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LIVING THE CREATIVE LIFE

BY
JOSEPH H. APPEL
Author of "My Own Story"



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1918

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LIVING THE CREATIVE LIFE

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Published September, 1918

**DEDICATED TO
FATHER AND SON
WHOSE CREATIVE LIVES
HAVE BUILDED
THE CREATIVE BUSINESS
WHICH INSPIRES THIS BOOK**

[v]

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FOREWORD

HOW TO LIVE

“How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is—the right ruling of conduct in all directions under all circumstances.

“In what way to treat the body, in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely?”

**Herbert Spencer in “Education,” Chapter 1, Page 12.
D. Appleton & Co., Publishers.**

FOREWORD

FINDING THE CREATIVE POWER WITHIN

FOR nearly twenty years I have worked in the ranks of a retail business organization of twelve thousand men and women, boys and girls. We are a community of workers, happy in the public service that we give daily within an immediate shopping circle of nine millions of people.

During these years I have been in close personal contact with the greatest merchant of the age, the Founder of the business, and at the age of 80 still its active director.

I have studied this great man, to discover the source of his power. I have studied the institution he has built, literally out of nothing but an idea. I have worked under him and with him. I have lived with him. I have seen into his business soul, which in this man is identical with his personal soul. And out of this long practical experience in the active life of a store I have reached the conclusion: *all creative power comes from within, from the all-originating force of Original Thought.*

Through thought, application and hard work, successful men build their efficient man-machine—health,

understanding, technique. Then, keeping this machine in good running order, they give themselves up to the creative power that is within them, which runs the machine. They live the creative life and creative genius pours out of them.

How I found within myself this Power is told in "My Own Story," a little book inspired by the business I have spoken of, and also by some of the books of Thomas Troward, the English Mental Scientist.

I was only three years old when I first felt the Power. It was then *without*, not within me. My sister died. A higher power—far away—had taken her from me.

I felt the "higher power" again when I was given my first whipping because I would not go to school. I *literally* felt the power. It was still "without," but alas, very close to me.

When I told my first conscious lie the power began to manifest itself *within* me. I denied the lie, as most boys will. I sulked. I would not confess. I ran off by myself. Fought the battle alone with my own conscience. Found there the power within that would not be denied.

Later in life as I went to college and tried to sneak my way through my studies and examinations, I learned, from more bitter experience, that the Power within disciplined me when I did wrong and aided me when I did right.

FOREWORD

Still later, when entering business, I found that as I opened my heart and my mind to this Power I grew in ability, in character, in usefulness and in fortune. I found also that there was a spirit in business, its life, and that as I entered into the spirit of business and of life, the spirit entered into me and I prospered.

Through these embryo years I discovered for myself the Power Within, but I did not then realize that it is the All-Creative Power.

Now, after larger business experience, and more study of Troward, I am attempting to analyze the Power in terms of practical life, in the hope that the analysis will help other workers to comprehend its source, its meaning, its all-createness.

I believe that each individual must work out his own destiny through his daily activities, in association with his fellow men.

I believe the individual must so live, that in the fullness of time, here or hereafter, he will perfect his individuality and become the image and likeness of God.

I believe that man's destiny, so far as we can know it, is to become the manifestation of Spirit in individual form.

I believe that Spirit is Thought—the divine origin of all that is or was or shall be.

I believe that Thought creates all things through man.

I believe that through Thought—Creative Spiritual

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Thought—man will reach the spiritual completion of himself, the fullness of life, the wholeness of his being, which is God's intention.

I believe that we should begin to strive for this perfection on the physical and mental plane on which we live on earth. If perfection is the ultimate state of man, which each individual must reach here or hereafter, we will save time and suffering and gain early and lasting happiness by getting on the right road here and now.

Man, as a race, is ever striving for perfection—for the perfection of man as a creation. From the viewpoint of SERVICE, man, as a race, is steadily progressing, physically, mentally, morally. In physical achievements—in the world of mechanics; in mental achievements—in the world of science; and in moral achievements—in the world of uplift and education—man, as a race, is making gigantic strides.

In spiritual understanding the way is now opening for even more gigantic advance. The suffering and self-sacrifice of the Great War are showing the individual more clearly than even religion has yet shown that the Way of the Spirit is the Creative Way of life.

Man—the individual—is discovering that all men are one; that not only is man brother to man, but that man is son to God.

