt its character. It is right for every child to go to school; it is not right for every child to study every subject, or be under every teacher. Put a born soldier in a theological seminary and if he doesn't raise the dickens, you'd better consult the doctor. Make a born poet study Trigonometry and if he isn't forced to carry all his figures on his cuffs, it is because he has more principles than most poets are cumbered with. This world is a world of misfits; chiefly because parents try to run all children through a common mold. Of all created things, human babies need the most understanding and are given the least.

Was the command intelligible? Did you make it plain? Children cannot think in terms of the abstract — rules for them to be enforced, must be illustrated. I have known cases where mere babies were punished cruelly for transgressing an order innocently, ignorantly, not having realized the true import of the words in which it was couched. Children forget easily; absorbed in work or play, they feel only the life of the moment. Then, too, they are weak, physically, men-

tally, morally — how many grown people can follow their own resolution to the letter, with a mind infallible and a will indomitable? Much less can a toddling infant execute orders with a flawless precision. There is often in cases of “perverse-ness” a spirit of justifiable independence; most parental discipline is quotation from a copybook, and government by-rule-of-thumb does not appeal to a child.

The command both wise and loving is seldom disobeyed through malice. Therefore the first remedial step is to examine and reconstruct the parental mind.

“What shall be done to check the iconoclastic tendency of modern times?”

Nothing. Iconoclasm is the herald of individualism. Revolt comes that reality may follow. Every great life was built on the ruins of all that was not itself. The destroyer of custom is recklessness — the destroyer of character is supineness. You may recline upon the standards of society; but when you start to advance you will feel them topple — they are too flimsy to carry the added weight of the idea which forces you to move.

This is the age of iconoclasm. And the more the better. For the preceding ages of darkness,

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fear, superstition, were countless and interminable. People today investigate things for themselves. They take the word of no man, not even that of a doctor, a scientist, or a minister of the gospel. They are lacking in veneration — but in the past they blindly worshiped a fetish, a dogma, a fiat, or a totem-pole. Let the bold smashing of artificial standards go merrily on; for in the end, truth will be the gainer.

Once upon a time an iconoclast declared "The world is not flat!" People said he was crazy. So he left them creeping harmlessly about in their mental crib, while he came and discovered America.

Another iconoclast, the greatest President that America has known, decided "Slavery must not be!" The nation went to war about it — the nation was afraid of iconoclasm. But the one man triumphed, and his name is revered above that of all other statesmen who ever lived.

The iconoclasts have always been the intellectual and moral pioneers: Browning, Goethe, Shelley, Nietzsche, Tolstoy, Hugo, Ibsen, Emerson, iconoclasts royal every one, changed the trend of human minds toward broader, higher planes. And they were fiendishly misunderstood while they were doing it. It is safe to ridicule no man, excepting the man who fears ridicule.

We should thank most him who disagrees with us. For, if we let him, he will show us our weakness, whatever it may be. The custom, the nation, the person, the creed, that stirs antagonism, contains a false element that must be removed. Rise above error and forget it, if you can; but if not — kill it!

“Should divorce be abolished?”

Nothing should be abolished. Abolition means force; whereas gentleness, not force, is the ultimate power in human life.

Divorce should be limited. It should be granted to none but those who prove that they have done their best — their physical, mental, and spiritual best — to remedy the faults, each in himself or herself, that occasion disagreement. Not equity, but ideality, is the true ground for divorce. So long as each blames the other and essays to worst the other, they should be allowed to suffer torment until they come to their senses.

Divorce conceded for alleged wrongs only perpetuates them. In marriage or out of marriage, no one can wrong us but ourselves. To remove the effects of our own weakness, folly, ignorance or insufficiency while still the cause remains is to interrupt the process of Nature and thwart the plan of God. So long as a husband or wife accuses the

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other self-blindness persists. And for that, divorce is not a cure. Trial separation is much better — and it often prevents the final sundering of marriage bonds grown irksome. A little time and opportunity for meditation usually clarifies any difficulty arising from human relationship.

If marriage is performed by a minister, divorce should also be sanctioned by him. Else there is no logic in the situation. When clergymen realize that sometimes divorce is necessary and right; when judges perceive that generally divorce is needless and wrong, and when people want the truth about themselves — then we shall begin to have a sane and wholesome method of applying divorce.

A premonition of this glad day has been felt in the Lower East Side of New York, where a wise magistrate with a heart and soul in him lately established a real divorce tribunal, whose object is to re-unite the foolish married infants that get provoked at each other, and only as a last resort to give them a writ of freedom. People have nicknamed this tribunal "Cupid's Court," for here the little pink god so often finds again the hearts he had lost through the friction and strain of the years in a common household. Every judge in a divorce case should have qualified to be king of "Cupid's Court."

“ Are parents responsible for the noble or evil careers of their children? ”

So far as children are concerned, two things are required of parents: That they love each other with all the fervor, devotion and unselfishness of which they are capable, and that they employ all the known methods of science and religion for the bearing, rearing and training of children. Parents are responsible for their children only insofar as they themselves have obeyed, or refused, the guidance of love in their own life. Parenthood is the static period of divine impress; wherever children fail to reach their highest, some lowered parental ideal was at least a contributing cause.

Our highest is better than our most. Hence the father and mother of pure thought and lofty purpose bequeath to us a finer heritage than those of mere manual skill or psychic training. But a symmetry of parenthood is possible only to those who have made thorough study of sex-conservation, prenatal influence, physical, mental and spiritual aids to motherhood, privileges and responsibilities of fatherhood, psychology and hygiene of babyhood, principles and methods of Froebel, Horace Mann, and other true educators; — in short, all that pertains to the growth of a child, from the hour of conception to the hour of leaving home as a fully developed man or woman.

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If all those who marry could be weighted with a sense of their responsibility to the unborn; and if all those whose children are grown could be relieved of the sense of ownership and interference which is generally nothing more than a belated sense of responsibility; — then homes would be happier because home makers would be more free and more fit, both. Lack of freedom is always lack of fitness. And the ideal home is that in which every member holds himself responsible for himself — but for no other. Blame arises from a snortage of backbone. Every man's career is self-carved; and the nearer we hew to our own line of vision, the readier we are to shoulder all the responsibility in sight.

Are you a parent? Take responsibility for your children. Are you a child? Take responsibility for yourself. For, strange to say, the one who takes the most feels it least!

“ A young friend of mine who has a great desire for traveling has already traveled over four continents during the past eight years; although having a good position, he yet feels unhappy, restless and discontented. What is the cause, and the means of relief? ”

Travel is a diversion — not a life work. The very habit of being constantly on the go tends to

produce a feeling of restlessness. Moreover, the lack of a permanent home and place of business, which the professional traveler is forced to undergo, does not fit in with our present stage of development. When we were nomads, we were rudiments.

What your friend needs is to travel not over the world but into himself. It is a matter of common observation that those who have a mania for travel do not know the meaning of self-resource. The real mission of travel is to develop those perceptions and faculties which otherwise would remain dormant. Self-analysis and self-improvement, wisely conducted, will take the place of travel.

It is utterly impossible to tell the cause of anything without knowing all the conditions. The unhappiness of your friend might be traced to one of a hundred causes in the physical, mental, emotional or spiritual realms — entirely apart from the element of travel. We would suggest a personal consultation with an experienced, broad, sympathetic psychologist.

“ Is the nervous system the channel of operation between the mortal and the immortal? ”

Many students of Occultism hold that the spinal cord is the connecting link between soul and body. Therefore the nervous system would trace the

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ramifying of the indestructible ego ...throughout the body of flesh and blood. Materialistic scientists are unable to controvert this opinion, since they themselves are ignorant of the composition of nerve substance, and in doubt as to the origin of nerve action.

Disorders of the emotional, affectional or psychic natures bear directly on the nerves. As the emotions, the affections and the intuitions pertain to the spiritual life, this would indicate a very close connection between the soul and the nervous organism. It is also noteworthy that in the case of invalids who are constantly doing something they know they should not, the nerves become more and more unstrung as the violation of conscience increases.

Nearly every case of weak or tense or shaky nerves may be resolved to a chronic state of negation, where the sufferer is failing to voice, regularly and positively, the highest mandates of the soul.

“Do ideal womanhood and manhood exist in real life?”

Every human being is the realization, or the approximation, of an ideal. If we could subpoena History as a witness, we should find that the most crude, uninteresting, woe-begone specimen of hu-

manity is really far in advance of what he was a few centuries ago. If we could perceive clearly, we should apprehend that all the world is in the state of becoming ideal. This would revoke our pessimism, and nullify our habit of hasty judgment.

The endless diversity of human ideals must be recognized before we can judge another life fairly. There are no more leaves in a forest than there are tints and forms and varieties of human aspirations. It would be as foolish, undesirable and impossible, for any other individual to express our ideal as it would be for an oak leaf to imitate the pine, or a lily to envy the rose.

If you are looking for an ideal man or woman, you will probably be disappointed. The ideal in your own mind must be expressed in your own heart and life, in order to satisfy you. But if you can look on every man and woman as embodying, more or less perfectly, his or her particular ideal, you will find a joy in human companionship that perhaps you have not felt before.

“Please advise me if one can possibly be too optimistic. It is to my mind apparent that much of the so-called ‘New Thought’ is fake — and extremely illogical.”

Much of any kind of new thought is overenthusi-

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asm. Helen Wilmans, the organizer of Mental Science in this country, actually believed that she could by the force of her brain grow new limbs on people, execute surgical operations, and restore gray hair to its youthful color. Such a claim is illogical, but not so wild as it looks. I understand that Elmer Gates, in his laboratory at Chevy Chase, Washington, has really created body-cells by artificial stimulation of nerves, brain and blood. We have no right to call anything "fake"—most of the world's greatest problems have been finally solved by an impractical dreamer generally considered a fanatic, a charlatan, or a tool of sorcerers.

There is, however, such a thing as being an unmitigated optimist—blind, rash, flippant, weak and selfish, unable to cope with the stern grind of things and feebly taking refuge in a good-luck formula. Optimism without common sense is a balloon without ballast—only its descent is quicker than its ascent. Optimism without forethought is an engine off the track and still running; optimism without sympathy is a boat with one oar; optimism without any needful human trait is a dangerous instrument of progress. We forget how slowly Nature works—it may be years before today's thought assumes visible shape. But if we picture happiness clearly enough, and

frame it with strong, coherent action, our lives will gradually change of themselves till the colors all blend with our dream and desire. Optimism is not talking, or even smiling — but knowing, doing, waiting.

“Is there not a limit to self-sacrifice? What of a sacrifice by an unmarried woman for less fortunate relatives who do not appear to appreciate it, and who have homes and children of their own?”