Co-operation in business, in social organizations, in all activities of labor, is taking the place of competition. Nationalism is giving way to universalism

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Races and tongues are amalgamating. Hindrances of distance and separation in time are disappearing before the fast steamer, the faster aeroplane, the wireless, the cable, the telegraph, the telephone. Community of interests is amalgamating peoples of the two hemispheres.

And, through all this co-operation and brotherhood the individual is expressing himself more fully—because he is knowing more of life and living more of the Creative Life.

The individual is thinking more of other individuals because he meets more, sees more, knows more, and understands more of them. And in understanding more of others, man—the individual—gains a better understanding of himself, and thus a better understanding of God.

Man is discovering something of his true nature, something of his Spiritual origin, something of his creative powers—particularly the source of those powers.

The world seems to be at the threshold of a Spiritual awakening.

To give the experience of one individual—which must also be the experience of many—in approaching this Spiritual awakening is the purpose of this book.

It is not a sermon. It is not a moral treatise. It is not a statement of philosophy. It is not a revelation of science. It is not a code of business practise. It

FOREWORD

is all of these. It is Life, itself. It is Creative Life in its Fullness, so far as one individual has lived it and is striving to live it.

ANALYZING THE CREATIVE POWER WITHIN

CHAPTER I

FIRST STEPS TOWARDS EFFICIENCY

THE personal experiences which led to the writing of this present volume began about the time the Great War broke. I was, as usual, deeply immersed in business. Having discovered the Power Within I had great joy in living, in doing, in being. There were great things to be done. Business was growing. My duties were growing. My share in the store's work was expanding in even larger circles. We were planning in a big way for the future. I was taken more intimately into the inner circles of the organization.

Because the people of our country were so immersed in their own affairs, the United States at first did not realize the war. We were not in it. We were separated by three thousand miles of water from the battleground. It wasn't our war. It was a war

to preserve the balance of power in Europe or the balance of trade. America must hold aloof.

Then America's eyes were opened. America's conscience awoke. We discovered that the war was more than local, more than European. We began to realize that it was a world-war, because a universal principle was involved.

Men were fighting on one side for Truth, for Right, for Love, for Honor. On the other side men were fighting also for what, in their inverted thought, they named the same principles, but which, in reality, are error and wrong, selfishness and dishonor, sin and death.

The United States, with its intelligence, its freedom of thought, its tolerance, its broadmindedness, its big heart, its grasp of world movements, could not take any other side, once its people were awake, than the side of Good, the side of God.

So, we entered the war. War became the business of the nation, although business of the people still went on. Workers were a little more nervous. Fear more and more entered their souls. The future was uncertain. Jealousies cropped out in the tense competition. Suspicions were engendered. The loyalty of certain foreign born was questioned. The hyphen had to go. We were either Americans or we were not. We could not be half-and-half—German-American, French-American, or anything-else-half-American.

Soon the nation became consolidated. States forgot

their state rights. The people became unified. Thought crystallized. And love and harmony grew out of hate and discord. The question of loyalty was settled without bloodshed.

Along with the Great War came renewed attention to efficiency—German efficiency, about which we heard so much. Efficiency was preached and practised in the United States before the War, but Germany's efficiency in war intensified its study here.

Government began to make itself more efficient. Factories and workshops became more efficient. Business became more efficient. Homes became more efficient.

Work was ennobled. A million of our youth were called to war. Everybody—women and men—set at work to take their places in the economic life of the nation. The idler was outlawed. Even "society" knitted.

Everybody was trying to help. Naturally, I felt the "call" but being much above fighting-age, my duty lay in the very work I was doing.

I thought of the little book I had written to help my fellow-workers—"My Own Story." There must be another message. I will try to write it down.

I read all the works on efficiency I could find. Efficiency was in the air. I read more of Troward.

But the Spirit did not move me. I had not forgotten the Higher Power. But when I tried to apply it to

every day affairs it would not inspire. The reason was I was looking "away off somewhere" for inspiration. I had forgotten that *the Power is Within*.

One day I read "Obvious Adams," the story of a man who always did the obvious thing—that's all, just the obvious thing, the thing under his nose—and was successful. "I have it," I cried, "I will write down the obvious qualities required in business and in life, I will analyze them, I will apply them, I shall have the secret of efficiency."

I had found my inspiration close at hand. It came from within. It was the Power Within speaking. So, I sat down at my desk, and this is what I wrote.