This kind of foolish immolation is pathetic, because so frequent and so hopeless. Thousands of daughters who wish to be dutiful, or of maiden aunts so-called who idolize unselfishness, are literally committing slow suicide in following the whims of autocratic old parents or in playing nurse to barbarous young nephews and spoiled young nieces. Self-sacrifice is justified only when a high degree of spiritual kinship is felt between those concerned, so that a community of idealism acts as safeguard in preventing thoughtless acceptance or needless gift of sacrifice. Few people in the same family are spiritually related; hence few cases of filial or fraternal sacrifice are anything but specious.

A fair gauge of self-surrender may be found in this question. Is the altar of devotion greater

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than the devotee? If so, let him yield himself up; if not, let him beware. Martyrs who have died for a splendid cause or glorious principle have gained more than they lost. But martyrs who have died for the sake of domestic minutiae have throttled their own spiritual growth.

Does your sacrifice of self bind you, repress you, hurt you, madden you? Then stop it — what you need is self-respect. Does your sacrifice expand you, refine you, comfort you, exalt you? Then give your last drop of blood to make it perfect.

“How can a widow be happy who has no one to care whether she is dead or alive; and whose only relative, a brother, drinks to excess, remains out all night, and when sober is utterly indifferent? I get blue and despondent, I have become sour-tempered and at times almost insane: is there any hope for me? My heart leads at all times.”

You are unhappy not because you are lonely and not because your brother drinks, but because your heart leads at all times. Get some work and let your brain lead part of the time; get some light and let your soul lead part of the time; get some exercise and let your body lead part of the time; take yourself out of your emotions and your troubles will seem infinitesimal, which they are.

The world is full of people who care whether you are dead or alive — you haven't found them, that is all. There are plenty of people who would love to know you.

You haven't enough to do to keep your mind out of mischief. Look around you for people whose lives you can brighten; you will soon realize that others carry woes even greater than yours, and that you have been neglecting many sources of happiness. Cease trying to be happy — try just to be useful. And if happiness doesn't catch you unawares, it will be the first time that anybody trod the path of loving service without meeting her.

“Is contentment always advisable?”

Contentment always — satisfaction never. The discontented man rebels at his surroundings, conditions, limitations, or other external features of life. That is foolish, if not wrong. The unsatisfied man rebels at his own imperfections, and strives with himself to relieve outer hardship by developing inner strength. That is divine, and nothing else avails in the end to guarantee improvement.

Much of what passes for contentment is a venerated form of lethargy, blindness, or cowardice. As between the slow, heavy, unruffled

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man who seems contented because obtuse, and the nervous, impatient, fiery man who is always getting into trouble, choose the one who feels, acts, errs and suffers. Ashes are contented — lightning bolts are not.

Yet underneath physical activity, mental ambition, perhaps emotional disturbance, we can and should retain a sense of utter calm, arising from our faith in the ultimate goodness of things, and assuring to us equilibrium in the midst of a world of panic. Not even the depths of the sea can be as quiet, as changeless, as cool and clear, as the soul abiding in its own full consciousness.

“How is a woman going to be happy when her husband drinks? If there's any way to happiness for her, please let me know.”

The faults of others cannot make us unhappy except as they reveal deficiency in ourselves. You are miserable not because your husband drinks, but because you haven't learned the way to love him out of it. Any form of weakness marks the absence of love. And the man who goes wrong needs, most, the unyielding faith of some one who loves him enough to behold him perfect.

Alcoholism is a disease of the will, the nerves, the stomach, and the emotions. The victim of intemperance must be treated as an invalid — not

as a criminal, demon, or outcast. Work with him — not for him, against him, or in spite of him. Make his battle your battle; let him feel your sympathy, confidence and strength in every moment of struggle; give him the joy of knowing that some one understands — and you are on the way to happiness for you both.

The first element in temperance reform is dietetic. If home cooking were as palatable, hygienic and attractive as it should be, no man could bear the taste of liquor. Foods that are soggy, greasy, pasty, rich, ill-prepared, with excess of meat, condiments, and white-flour products, literally drive a man to the saloon by force of artificial irritation. A well-balanced menu of simple things — fruits, nuts, vegetables, cereals, salads, and light desserts — has been known of itself to cure the liquor-appetite.

The second factor is rejuvenation of the nerves. This requires distinct mental, moral and spiritual help. Ordinarily, specific treatment is required, such as may be had at any of the several institutes for the relief of alcoholism.

The next move is to reform the home. Men seek the saloon because it meets a vital want. There they can relax, forget their worries, find sympathy, generosity, goodfellowship, and permission to be themselves. Let the home fill every

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need of a man's nature, and the "night with the boys" will be forgotten. Share your husband's pleasures and he will share your woes.

Lastly; praise him for what he is, appeal to the manhood in him, stir his pride to show himself a hero in her eyes. Let him once taste the joy of battling for an ideal—your ideal—and this should be elixir enough. Men emerge gods beneath the transfiguring touch of a wise and loving woman. And the faults of a man, great as they are, become sources of power when the woman of his heart lays her hand on the weakness, bidding it reverse.

"How can I gain concentration of thought?"

"How can I apply it so as to drive out fear?"

You will gain concentration of thought by establishing fixity of purpose. The remedy for a scattering mind is a vow, so earnest, so real, so all-compelling, that nothing can break it or weaken its hold. The writer was once a victim of "confused ideas" to a degree bordering on hysteria. He cured himself by discerning just what he most wanted to do, then at the beginning of each day saying "I Will" enough times to make sure he would. If necessary, clench your fists and pound the table with each declaration of purpose. Shout it if you have to. Be so positive that the un-

remnants of ideas lodged in your brain will be swept clean out like drift before a deluge. Look in the faces of the world's big men and you will see that the masters of concentration have all been masters of purpose. Get one idea of your own, then act it out, repeat as often as needed, and you will find the incoherence is gone.

There are more tangible ways of accomplishment. Certain games will aid concentration; notably chess, diabolo, tennis, polo, and cycling. Learn to play one of these until you can surely win. The feeling of mastery, of itself, renders a man alert. And the divided mind is always sluggish.

Another method is linguistic. A knowledge of Latin, Greek, or some other synthetic language, requires attention to the slightest change in form of word or position. Intense watchfulness results, before which all jumbled ideas vanish. Another good practise: shut yourself in a room with a paper and pencil, take an unsettled theme, such as Telepathy, Free Will, Immortality, and write all the possible arguments on both sides of the question before leaving the room. Join a debating society for like benefit. Perhaps the best way is to infuse a different motive into the regular work of the hour. Whatever you are doing — from washing dishes to managing a corporation — begin practising this: "How

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quickly and how well can I do it?" Speed alone, or thoroughness alone, might fail to produce concentration; together, they can't fail. To work rapidly demands a focus of the subjective mind; between these foci the entire mind is absorbed.

No man living can tell you how to "drive out fear."

Fear cannot be driven out, fear must be loved out. Fear is darkness, and the remedy is light. The majority of human souls are born spiritually blind. And our struggle through the ages has been to free ourselves from the dread of the shadows lurking in our own heavy eyes.

Fear is one of three things: ignorance, auto-intoxication, or inertia. And the cure is threefold: knowledge, purity, activity.

The two main objects of apprehension are people and future events. But to know people is to love them, and to know ourselves is to command fate. "Editha's Burglar," which I trust every child among you has read and enjoyed, contains a very pretty sentiment — and a very great truth. No man can "burgle" while a little child watches him in perfect faith. If you fear burglary, commence to love the burglar (and put a good stout lock on your door). Lion-tamers declare that what keeps the animal in subjection is the man's consciousness of power. The beast has more

strength — but the man knows his. Know the heart and you trust your neighbor; know the mind and you trust yourself; know the soul and you trust your Creator; know, and you trust. Faith is not blind, Faith is all-seeing.

The second element in anxiety is physiological, what the doctors call "auto-intoxication." Most people are food-poisoned, and consequently stupid. I think it may be held a ground-principle that the man with a chronic fear is a victim of self-indulgence at the table. Even the purest food when taken an ounce in excess of the actual needs of the body, turns to poison within twenty-four hours. This toxic matter passes through the abdominal walls into the blood, thence to the brain, thence into all forms of perverted thought. Most of our anxiety is the ghost of what we ate for dinner yesterday. Wholesome food, individually chosen, naturally prepared, and rationally consumed, is the beginning of clear thought as well as of clean life. This would take a volume to elaborate; the suggestion is given merely by way of hint.

The other constituent of fear is apathy. Very bad people are usually very bold. Not because they are bad, but because they are up and doing. There are two sorts of conscience, the positive and the negative. One says "Do," the other says "Don't." For a long while, very good people

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have cultivated the negative one to death, leaving the positive one for the reckless use of people with vitality to squander. The cry of to-day is for men and women who combine the martyr's motive and the conqueror's method. We are wont to fear, not in the presence of real danger — for then God appears in the breach; but in the expectation of mere unpleasantness, where the human of us may have to suffer as it should. Life is nothing, growth is everything; and if the worst thing should fall upon us, namely, death, we grow more, at a leap, when we die than we could even vision while we lived.

“How is it possible to be efficient or happy when, on account of a very wretched past, every man's hand is against me?”

The past lies between you and God. No man has any right to judge it, and the fact that men do proves them either ignorant or guilty. Condemnation is always one of these two things — ignorance or guilt. To have the power whose unwise expression we call sin, and to command it fully, is to be infinitely gentle with the sinner. Be very sure that the man who judges harshly is of a scant, mean and suspicious nature, or else his conscience goads him into chastising himself over your head. Hence, criticism from the unworthy is

itself unworthy. Ignore it, forget it if you can.

I do not really think you are being hurt in this way. Probably what hurts is a lesson half learned. The greater a mistake, the greater the lesson. But the memory of the mistake will be an open wound, until the spirit of entire consecration has healed it. Are you making the best of the wrong that has been? Have you raised over the ashes of youth the altar of an everlasting ideal? Do you put your whole soul into the problem, joy or duty of this one moment — which alone creates Eternity?

You cannot "live down" a past; you must live it out, then rise above it. Whatever the penalty is — from the blind world's damnation to the remorse, keener and deeper, of your own awakened soul — whatever the penalty is, stand up to it like a soldier; never mind being happy, there's time enough for that in the ages to come; start being true, every inch and atom; only thus can you rebuild the temple of innocence whose preservation is the hardest thing for a man or woman to achieve — and the most worth while. Be comforted a little; those who have erred must be God's favorite children, for He makes them, if they will, both stronger and purer than those who were never tempted.

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"I have been looking for happiness all my life, and have met disappointment until I have felt that it did not pay to look for anything good or pleasant in this life on earth; but in spite of the failure of many plans and ambitions, I am still hoping to learn the way to happiness."

What you need is a pair of spectacles — I shouldn't be surprised if Happiness had met you often in the street and was greatly pained at being snubbed by you with your gaze in the sky. You need a telescope, with which to take the long view of things — and a microscope with which to study yourself at close range. How do you know your plans "failed"? Are you omniscient? That is impossible, because if you were you would know that no such thing as failure exists anywhere in the Universe. You may have to try a couple of times more, after practising long enough to do things right. Or, you may be led along some way not of your own rash choosing. But you're bound to arrive; a million solar systems could not hold you back.

Why don't you brace up and hit the game for what fun there is in it? That's the real reward anyhow — your good and pleasant things sound like milk-and-water, which can't sustain a fellow with a genuine backbone. I suspect you're womanish — womanish in a wrong way. You've

been entertaining Disappointment, feeding him on the fat of the land, and remonstrating when he had to go and visit his other numerous hosts and hostesses. Wrong treatment altogether. Disappointment is like a tramp — set the dog on him and he won't come back. Get a padlock for your heart, so the vagrants can't climb in.

The answer to your problem may be this: your ambitions have not squared with your destiny. When your ambitions and your aspirations coincide, you will get what you want. The line of progress marked out for the human soul is onward and upward, together. For instance, if you want money and don't have it, your spiritual nature is defective; or if you have it and don't enjoy losing it, you are a spiritual pauper; in short, possessions must accompany developed possibilities — but we must not look to possessions for the joy that lies in development alone. Every ambition gone to smash means a better set of trained faculties; and the reason for ambition is to give you that. Plug along some more.

“ I suppose you will agree that happiness comes as a result or consequence of certain creeds translated into harmonious conduct, rather than as an object to be sought directly? ”

This idea of happiness more nearly expresses

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the ultimate than any suggested hitherto. How many people have a creed which is vital enough to impel the living of it? The genius has — and he pays with starvation; the martyr has — and he pays with death; the real mother has — and she pays with suffering often worse than death; all these disciples of their own belief attain such a pinnacle of happiness, through doing what they feel is right, that their anguish is forgotten and their life transfigured. The amount of spiritual death everywhere manifest can be traced largely to this; that people live according to their opinions and not according to their beliefs. Conviction should be the mainspring of action; no matter what the conviction, if it is honest the action will be right. It is better to be true to a false God than false to a true. The mere vitalizing of a creed spiritualizes the possessor. There are thousands of business men who have no verbal religion, yet who because they live the best they know are nearer the Kingdom of Heaven than the exhorter who merely repeats what he has heard about God. Life is religion, there can be no other.

If we could all from this moment start acting our beliefs in every particular, we should find this world as glorious as the Heaven we have learned to imagine in the skies because there was no place for it here.

“ How can we learn to rise above routine — to feel freedom in spite of the routine of our work-a-day life and its necessary duties ? ”

The end of routine is freedom — the only problem is to see just how. Few of those who are apparently free know what to do with themselves; and freedom is but opportunity for self-expression. The man born to wealth fritters it away, the woman who is given leisure has no sense of the value of time, the child who pays nothing for its education learns little worth knowing. There is no genuine freedom save that produced by friction.

Close to every work-a-day life, three avenues pass to liberation; the avenue of loving service, the avenue of ambition, the avenue of spare-time unfoldment.

Whether your work is in the home or the office, you can make the conscious purpose of it to ensure the welfare, comfort and happiness of your loved ones. Such a motive buoys the soul. Absolute devotion to those we love is the crest-light of freedom, only by its radiance do we achieve the summit.

Again, all intelligent work leads to promotion. Are you keenly alive to the opportunities for advancement in your business or profession? Is there a weakness or lack in yourself which keeps

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you subject to the monotonous grind of things? If you make the utmost to to-day's work, you create opportunity for to-morrow. Be always looking for something better — looking and knowing it will come.

Again, what are you doing with your leisure-hours? Epictetus was a slave; but he found time to elaborate an immortal philosophy of life. Bunyan was a prisoner; but he made of his prison a scene of masterful creatorship; because there was a prison there is a "Pilgrim's Progress." Abraham Lincoln made Emancipation his watchword; but not until he had doubled his routine, adding to that of enforced toil that of enforced study. What is your heart's supreme desire? Learn to lose yourself in the consummation of it, or the preparation for it, whenever the duties of the day permit. Not the crowding by routine, but the crushing of idealism, is the perpetual menace to freedom.

Finally, cultivate your subjective powers. Mysticism, poetry, music, some phase of religion or love, will transport you beyond the urgent call of everyday existence, into a realm of calm and joyous prescience; where you can feel the soul untrammelled, clear, pure, immortal. And the soul is always free.

“ Will you not emphasize the importance to the wife and mother of a household, of change of scene and occupation? So few of them realize it is a necessity and enables them to perform duties with more happiness and efficiency.”

If a business man stuck to his office as a housewife sticks to her home, there would shortly be no man and no office. The man would be worn to a shadow, and the office would be vanished in the smoke and combustion of a man's lurid wrath over petty irritations. The man who succeeds locks his job in his office and doesn't allow it to follow him home. There is nothing so docile as a job that you can drive — and nothing so domineering as a job that drives you.

It is not the nature of woman to fret; it is the nature of woman to endure in silence beyond the power of man to conceive. But she must work for the one she loves, and she must have understanding from the one she loves. Given this motive with this reward and there is no task too hard, no day too long, no pain too bitter. I suspect that the majority of ailing, irritable, overworked housewives suffer not from too much toil but from too little appreciation.

Even the tenderest, wisest husband seldom realizes the physical, mental and nervous strain that the profession of wife and mother involves. In-

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deed, the best husbands are the ones who expect their wives always to be at home. Quite apart from the countless duties and endless responsibilities of home-making, there is in every normal woman a hidden something of the gipsy, the sprite, the fairy, or the savage. Poets understand this — but poets aren't much good as husbands until they recover; the man to satisfy a woman is a man who is all business in the office and all romance at home.

If you want to give your wife a delicious surprise, give her a day's outing at least once a month. Go with her, or allow her to go alone, whichever she prefers. But don't tell her in advance when or how the day of pleasure will be spent. (Of course if she doesn't like surprises, she is either unbendingly old or hopelessly civilized, then this suggestion will be out of place.)

The important thing is to provide a complete change from darning, washing dishes, planning meals, going marketing, running errands, listening for the doorbell and telephone, tidying up the house, settling childish quarrels and healing childish bruises.

There is a law of soul-rebound which may be stated thus; the utmost of happiness, and of efficiency, arises where extremes meet. Get as deep

into your work as possible, then as far away from it as possible, then back again.

Love your home enough to leave it before you tire of it. And if you do tire of it or any of its belongings, don't blame the home — blame the rut in your mind, that surrounds the home.

“How can one sympathize with one's friends' ills without danger of weakening them by pity?”

The first, and real, meaning of the word sympathize is “to feel, or experience with” another. Because so few allow themselves to feel deeply except under great sorrow, the word has taken a mournful aspect. Sympathy with humor, with courage, with brotherhood, with hope — this kind of sympathy is worth more to the ounce than your grief-charged oceans of tears will assay to the ton. The time to sympathize with your friend is in advance of his sorrows — then he will turn to you instinctively and you need but be natural. It is commiseration that weakens; and commiseration is artificial, being what we think we ought to say under the circumstances.

Your friend in trouble needs two things — a moment of silent understanding; then a lifetime of insistent empowering. Don't prolong the moment beyond its due. If a sudden death or disaster has buried your friend in gloom leave him

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prone for a while, until the numbness and the weeping have spent themselves. He needed this enforced period of reflection, or it would not have come. But the instant when he is ready to take up his life again, help him plunge into activity so new, fresh, attractive and stimulating that the old sad associations are gradually forgotten. The man with a grief has got to be made to do things.

If your friend is a typical chronic invalid, punch him — literally or figuratively. He needs waking up. The cure for the man who "enjoys poor health" is brusquerie — not balm.

In dealing with those who think themselves unfortunate, keep always in your own mind this life-saving thought: "How can I help my friend be strong to meet his crisis, win his battle, learn his lesson, turn his loss into gain, discover himself in the process, and pass on to greater heights of achievement?" Woes are hidden wellsprings of blessing. Dig, and be refreshed.

"I want you to write to the optimists who are creating pessimists among their families and friends, the idealists who insist on building towers before their foundations are properly secured, who make idealism obnoxious to every one connected with them. I am an optimist both by natural inclination and by stern education, but of late I am

tottering toward realism and 'things as they are.' I know you have had similar lessons in living and will give my idea clear expression."

This reminds one of the classic definition of a pessimist: "a man who has to live with an optimist."

Incorrigible, unreasoning, optimists are pestiferous beyond compare. As June-bugs in your path, as lightning-bugs in your sleeping chamber, as just plain "bugs" in your psychopathic auditing-department, they flit and buzz and bother while other creatures gray and grim do the work of the world. There is little hope for the man who does not sometimes lose all hope. Such a man is an insect.

Human life too often is a tragedy from the cradle to the grave; a tragedy of ignorance, weakness, selfishness, compromise, cruelty, misunderstanding, heartache, dumb stupidity, and black injustice. To look at such a world and only smile is to be void of human sensibility.

Moreover, the genuine idealists do not talk. They dream, plan, work, wait, fight, suffer, almost despair, but never give up, in silence. Whoever makes "idealism obnoxious" is moon-struck; he reflects a borrowed philosophy of life, he does not radiate his own.

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The ultimate of everything is good. But the ultimate is a long way off. And if you aren't called upon to meet gruelling hardships and pass through fearful conditions, you may know your mental and spiritual muscles are so weak that God only pities you, deeming you unworthy of a real test. Children babble pretty nothings; but if children did that all their lives they would become idiots. There are such things as metaphysical idiots, who have lost their intelligence in the repetition of a pet phrase or empty "affirmation." Confirm your affirmation, or else don't make it.

Be happy, all you can. But don't, in the name of a long-suffering public, make "Be happy" your only morning salutation to your friends. If you do, they will hope you may always oversleep.

"Is thought stored in the brain, or is it a vibration of universal force?"

"Does not the experience of many warrant the belief that thought can be transmitted from mind to mind, or to the subconsciousness of the recipient, without using means by which ideas are usually conveyed? Does not the exercise of thought create wave motions, or pulsations which are perceived very clearly by other minds when attuned?"

Where do ideas come from? This question has puzzled the world's greatest thinkers, from pre-historic times to this very moment.

Some biologists and materialistic philosophers claim that inner thought follows outer sensations, that only as we perceive objects do we conceive ideas. The fallacy of this appears, however, from the lives of precocious children; if Mozart was a skilled musician at four years of age, what explains the phenomenon except that a gift was born in him?

Others hold that we evolve ideas from our own sub-conscious depths, having stored them in the soul through previous incarnations and brought them with us at birth. Others believe that mental concepts follow the law of sex, there being always a positive and a negative or electric and magnetic polarity in the brain of the thinker. Still others declare that our best thoughts are inspired by angels, or supermundane guides, who exercise over us in the psychic world the same loving watch-care that earthly parents feel toward their children.

There is no question of the actuality of telepathy. Times without number the writer has focused on plans and ideas in the quiet of his own room, only to find that a friend or business associate came to him the next day with almost the identical thoughts and conclusions. May not

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poets be unconscious pirates — absorbing the ideas and fancies of dreamers in the spirit-world who left this planet before their message was delivered? A few months ago, the newspapers were full of the story of a man who was impelled by a celestial force to paint landscapes — though he had not the faintest knowledge of art. He said he was possessed by the spirit of a great landscape-painter who had recently died. Such a statement is no longer held absurd — we have at least learned enough about psychic possibilities to know that we dare not scoff at any manifestation of the unseen world.

Can't you feel the atmosphere of a home as soon as you enter? If you can't, Heaven pity the folks in your home — because you will disturb their psychic equilibrium and be totally unconscious of the fact. Every mind is grounded in a certain kind of thought. The vein may be gold or silver, pig-metal or mud. It is fitting to secure a good residential site for the mind of us, which is the reality.

“ Does the body serve us most perfectly, and in the most vigorous condition, when we are thinking most or least about it? ”

The purely animal functions work best when left alone — the purely human functions work best

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when completely governed by the human brain. Animal functions include the vital processes that we share in common with our neighbors of the forest — eating, sleeping, bathing, exercising, and the like. Human functions include the operations of mental or manual skill exacted by our industries and pleasures. Think when you work — don't think when you eat.

But this should be remembered; we have allowed the natural instincts to be thwarted and perverted by ignorant human minds — hence we must recover these instincts by the help of trained human minds. That means to think enough about the body so that we shan't need to think about it. We aren't healthy until we are unconscious that our body exists as a body. When the soul fully permeates the body, all distinction ceases.

“Can we accomplish anything by continually trying though continually failing?”

A little child just learning to walk might ask this question — but the father could not answer it. You see the baby would only feel its bruises and sob, while the father would only watch its muscles and smile. You cannot reason with a sobbing child — you must either comfort him, or make him think of something else.

Sometimes we think we fail. But God knows

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better. God lets us keep on trying, because we would not listen if He spoke. You have not failed while the impulse of endeavor still throbs in your heart. Failing is ceasing to try.

What is the practical answer to your question? Simply this: You are either doing the wrong thing, or doing the right thing in a wrong way. If the causes of failure can be removed, change your method; if they cannot, change your avenue.

“Will you not tell us how to avoid the evils of civilization?”

It can't be done. It would take a library. But as libraries are a part of civilization, we should have been consistent and inscribe our treatise on a few miles of papyrus with a scratchy goose-quill. We haven't time.

Seriously, the greatest curse of the world to-day is civilization. It is also the greatest blessing. Great boons, to steady them, always carry great banes.

Civilization is disease, civilization is poverty, civilization is immorality, civilization is hypocrisy, civilization is worry, despair, injustice, crime.

Civilization is also invention, ambition, improvement, refinement, hope, altruism, intelligent companionship. And, as always, the good outruns the evil. We cannot be gods before we are

men. We cannot be men until we have endured civilization for a time.

“ I should like to ask whether attainable happiness here has necessarily a material side? And to what extent? ”

Yes. Material beings cannot reside wholly in an immaterial world. Most of us need things, nearly all of us need people, to make us happy. But things and people have a spiritual significance, which — properly understood — lifts them out of the sordid and verifies them in the real.

I suppose a normal woman could not be happy without pretty clothes; I am quite sure a normal man could not be happy without “ filling ” food; — and perhaps God meant her to be vain and him to be greedy, that each might grow to be something better. Vanity is self-respect turned inside out, greed is strength in embryo. When the world has grown a little, the strength of man will lie in his brain and the self-respect of woman in her soul. Then will beef-steak dinners and millinery pageants vanish with the rest of the toys, props and makeshifts of human evolution.

Whatever we earn, or make, for ourselves belongs in our scheme of happiness. There should be a law forbidding the inheritance of great

wealth. Patrimony is usually theft of the man who gets it — it steals his ambition, which is worth more than money. In this respect Andrew Carnegie is ideal; he is equally happy making money or giving it away.

There are so-called "spiritual" teachers who affect to despise the world of finance. Trust them not — they are generally the first to grab everything in sight when nobody's looking.

We can be happy without money — we cannot be happy without the power to earn money. The ecstasy of the poet is one phase of happiness, the vigor of the plodder is another. Put the form of your vision in the grasp of your vise, then you shape and hew and build securely. And then you find money a spiritual quantity.

"Is it not true that the spiritual feeds the mind; and the mind being well fed, the body needs less material food?"

This is absolutely true — only those who have experienced it know how true. If a poor man, or a stingy man, wished to economize, he could do no better than make a thorough study of the truths of life that we endeavor to convey. For the more a man knows, the less he needs.

Some years ago, the writer used to eat "three

square meals " a day, and also nibble when he had a chance. Then he was surly, gloomy, irritable, physically weak and mentally inefficient.

Now he enjoys one or two meals a day — never more — with nothing between meals. And he does about five times the work he used to, with more ease than he felt doing nothing but sitting around waiting for the dinner-bell. Also, he is better natured, as I hope you can testify.

Natural tastes call for inexpensive things; a hungry child loves a bowl of bread-and-milk, while a rich and pampered child must have costly chef-made dishes or refuse to eat. Financially, it pays to grow spiritually.

Moreover, the enjoyment is greater. Senses are not like muscles. Muscles grow strong as they grow large — senses grow strong as they grow delicate. Spiritualize your senses and a crust of bread will be sweeter to you than a feast of luxuries addressed only to the palate.

It is said that disembodied spirits live on perfume, color and music. Possibly a scientific way to prepare for Heaven would be to study, adopt and assimilate the finer means of nourishment offered us on earth. Too many bodies thrive while souls starve. Appease the sensibilities, if you would develop the soul to its highest stature. For senses are only buds of sensibilities; and the hun-

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ger of the soul is for love, the thirst of the soul is for light.

“ If all the laws governing the body were known and kept, would there be any necessity for healing? ”

No more than for punishing — jails, reformatories, and hospitals belong in the same category of penal institutions. Every ache is the echo of a broken law. The sick man is therefore a criminal to himself. And the disgrace of illness should hurt more than the pain. Most disease is a combination of ignorance, laziness, fear, and dirt. We are ashamed of clothes stained with mud and of houses festooned with cobwebs. Yet sick bodies need only purifying, sick minds need only clearing; if bodies and minds were as visible as clothes and houses, our pride would keep us well.

It is both undesirable and impossible for one man to heal another. Nature does the healing — we have only to give her a chance. Cure is but the introduction of a doctor to his patient, the real work of a real physician is instruction. Small doctors chase symptoms, great doctors mold habits. There is a positive science of prevention, there is no positive science of cure. And the first medical college to embody this truth in its curriculum will sweep the country. The power of medi-

cine is more than half mind. Hence the popularity of certain metaphysical schools of healing which, despite their fallacies, do avail (in a manner unconsciously scientific) to electrify and vivify drooping imaginations.

Health should not only be maintained, health should be increased. And it may be — to your dying day, when you know your own mind, your own body, your own powers of self-expression, self-recuperation, self-development.

“Some teachers of mental science tell us that such emotions as anger are extremely injurious, acting as a poison to the system. Others assert that occasional outbursts of temper (as indignation) act upon the mind and body as a tonic. What seems to you to be the truth?”

The truth, as usual, may be found half-way between.

Anger is a poison. But so are emetics and purgatives — which we sometimes need, to counteract the effect of other poisons already in the system. Anger is a powerful antidote for such deadly things as injustice, insincerity, incompetency. To be thoroughly indignant because of a wrong is purifying, stimulating, hygienic. But to be “mad” at people is confusing, depressing, suicidal.

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The capacity for "righteous indignation" grows with our spiritual unfoldment. The man who is not a vehement non-conformist is either blind or paralyzed. Fighting for a conviction is the quickest way to peace. As for hygiene, the most invigorating thing you ever did will be this: form the habit of challenging compromise!

"How can I help those who are dear to me whose philosophy is negative, who resist helpful suggestion? Is it possible to help them? If it is possible, how can I reorganize my forces to do it, and yet not impose myself upon them?"

There isn't anybody you can't help. But your knowledge of human nature must be adequate and your method of approach scientific; otherwise you will fail — though your motive be the purest and kindest in the world. And remember that the hardest to help are those nearest to us; they see all our imperfections, and make out of them punctuation-marks to end our most eloquent sermon. Never preach to a man who knows you; practise before him — or keep still.

Analyze your own question. You say your friends "resist helpful suggestions" — I don't believe it. They resist suggestions which appear helpful to you, but none that would be helpful to them. The mind, no less than the stomach, ap-

appropriates just the food it can use; any thought which your friend rejects is to him unwholesome. He may be mentally disordered — but you may be sure he likes just what he needs.

It is a physiological impossibility for the average brain to accept a new idea without protest. Did you ever try to pour a bucket of fresh water onto a greased surface? What happens to the water? The same thing happens to a stream of thought directed toward the brain of your friend — the flow divides into a thousand minute particles, separated by the grease-coat of tradition, custom, prejudice and misinformation that envelops the brain. No channel has been made for the accommodation of original thought. And most people resist the encroachment of new ideas because they can't afford the time for a mental house-cleaning in preparation. Don't blame them — try some other method.

The emotional brain, which is the solar plexus, you will find comparatively free and receptive. In short, make your friends love you more — then you can give them light. Flowers turn to the sun because the sun is life to them; men and women too want life — not philosophy. Make it a rule never to offer advice unless you are asked; then give it modestly, quietly, preferably in the form of a question so that the idea will seem to come from

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the questioner more than from you. You are probably very honest — but not very tactful. Add finesse to your spiritual equipment. The best way, the most scientific way, to help your friends is to empower, unfold and perfect yourself. Be a living illustration of your creed and text — then watch them ask for the sermon! I have seen numbers of cases where an individual began thinking for himself and was immediately voted crazy by the rest of his tribe. But that didn't make him crazy, and before many years his whole family connection were asking his advice on the very points they once ridiculed! Be yourself, and wait. Only truth endures.

“I would like to know how to be happy when one's husband has had his emotional and idealistic nature almost entirely atrophied by disappointments and ill health. My daily life is a problem if ever there was one. I have to hide all my spiritual cravings and idealism, because my husband is an extreme rationalist, not caring enough about advanced literature to read it, and rather pitying me for holding such ideas. He is physically and mentally ill, but cannot realize that his negative thought is a manifestation of disease.”

The loving way to convince a man is to pet him into doing anything you want; the logical way is

to make him see that you are quite independent of him. Have you tried either way? Or have you mixed them? Most wives mix them — and most wives are never quite sure of their husbands. The woman who can take a definite stand and keep it hasn't much occasion to dread her husband's intellectual contortions; no matter what he thinks, he will respect her enough to be silent. I should judge that your happiness depends on your firmness.

Don't hide your spiritual cravings — the salvation of you both depends on your having enough idealism for him as well as yourself, until he has found the emptiness of the brain and experienced the riches of heart and soul. But mold your spirituality into so vital a form that he won't recognize it. And never assume to teach him — no man short of an angel will acknowledge that a woman can possibly know more than he does.

Concede the wisdom of rationalism, follow him to the end of his philosophy, then ask where he gets? Does it make him happy, or healthy, or popular, or successful? Then is it practical? Tell him you are a Pragmatist (if you don't know what that is, read Professor James' book on Pragmatism) — and as such you demand results — not theories. Your husband, with all his rationalism,

is a fantastic dreamer if his life doesn't prove the wisdom of this talk.

Moreover, he is behind the times. When scores of great scientists, such as Lodge, Flammarion, and Lombroso, publicly announce their belief in the psychic world of undeveloped faculties, surely a mere layman can well afford to reserve judgment, pending investigation. I know a doctor, who is an atheist, but who works scientifically on the religious instinct of his patients in order to promote the health of their mental and nervous organism. This man has a reputation throughout the world, and has probably made more money than your husband ever saw. Nothing but ignorance, nowadays, justifies denial of the unseen world and its power to shape destiny.

Do you know where the real pathos of your question seems to lie? Not so much in your husband's ailing body or confused mind as in your own unawakened heart. Are you sure you ever loved him, with the idolizing, unreserved intensity that every normal woman feels toward her mate? If so, you would not need to ask advice. Love knows more in one instant than all the sages of the world could tell in a thousand years. You and the man of your choice, thinking, planning, hoping, wanting, living, suffering and sacrificing together, can face with joy and certainty the problems of the

Universe. But it must be together. Make yourself one with him, and you will smile to find how easy it all is, how nothing really hurts but the separation.

“Do you believe the ideas advocated by Mr. Fletcher to be sound? I have been studying the matter for years, but am very much puzzled. Elbert Hubbard says it is good to Fletcherize, Upton Sinclair says it is bad. What is your opinion on this subject? Ought one to reject the coarse matter in food, or swallow it? Just a few words will help me wonderfully.”

Horace Fletcher has probably done more for the American stomach than any other man living. We are the “quick-lunch” nation of the world, which means the quick-dyspepsia nation. By compelling us to stop and mix thought with our food, Mr. Fletcher has rendered us an incalculable service. His doctrine, briefly stated, is as follows: “Eat little; enjoy much; masticate thoroughly; have small variety but unlimited choice of edibles; let hunger be your guide; leave drugs unmolested; heal yourself; and above all, cheer up! A mighty sensible philosophy and plan of life — but one that may be carried to unwise extremes. A man can’t cheer up with his gaze glued on his insides — they aren’t pretty.

The chronic Fletcherite thinks too much about his stomach — he is as over-anxious as the customary eater is under-informed. Trepidation at meal-time is a veritable psychic vinegar. And the modern hygienist uses vinegar sparingly. Moreover, the tendency of Fletcherism is to coddle the stomach; — a robust appetite gets more good out of corned beef and cabbage than a weak one does out of eggs and milk. The stomach is a muscle, and the way to keep a muscle strong is to exercise it. During the hour: when your body or brain is working, cut down your food-supply to the last possible notch; but when the need for concentration is over and you have time for rest, eat a good dinner and be thoroughly satisfied before you leave the table. If necessary, take a short fast and restore normal hunger; but don't try to eat with the idea of starving in the back of your head.

The "coarse matter" in natural food was put there to be used. If you swallow nothing but what has been reduced to liquid, the peristaltic and intestinal activities of digestion won't have the proper stimulus, and won't do the proper work. Yet all starches, sweets and fats must be liquefied through mastication — and here Fletcherism is right. Make this discrimination: Whatever is soluble, chew till it swallows itself; whatever is in-

soluble, chew fine and swallow according to your instinct. If you like the peel of oranges or apples, a little of it is probably just what you need. And certainly the fiber of corn, oats and wheat is beneficial to the average digestion.

Special ailments preclude all rough elements from the alimentary tract. So that if you are troubled with gastritis, intestinal catarrh, or any other local difficulty producing extreme sensitiveness, it would be well to omit coarse foods temporarily.

Fletcherism is good, as a means of re-discovering your natural tastes and desires. But every ism must be ruled by the I. Let us thank Mr. Fletcher with all our heart — then pass on to individual supremacy.

“ How can we strengthen a weak will? ”

This question to be answered fully would necessitate a personal diagnosis of the mental, physical, emotional, psychic and spiritual organism. Such an examination is the beginning of real education — yet no school on earth gives it, or even suggests the importance of it. Most wrongdoing, in the child or the adult, may be traced to either a stubborn or a weak will. Hence the will is the backbone of character.

What makes the will weak? Find the cause

and you have entered the path of power. Is it self-indulgence, poor health, lack of continuity, excessive modesty and self-distrust, a habit of conforming to the wishes of others, unsystematic work, feeble incentive, or a negative attitude and proneness to discouragement? Many factors compose the human will. Resolve them into their simplest form, and treat each by itself.

The most stupendous will in history was that of Napoleon. What made it? Qualities and faculties that any man may develop: — independence, imagination, resolution, concentration, persistence, nerve, tact, colossal faith in himself and belief in his destiny. He saw just what he wanted, then he proceeded to get it, and nothing in the Universe mattered till he did get it. A weak will is fundamentally a will buried and lost in non-essentials. The weakness comes not from inability but from restriction.

One thing may be stated very definitely and conclusively. The weakest will can be transformed into a resistless force, through the vitalizing power of an all-conquering love. Until you feel such a love, your will is not worth energizing; and when you do feel it, neither man, angel or demon could thwart your purpose. Get on fire with an adoration or ambition that leaves you no choice but to consume the world in satisfying it. When you

have reached that height of fervor — obstacles will melt.

“I am looking for a true, cheerful woman who can appreciate the society of an optimist like myself. My work so takes my time that I don't have an opportunity to meet desirable people. I suppose you will say that you are not running a matrimonial bureau; well, I am adhering to your offer and am telling you my problem.”

I hope that none of our readers will be tempted to laugh at this man's honest request. Human life divides itself into three epochs — birth, death and marriage. We cannot as yet individually control birth and death (I believe we shall, some day); hence our entire responsibility focuses in marriage. It is the most serious thing in the world. Not solemn, or painful, or sad, as ignorant jokesmiths would have us imagine; but so fraught with meaning that nothing else begins to compare with it.

Your view of marriage is selfish. The first duty of a wife is not to “appreciate your society.” This antiquated idea, proudly held for ages by the bogus lords of creation, is fast being exploded — thanks to the education and ambition of the modern woman. You cannot marry for pleasure, you cannot marry for business, you must not marry for

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anything but love. And love means worship before it means want. Marriage as a business fails; marriage as a pleasure turns to grief; marriage as a religion becomes a business that succeeds, and a pleasure that deepens with the years. What is your motive?

You cannot select a wife as you would pick a dainty shell, or pluck a sweet flower, from the shores and dells of experience where you wander. Mates are born — not sought and chosen arbitrarily. If you could make a hundred new women friends every day, that wouldn't solve your problem. For the One Woman might be on the other side of the globe. She will come, when you are ready. Your anxiety should be not possession, but preparation. Do you know how to treat a wife? Have you mastered the laws of physiology and psychology that underlie a happy marriage? What sort of father will you be? Are you reverent, fine, immaculate in thought as well as deed? Could you fulfil the utmost ideal of the kind of woman you are looking for? Study your own life; the map will take care of itself.

Marriage is a query — not a quest. The query is "Am I ready?" Answer this right; and the woman God made for you will be drawn to you, irresistibly drawn by the forces of mental, magnetic and spiritual attraction, which perhaps you may

not see but which operate as subtly and surely as the hidden currents of the earth directing the point of the mariner's compass. Remember that space is nothing to the soul. Perceive, clarify, energize your own soul; and somewhere, beyond the veil of human vision, the woman to complete your life will respond.

"Can one, and how, prevent loss of memory with advancing years?"

Loss of memory is loss of superficiality. It would be a mercy if we could not remember a hundredth part of the things we do. That which leaves an impress on the soul can never be forgotten. We recall with the brain, we remember with the soul. You can teach your brain to recall things — if you can spare the time. But your soul remembers only that which helps your development. And the number of things you forget shows how many things were useless.

Names may fade away — but names are only words. Dates and figures may grow confused — but dates and figures halt the Eternal, circumscribe the Limitless. Even the faces of dear friends may stir no sign of recognition — but what of their life's message graven on the heart? When recalling ceases, realizing begins. The passing of the form of things may denote the coming of the spirit.

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When love is universal, memory will be immortal. For when love is universal, we shall value only the thing we feel. And that we always remember.

Why do you look backward, and strain for a dim sight of the past? Are you filling the present with eager, strong, purposeful activity? Are you building steadily for the future — yours, or that of your dear ones? Do you faithfully cherish a many-sided interest in life, adding your utmost to the weal of your community? Let the past go. It is gone. Make your marching orders "Right about face!" Then swing into step with the youthful battalions of those who chant not their years but their hopes.

"Is not much unhappiness caused by regret, much time and energy wasted? Sorrow and regret can positively not exist if we regard and accept everything as experience. If we retain in our memory only the lesson instead of the bitterness — the meaning instead of the form in which it came, we will find development but never unhappiness. And the more development, the firmer foundation for happiness."

This is absolutely true. We may go further, and say that regret is a memory of our own weakness, a mark of our own ignorance, or a consciousness of our own wrong-doing. And what perpetu-

ates sorrow is a willingness to go on erring — if we knew in our hearts that we should never again repeat the mistake or its like, we would only be thankful for the lesson. We never exert strength while we indulge sorrow. Philosophy, meditation, a clear vision and ready acknowledgment of past faults may brighten the backward look and keep us from unwholesome brooding. But for regret there is only one positive cure — resolution. To face your sorrow bravely, study it calmly, find why it was needed for your growth, plan how to use the lesson fully, then stiffen your moral backbone and go at the new spiritual exercise with a royal vim and conqueror's determination — this is to make of sorrow a smile's beginning.

“ Are there not some situations in which people cannot be happy? And therefore cannot do their most and best? Suppose a son or daughter has gone wrong; can the parent be happy? When a child has become thoroughly bad, growing ever more shameful and hardened, how can the mother who is a fine Christian woman discover joy in this experience?

“ I delight in your teaching. It is inspiring and exceedingly helpful. But is it for those who need it most? I write in all sincerity, seeking light.”

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There are some situations in which people cannot be happy. But every such condition was created by the person whom it pains and distresses. And if we have made mistakes, the willingness to suffer and live out the penalty brings a kind of exultation more noble than simple enjoyment.

Many a "fine Christian woman" is a failure as a mother. The first business of women through the ages has been the rearing of children. Yet the average bride of today knows as little of the science of parenthood as her prehistoric grandmother did. In respect to the household, men, whose business is financing children, are centuries ahead of women, whose business is unfolding children. No son or daughter could go wrong if the parents had the right motives and the right methods. And the special work of the mother is to implant such firm ideals that no amount of temptation in after life can uproot them.

I wonder if the son or daughter in this case may not be growing more hardened because of the mother's unwise attitude? Working with the sinner has often proved successful when working against the sin accomplished nothing. If the mother can remember that she herself was to blame for the defective training of the child, she at least will avoid being Pharisaic, and will co-

operate rather than condemn. The worst criminal cannot hold out against the one who loves him hard enough and long enough.

The great joy in a great tragedy or disappointment is never found all at once. But when we are able to look at things as God sees them, we realize how short one life is, how many ages we have in which to build character, and how the deepest wrongs may be changed into the finest lessons. The natures most severely tempted are the ones with magnificent powers, but no understanding of the best way to use them. The greatest sinner is the greatest potential saint. Enough wisdom, enough kindness, enough patience, hope and forgiveness — this is all you need to reclaim the erring.

Again: do you realize that crime is a disease, to be diagnosed and treated as any other ailment, with a physical, mental and moral regime of scientific nature? There is a positive joy in learning that our friends do wrong not through malice but through ignorance, weakness or disorder. Ask a physician or minister trained in psychotherapy for a thorough explanation — then at least your confidence will be restored in the child who has erred. And that is the friendly beginning of all redemption.

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“ Why is it that the friends one needs so much at times are always at a distance, and the ones at hand seem so inadequate to help? Would it be reversed if we were with the ones we think could aid us? Is it always those afar off that are the nearest and dearest? Can we never be properly appreciated by those with whom we are in personal contact, nor can we on the other hand fully comprehend the natures of those at close range? Is it ever thus — we are never great except to those who do not know us personally? ”

Distant friends are greatest because we view them through a halo of idealism. If we could always live up to our own standard of unselfishness and efficiency, we should find our neighbors most lovable. And the greatness of common people is clearly shown whenever a sudden crisis — like a burning home or a national disaster — appeals to the motives which are seldom stirred. Nearly every man is great, when the need is great enough.

The friends at a distance often seem closer because we ourselves attracted them in correspondence to our own growth; whereas the acquaintance of youth went with our surroundings and family inheritance, these being superficial and ephemeral. Instead of bemoaning a lack of sympathy in the people next door, why not enjoy and utilize the

helpful understanding of those you have seen by faith alone?

Isn't it more wonderful to be loved on the strength of mere words and thoughts traversing half the globe, than because of a personal touch or direct exchange of benefits? If you have one friend who believes in you utterly, he might live in Africa or China yet be a constant source of inspiration. Be guided more by what you feel than by what you see. Affection has no limits, of time or space or circumstance. Realize that, and be glad.

“Optimism is beautiful in theory but hopeless in real distress. Good for past and future troubles, but the present trouble could not be effaced by its smile.”

What is the present trouble but the result of past mistakes? Put an end, swift and final, to the habit of erring and the cause of troubles vanishes forever.

I am glad this point was raised. If all criticisms were as honest, they would be more helpful than the majority of questions.

There are times when real distress is the only way to happiness. Sensibility is the gauge of growth. And the capacity to feel anything deeply must bring suffering in a world as crude as this.

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But unless we can smile through our tears, the habit of smiling avails nothing. Our teaching is that of absolute faith under all conditions. This far-seeing attitude, resolutely kept, will reveal joy even in despair.

If you were half-starved, and emaciated from years of unsatisfied hunger, you would not expect the plumpness and robustness of health to return with the first morsel of real food. Digestion, assimilation, exercise, and rest must precede. According to the same law does mental and spiritual food give nourishment. We must do the right thing and let Nature have her time. Character is no miracle, but a slow and painful growth bravely accomplished in the face of difficulty. Character and happiness are one, to separate them is to lose both.

“How shall we get along smoothly with people who oppose us?”

People never oppose us — they oppose what is in us, or in them, that should not be. Consequently, the way to annul opposition is to find the undesirable trait, and remove it. This is not always possible. While tigers are tigers and doves are doves, there will be people who cannot live together; the tiger-people because they will not cultivate gentleness are shamed by the presence of

the doves; the dove-people because they cannot develop strength are shamed by the presence of the tigers; and each complacent animal votes the other a depraved and worthless citizen!

As a rule, however, friction takes place in a region of unsuspected falseness, where the habits and conventions of life have obscured the real issues. When we begin to grow mentally or spiritually we find that our old acquaintances gradually fall away just as the friends of our childhood give place to those of maturity. If conditions are such that we are held in close proximity with those who no longer understand us, then we begin to experience the everlasting opposition between social custom and individual aspiration. Before concluding, however, that the others are to blame we must be very sure that the difference of opinion results from growth on our part. Even if it does there is no excuse for conflict. Wherever inharmony arises, either we are not voicing our own melody or we are sounding it so feebly that far-away discords intrude where they should not.

Opposition always indicates weakness in the opposed, and the end thereof is to compel strength. Independence thrives on difficulty. And when the world is against us we should rejoice the more because of the chance for swifter growth. Truth and one are a majority. Where one and the

crowd disagree, the crowd is as much more wrong as there are people in it; because in proportion to its size the crowd interferes, and interference is always wrong.

On the other hand, the eccentricities of the individual should be modified according to the feeling of the world at large. We cannot be wholly right and offend our neighbor in the slightest degree. If people remonstrate with us, they only acquaint us with ourselves. Could there be a service more friendly?

“To a person leading a busy materialistic life, how can greatest benefit be derived for a spiritual uplift to be carried into everyday life to meet the demands of every hour?”

A busy life is not necessarily materialistic. To the opposite, a spiritual life must be active, radiant, intensely, powerfully vital. Truth in the clouds means nothing — Truth in the world as it is means everything. What keeps the majority from being spiritual is their unspiritual idea of spirituality. The first thing for a busy person to realize is the presence of Deity in the task of the hour. Religion, needing exercise, departs from the chancel and goes to the washtub or the ditch. Moral sinews grow strongest in the market-place, where the hurry, grime and din of life's hard bat-

tle put our hold on God to the test. Be glad for the balance that nothing ensures but the steady pressure of materialistic forces.

The idea of "spiritual uplift" is not wholly clear to the majority of conscientious people. A spiritual uplift is valuable only to the point of gaining our own vision — after that, what we need is the purpose and determination to face ordinary conditions without the emotional impetus that accompanies religious feeling. A spiritual uplift for every hour is not spiritual but hysterical. A spiritual backbone is essential for every hour and moment.

Those who find the materialism of the world in conflict with their own higher nature have but failed to sense the heart of things, which is always buoyant. The surface things of life cloy, irritate or deaden, not because they exist but because we do not animate them with a vital purpose. The first suggestion would be this: do nothing without a definite motive. Instead of allowing routine to gain the upper hand, overmaster it with an ideal powerful enough to sweep away the consciousness of routine. In short, love the object of your work so tremendously that the mode of accomplishment may be transfigured in the light of expectation. This applies equally to an ambition or an affection; the great souls of the world are able to for-

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get the petty vexations and trials of human experience in the larger vision of what these things lead to. When the goal of endeavor is unselfish, the path contains no thorns.

One simple exercise, if made a habit, will provide a spiritual uplift for each day as it comes. The first thing in the morning, go alone and in imagination lift yourself above whatever unimportant things may happen during the course of the day. The best method for you may be a long walk at sunrise, or a short period of meditation, or a little communion with some poet, philosopher or mystic, or a season of prayer, or a happy song, or an exercise in deliberate cultivation of will-power to force you through the demands, expected or unexpected, that your labor involves. If necessary, rise a half-hour earlier; or plan some other way to make aloofness your spiritual compass. The habit of listening to one's self in every crisis will, when confirmed as second nature, answer each longing in the most confused life.

“ Is the highest form of happiness to be attained by studying to make ourselves happy, or in service for others? ”

We should never study to make ourselves happy. We should only realize and express the whole of us. Being unhappy is merely falling

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short of our possibilities. We may be the warrior, born to conquer at any cost; or we may be the angel of mercy, born to heal the bruises that mark the wake of the warrior. Being one's self is everything, and happiness thrown in.

The rose blooms and the lark sings, each in its own sweet way. The sun shines and the earth waits for the melting of the dew; the huge clouds deliver themselves and the tiny green things wave in thanksgiving; solar systems plow through space careless of aught save their own impulsion and never a mite in their path is lost from out God's plan; age follows age by swift, exact progression; world mates with world and mate finds mate; you and I are here because the same Power moves within us, urging us to know ourselves as one; what comes to either goes to aid the other; throughout the Universe whatever is, in being that, cheers and lights and blesses all things else.

“What is the science of eugenics, and how far may its teachings be safely followed by parents who wish to provide the best for their children, while avoiding the extremes and vagaries of present-day fads?”

Eugenics is the science of being “well born.” It has two leading doctrines: (1) prohibition of

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the unfit, (2) education of the fit. Disciples of eugenics would prevent the marriage of those permanently disordered, such as the insane or feeble-minded, the epileptic, cancerous or consumptive, and the morally degenerate. They would also require an educational standard for wedlock, compelling future parents to know how to bring children into the world under best conditions, and how to save the babies from disease and death by the proper use of air, light, water, sleep, clothing, and pure, nourishing food.

History is full of warnings against the breeding of the unfit. The most horrible is that of Ada Juke, called by anthropologists the "mother of criminals." It is said that of the 1,200 persons directly descended from her, 1,000 were paupers, inebriates, idiots, thieves or degenerates. To correct the diseases, punish the immoralities and support the inefficiencies of these thousand persons cost the State of New York \$1,200,000. Surely the topic of eugenics may well be discussed in our legislative bodies, along with matters of digging sewers, appointing henchmen, and dividing party spoils.

Yet, according to press reports, a "royal" marriage was recently planned between the heir to a European throne, who has scores of crazy an-

cestors back of him, and a young princess of "noble" blood, who is the sister of eighteen imbeciles. One of the first lessons needed by kings and queens is that to keep a crown in a family of no character is a dangerous and deplorable, not a laudable, performance. Let peasants marry queens, let dairymaids wed emperors, and the evils in royal blood may be somewhat mitigated.

The most fervent apostles of eugenics tend toward machine-made babies, which are not a healthy kind. They forbid the use of a cradle, they don't allow a mother to cuddle her baby when it cries, they sterilize the life out of all infants' food, they even order an antiseptic screen to be placed before the mouths of sweethearts and parents ere they kiss. If such measures are sanitary, it is because the germs move away from self-respect, not wishing to remain in the company of lunatics.

Study eugenics — then rely on your own common sense. If you have growing children see that they understand fully the laws of heredity, physiology, procreation and parenthood; — then let their own feelings guide them in choosing a mate. The real aim of science is to corroborate, liberate, and superextend instinct. Don't let theories befuddle your heart — but don't let ignorance of facts cloud your brain and so cripple your body.

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"Many social reformers make it a woman's chief duty to earn economic independence. Why should wives and daughters in easy circumstances be forced to become bread-winners?"

Among the host of reasons which indicate the need for the economic independence of woman the following appear the chief:

1. Because the rule of might is passing from the world, and the rule of right, by nature woman's right, is entering. When the principal labor of the world was hunting, warring, and breaking stone for cave-houses, men had to be the workers. But with the refinements of civilization, the opportunities are changing, and with opportunities come responsibilities. Many women's clubs are apprehending this fact, and are doing for schools, villages and altruistic institutions things that men never dreamed of. It is said that a woman mayor of a western town has defied the board of councilmen, holding her own for the sake of a principle; also that when a public official of a certain large western city proved false to his trust, and the men politicians could not handle him, the women got together and ousted him bodily. It is likely that when women take sufficient interest in public affairs to improve politics, the ballot will come to them automatically.

2. Because the brain of a woman needs devel-

oping even more than does the brain of a man, and the way to develop it is to work hard and long. The objection to a "finishing school" for girls is that there is nothing there to finish. We are here not for accomplishments but for achievements. And if we must choose between the crudities of business and the niceties of society, we will more safely choose the former.

3. Because idleness is soul-destroying, and the girl from eighteen to twenty-five or the matron from forty-five to seventy who has no distinctive work is dehumanized by the sloth of parasitism. There is no more reason why a woman should choose between "marriage and a career" than why a man should stop to consider, before entering a profession, whether he is to be a father or not. For twenty years before marriage, and for thirty years after the child-bearing period has ceased, a woman is still a human being. Why should she not be usefully, healthfully and joyously occupied?

4. Because the unemployed woman becomes oversexed and therefore a menace to decency. The conspicuous gown, the flirtatious eye, the languorous walk or the loud manner do not belong to the woman who has enough work on her hands. It is the feminine dolls who make the mischief in the masculine ranks.

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5. Because a woman cannot know the value of money until she earns it, therefore she cannot be a scientific housekeeper or an economic helpmeet. Sociologists claim that the failure of many young men to marry is due to the extravagance of the modern woman. This, in turn, is due to her idleness and financial irresponsibility.

6. Because a man's respect must be forced by superior strength or cunning, endearments will not do it; and the lack or loss of respect is one of the first causes of marital woe. There are thousands of wives who remain wives through cowardice alone. If they were able to support themselves and their children, they would not stay with their husbands another day. And there are innumerable small compromises which even the best wives make unconsciously through a sense of their own weakness. If all matings were ideal the psychology of this principle would not obtain, for the true man is ennobled and inspired by the feeling that his wife depends on him altogether. But few matings are ideal.

7. Because a woman's intuition should be the guide of every man in the crisis of his business or profession; but there is rarely a man who will ask his wife's opinion unless her logical faculties have been trained in the daily mill of toil. Intuition is far superior to reason. But the clumsy man-

intellect, acquainted with nothing but reasoning, will listen to nothing but reasoning until the higher sense of discernment is added to the reasoning without his knowing it. Hence, in order to be of the greatest help to her husband, a woman must have experienced somewhat of the battle-field of life.

8. Because ignorance of the world unfits a woman to be a mother. Children must be safeguarded not by the secrecy of ignorance but by the purity of complete knowledge. The average mother knows nothing of what her boy, especially, will have to meet. Therefore she cannot advise him. As a matter of fact there is probably need for race-suicide till mothers know their business.

If mothers had known their business, they would never have permitted the arrogance, interference and indelicacy in the attitude of a man-preacher of quantitative parenthood. It would be just as reasonable, and far more courteous, for a girl whose only accomplishment was embroidery to direct a captain of industry how to manage a great business campaign as for a man doctor or reformer to tell women how many children they should bear. When this world is civilized, it will be the woman, not the man, who determines the number of children.

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9. Because in the event of her husband's disability, death or delinquency, a woman's children must be supported; and only as she herself supports them can she control their destiny. One of the open disgraces of the modern world is the constant appeal for alimony in divorce suits brought by women. The wife who is no longer a partner with her husband in maintaining the home has no right to a dollar of his money; and only a mistaken sense of gallantry permits such a plea in the courts.

10. Because the world needs the woman genius more than any other one individual — and genius is primarily work. Since the birth of civilization, love has made woman weak but man strong. That is because woman has always felt the need of some one outside herself to complete her individuality; and being unable to command, she has taken to weeping, pleading and pining. On the other hand, most of the greatest poems, operas and other works of genius have come through men as the result of their suffering and striving for the object of their affection. When, through battle, toil and blood, the woman who loves greatly has learned to immortalise her love through dauntless effort, we shall have as works of genius not simply art, music or literature, but also the nobler truth underlying these forms of creation.

“ I want to ask you to express yourself a bit on the meat question. If a non-flesh diet is healthful and desirable, why do so many of the prominent vegetarians back-slide in later years, causing us to wonder if their teaching was wrong, or only their practice? ”

The way to get the truth on a subject is to hear both sides without interruption, then quietly depart, close your eyes and ears, ask yourself what you think, and having obtained the answer do exactly as you feel like doing. First, let us hear both sides of the meat question.

The vegetarian claims (1) that meat is a poison, containing animal deposits which are transferred to the arteries and organs of the consumer, thus endangering his health; (2) that meat is a stimulant, producing a false strength and a harmful reaction; (3) that meat is a mental incubus, rendering a man dull of comprehension, slow of wit and cloudy of discretion; (4) that meat is a moral deterrent, causing irritability, sensuality, fatigue and hence depression; (5) that meat is a drain on the family purse, since better foods may be served at half the price; (6) that the jaws of man are frugivorous like those of the ape, not carnivorous like those of the tiger; (7) that we ourselves would not kill the fowls or cattle, but deputize the unholy job to a butcher, which is cowardly

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and unfair; (8) that the cattle-pen and slaughter house entail horrible suffering on dumb animals, and we shall somehow pay for all the suffering we inflict; (9) that inasmuch as we cannot give or restore life we have no ethical right to take it; (10) that the Bible says "Thou shalt not kill," which command applies to helpless animals as well as highly-policed, law-protected men. All of which is true.

The anti-vegetarian claims (1) that any food improperly digested turns to poison, that if a man exercises enough he can eliminate all unwholesome by-products, that cannibals are healthier than civilized peoples, and that vegetarians as a class look pale, peaked and unutterably sick; (2) that in the modern warfare of life, mild stimulants may be necessary; (3) that some of the most brilliant intellects belong to chronic meat-eaters; (4) that any food taken to excess is a "moral deterrent," and that too much candy or even too much bread is non-spiritual in effect; (5) that the substitutes for meat consume a prodigious amount of time and energy to digest, and that we are not cows with nothing to do but chew a cud; (6) that we are greater than our jaws, and if we wanted to be more like our simian ancestors, we wouldn't build houses or wear clothes; (7) that our sensibilities are always in advance of our stomachs but that

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the typical, professional butcher has no sensibilities to speak of, hence is willing to do the job that our appetite indicates while our heart deprecates; (8) that the painless killing of cattle is possible, being prevented only by the greed of the vendor; (9) that so long as we kill thousands of invalids by poisonous drugs, hundreds of thousands of babies by ignorance and inattention, millions of paupers, outcasts and criminals by injustice and misunderstanding, we need not pause to be oversentimental about the rights of animals whose death preserves other human lives; (10) that the Bible is full of burnt sacrifices and blood offerings, apparently made by command of Jehovah, and by the law of evolution one shall die that another may live. All of which is true.

Who then is right? We would humbly suggest that the position of each is noble in some respects, and crazy in some others. The vegetarian is too solemn, too theoretical; the anti-vegetarian is too flippant, too materialistic; somewhere between them lies the truth, much battered and scarce recognizable, yet still worth having.

The ideal is never to touch meat. And the strict vegetarian who can be true to his preaching, yet be healthy, happy and efficient, is a teacher and exemplar for us all. Such a person may exist. I have never seen him.

On the other hand, we are hundreds of centuries away from the ideal — any ideal. If the perfect man existed, he could not live on earth. Crucifixion, physical or mental, would be his portion. Crucifixion is not a thing to be evaded, we all must come to it some day. Yet to court alienation, isolation, and perpetual discomfiture on a matter of choice of food seems rather foolish and banal. The extreme vegetarian can't eat in ordinary places, with ordinary people. His mind is obsessed by his stomach; his stomach is a poor, weak thing; and mental dissolution forthwith proceeds. The jump is impossible.

Eat as little meat as you can. Let it be fish or fowl, principally. Write to the United States Department of Agriculture at Washington, for a list of their Farmers' Bulletins of Food Values (which are sent free), and have your cook experiment with the various equivalents of meat. If you live in your own home, you can, after a while, practically omit flesh food from your dietary. If you eat in an ordinary restaurant, you can't do it and be sane. But if you have real convictions in the matter, live up to them. And die earlier, if necessary.

“How can we learn to see only good everywhere?”

First, we must learn to see through our own eyes. Most of what we consider evil is merely what somebody has called evil. We are taught by a false theology to look for sin, by a false medicine to look for disease, by a false social system to look for oppression, and by a false legal code to look for crime. A famous advertisement of a successful soap reads "Pure as the thoughts of childhood." What a reflection on men and women — would that the soap might clarify their minds as it cleanses their bodies! A child sees only good until its mind is poisoned by some one who has learned more but is not half so wise.

A dear friend of ours, a clergyman with snow on his head but summer in his heart, says that he has made it a rule when taking a new parish not to listen to the neighbors' opinion of his new parishioners, but to form his own judgments on the merits of the individual. In thus evading gossip, good and bad, he has found that unprejudiced acquaintance reversed many of the current beliefs regarding people — some of the very bad really tried to be good, and some of the very good were by no means angels. The growing life is a constant revision of opinions.

Then, we must look to the beginning, where the motive is always good, and to the end, where the finished product of the saddest, hardest, worst

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experience is fine, strong and beautiful. Many a gnarled apple tree, with branches twisted and roots out of line, has brought forth the most luscious fruit of the orchard. Why look at the tree, when the fruit is that for which the tree exists?

Again, we must put a stop to false relationships, which make us compromise with our own real selves, and thus entertain evil that otherwise would be absent. Two ill-trained youths, on a platform of the elevated road the other day, were attempting to flirt with girls in the windows they passed, all the way uptown. Suddenly, one youth left the train — and immediately the other, putting off his sheep's eyes, commenced to behave. A large proportion of evil, especially among men, is mere bravado — they imagine badness a proof of smartness, being no more grown-up than the small boy who, smoking a cigarette with the gusto of a man, thinks himself a man in all respects. Few of the bad things in character are spontaneous, most are contagious. And as the true physician regards disease in the light of a temporary cleansing of the system, so should the moralist and philosopher think of evil as a brief manifestation of activities really foreign to the soul.

Finally, we must emphasise and exalt the good in our own life, and thus attract and enlarge the good



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in others. As germs do not breed in a healthy body, so wrongs do not breed in a healthy mind. By feeding our minds with the finest literature, music and art, instead of with the scandals, murders and other forms of cheap sensationalism that appear in the daily press, we can build a mental vigor and establish a moral tone which will render us immune to evils that are contagious. It is as easy for oil and water to mix as for evil to gain a foothold in a consciousness kept pure.

“ I have a problem in my life that I have not been able to solve alone, and ask for your kind assistance. When I am with my husband I am another person. I seem to be all wrong; all the bad qualities of my nature come out — all the sweeter, nobler qualities seem to be silenced — in other words I am not myself.

“ This is causing my life to be a failure as far as my home is concerned. As soon as he leaves I feel like being good — doing things — living a great life. I have a great many splendid friends and opportunities, but on account of this I feel that my life is all wrong. What is the cause of this, and what can I do to overcome it and rise high enough for these influences not to affect me? ”

Friction between two members of the same family is very common; but a discord so extreme be-

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tween husband and wife is very rare, and very hard to analyze without knowing the conditions more fully.

First, can you not probe for the cause of the mental inharmony?

Perhaps you never really loved the man you married — I cannot imagine any one caring for another supremely and yet being irritated by his presence. If such is the case, you are paying for your blunder, and your lesson may be to suffer in silence, until expiation is accomplished. But you can overrule the inharmony, you can change your viewpoint, you can dwell upon all the good there is in your husband and close your eyes to his faults.

The cause may lie in some deception, on your part, or his, or on the part of both. Many husbands and wives do little things that they wish to conceal from each other, and so cover themselves with a falseness that is bound to create trouble. To real mates, such a condition is not only impossible, but inconceivable; there are, however, few real mates.

You, or he, may be growing, one so much faster than the other, that the breach of disparity must continue to widen. Then you must plan to separate, or agree to disagree, or advance together in the realms of truth. If your husband

has a dominant personality, and a materialistic nature, and if you are just beginning to find your wings, you will be oppressed until you have won freedom. But remember that all friction is mutual, and that so long as you have bad qualities to come out, he suffers in experiencing what you suffer only in expressing.

The following brief suggestions may be helpful:

1. Be sure that you and he are both in perfect physical health. Diseases of body create diseases of mind. The origin may therefore be physical.

2. Leave your home for a time, either visiting friends, or studying and training for an individual life. Separation brings vision, and revives affection.

3. Earn economic independence. The reasons are too lengthy to be explained, but the fact is that from the day a woman proves her ability to make money, her position in the home is entirely changed.

4. Find the points of harmony between you and cultivate them. When two musical instruments are out of tune, the musician strikes a common note and from this unison proceeds upward. So with the consonance and dissonance in life — when we strike the soft, harmonious chords,

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clearly enough and often enough, the harsh sounds vanish because there is no one to dwell upon them.

"I am convinced by various symptoms that I have about my system considerable uric acid. Will you kindly tell me just what foods produce uric acid, that I may hereafter avoid them?"

Uric acid is one of the many toxic by-products caused by an ill-balanced diet, which puts more work on certain organs than they can perform successfully. Too much proteid, too little of the fibre of vegetables and the liquid of fruits; that gives the answer in brief.

Uric acid is primarily fatigue. All flesh foods and animal products contain it in large or small degree. Sufferers with rheumatism, gout or kidney trouble should eat sparingly, if at all, of meat, eggs, milk, cheese, beans, peas and lentils. (The legumes do not occasion, but merely emphasize, the presence of uric acid.) Sluggish animals — cattle and swine — because of their unnatural, sedentary habits, allow the deposit to accumulate; while those of rapid movement — hare, deer and pheasant — eliminate the poison through exercise. Red meats are bad for rheumatism; game, fish and white meats, though perhaps undesirable, are not wholly forbidden.

This answers your question. But there is more

to say. The expectation of trying to "avoid" things will produce a condition worse than rheumatism ever dared be. Cure your trouble — then eat what you like. A diet of prohibition is a diet of paralysis. The fear-germ kills more people than the most sanguine undertaker could imagine. If meat is good at all — which every one must learn for himself — then the body which can't assimilate should be doctored so it will. A restricted menu, by way of temporary relief, is good for most ailments; nothing however is more enslaving than a regular bondage to health foods. A gill of joy at mealtime is worth a pint of pepsin. Any wholesome food can be loved into digesting perfectly. This coddling business is all wrong. Anything that has to be avoided shows chronic weakness in the avoider. Eat what you like; then if it won't agree, put your liking apparatus in self-respecting order.

Among the systems of treatment that will diminish, expel and prevent the return of deposit in the blood are these natural methods of stimulation: hydrotherapy, massage for liver and kidneys, abdominal breathing exercises vigorous enough to re-awaken the digestive functions, work or play that makes you perspire, short periods of fasting, and severe applications of heat (as in the Turkish bath). There are now institutions with facilities

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for baking poison out of the human body; it is said that the richest man in the world has employed the intense dry heat thus available for rheumatism, to his great satisfaction. A good substitute is a bath cabinet, costing \$5 and upwards, to be had from any large drug store. This, by the way, is a modern essential of a well-equipped, sanitary bathroom. Once a month or so, from October till May, perspiration should be forced in this manner, to offset the usual inactivity of the pores during the winter season. Pure blood is an economic asset, producing the clear brain and strong body that lead in the race of life.

“What constitutes a superior man or woman? Please give in the order of their importance the mental, moral, spiritual, physical and material instincts, attributes or faculties that are essential in the making of a perfect or ideal man or woman.”

1. A strong, healthy body and full enjoyment thereof. So far as he goes, the athlete is a model type. He takes care of himself, he can use himself, he is proud of himself. Foolishly proud, of course — a bunch of muscle is as far from making a man as a driving-rod is far from making a steam engine. Yet there is a wholesomeness, mental and moral, in a well-groomed physique; the man

who is frankly, purely, gloriously, pagan is more religious than the man who is good because he is sick. The worst part of sickness is that it looks like goodness to the great, blind, majority. The spiritual man is, first, all-sensitive; but, finally, all-strong. And the fellow who doesn't enjoy, for its own sake, a healthy outdoor game with a bit of honest roughness to it, has not reached his spiritual prime. Don't believe the chap who boasts that he "never exercises"—he does exercise; he exercises the patience of his family with his crotchets, and the politeness of his friends with his fool ideas. Thanks to the coming age of reason, the maiden with a bird-like appetite is no longer fashionable; chefs are now commanding the salaries of college presidents; and children are not now expected to leave their "manners" on their plate in the guise of food much desired, but deserted by order of Mock Delicacy. We are beginning to realize that we are animals, and something more. Whereas, formerly, we endeavored to be ultimates, not having been primates. The only shame in being physical is in feeling shame.

2. A spiritual understanding of the purpose of life, and a moral determination to achieve it. This may be had through meditation; through study of the world's best philosophies and re-

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ligions; through association with great souls, living or dead; through extreme self-sacrifice; through sudden responsibility; through ideal parenthood; through fasting and prayer. Until one feels himself consciously a part of destiny, a supreme essential to the Divine Plan, he will not be inspired or enabled to attain a fraction of his most and best. The universal sin is that of drifting. We fail to nerve ourselves for sustained, noble action, because we fail to value ourselves at anything like our true worth. Every human being is surcharged with godlike possibilities; by cultivating insight, and daring to believe in his own overtowering ambition, the humblest youth may grow to be a giant.

3. A systematic training of the leading mental faculties. These include imagination, concentration, perseverance, order, constructiveness, hopefulness, courage, tact. Rational education should begin with analysis of a child's capabilities, and end with equipment thereof. Instead, the child is forced to study books that have no bearing whatsoever on his own talents or the life before him — then to be examined and "passed" on nothing at all save his gift of memorizing disjointed facts that he must forget as soon as possible to leave room in his mind for a post-graduate, hit-hard-and-often, bread-and-butter education. The

power in the "self-made man" lies in the fact that he was self-educated; he found what mental traits he needed for success, then he went to work and developed them. Some years ago the writer had a beautiful menagerie of pet weaknesses, which he languidly but regularly fed on the sugar-plums of pride, caprice and self-indulgence. They nearly ate him out of house and home. He wasn't worth shucks, in a practical sense, until he dumped his whole circus of sleek, dangerous pets off the top of his mountain of folly and watched them land in the sea. What is your pet weakness? Catch it, fasten it, drown it, and forget it.

4. A sense of emotional poise, which renders self-command easy under all circumstances. Emotions are the leaders of men — thoughts are but the servants of the leaders. Anger, jealousy, worry, passion, fear, greed, suspicion; these robbers of the heart despoil us most of our mental and physical reserves. The greatest economic asset in the life of any man is the power to say "I will not be moved by any but the pleasant things." Even generosity becomes a vice when bereft of the mild restraint of justice. Balance is the crowning gift of the gods; he who has it is very near perfection.

The ideal individual is not the one whose nature

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is perfect, but the one whose knowledge and use of his nature is perfect. Thus, while differing endlessly, we can all be more or less ideal, and altogether perfect in our standard of perfection.

THE END

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