The first thing we do in life is DOING. We do before we know. We walk and we talk before we know that we walk or talk. Do you think the child *knows* that it is walking when it takes the first halting steps? It doesn't know anything about walking. Do you think the child knows it is talking when it lispes the first few words? No, a child even learns language without knowing it—language which to an adult stranger is so difficult to learn.

Doing is the first thing in life. KNOWING comes second. As we grow up we begin to ask questions. Our minds grow curious. Our parents encourage this curiosity. We are taught to read. We are given books. We go to school. Then we begin to KNOW.

FIRST STEPS TOWARDS EFFICIENCY

Even in grown life we are plunged into business before we know things and told to do the things. Even then we have to do before we know. Knowing is the second stage of life.

Then as we begin to know we begin to grow. **GROWING** is the third stage of life.

But while we are doing and knowing and growing we are living. We live before we do, before we know, before we grow. But we live so much more fully after we do and know and grow that I put **LIVING—LIVING-NESS**, if you please, as the fourth stage of our unfoldment.

The obvious thing, then, is to classify our existence into—

1. **DOING**
2. **KNOWING**
3. **GROWING**
4. **LIVING or LIVINGNESS**

Opposite each classification I wrote, in order of priority, one by one, the qualities that I perceived to be useful in business.

Under *Doing* I wrote first **HEALTH**. From this starting point, which was obvious, at least from a physical and mental viewpoint, evolved the following analytical chart and synopsis of what I called "A Chart of Efficiency"—embracing the qualities which go to make up efficiency.

LIVING THE CREATIVE LIFE

A CHART OF EFFICIENCY

- D**
O
I
N
G
1. **HEALTH**
—whole; normal; vigor; strength.
 2. **ENERGY**
—force; activity; physical and mental power.
 3. **UNDERSTANDING**
—wisdom; judgment; reason; logical knowing and thinking power; intellect; intelligence; perception and comprehension; skill; good sense.
 4. **ACTION**
—the will in command; willingness to do; the body and mind in action; active energy; industry; diligence.
 5. **ENDURANCE**
—stamina; backbone; bearing with patience; unyielding; hold the fort; lasting quality.
 6. **HOSPITALITY**
—politeness; courtesy; tact; graciousness; charm of manner.
 7. **CAREFULNESS**
—with-care; serious attention of mind; mindful; heedful; exactness; accuracy; precision; according to rule; celerity; promptness; punctuality.
 8. **THOROUGHNESS**
—going “through” to the end; finishing the job; carrying the message to Garcia; following up and checking up; planning and systematizing.
 9. **CONCENTRATION**
—prolonged attention; focusing one’s mind and effort on the thing to be done; “this one thing I do.”
- K**
N
O
W
I
N
G
1. **OBSERVATION**
—seeing; not merely looking.
 2. **READING and STUDY**
—including the asking of questions in order to learn.
 3. **MEMORY**
—intensified by interest and retained by association of ideas.
 4. **IMAGINATION or VISUALIZATION**
—constructive thinking; getting the customer’s viewpoint; looking ahead; foresightedness.
 5. **APPLICATION TO PRACTISE**
—practical use of knowledge.
 6. **PRACTISE as a HABIT**
—practise makes perfect; experience.

FIRST STEPS TOWARDS EFFICIENCY

- | | | |
|----------|---|---|
| O | } | 1. ABILITY
—mental and physical equipment. |
| R | | 2. DEPENDABILITY
—character; integrity; reliability. |
| O | | 3. INTEREST
—enthusiasm in one's work; earnestness; zeal; eagerness to do and to learn. |
| W | | 4. SELF-RELIANCE
—assurance; self-confidence; positiveness; poise. |
| I | | 5. TENACITY
—grit; stick-to-it-iveness; energetic striving. |
| N | | 6. CONSERVATION
—of time; energy; money; opportunity. |
| G | | 7. VISION
—breadth of mind and view; open-mindedness. |
| | | 8. AMBITION
—the desire to grow. |
| | | 9. LOYALTY
—to the business; to others; to one's self. |
| | | 10. FAITH
—in self, in others, in business, in one's own convictions. |
| | | 11. INITIATIVE
—doing the right thing without being told; devising ways and means; originality. |
| L | } | 1. GOOD HABITS
purity; temperance; moderation in all things. |
| I | | 2. GOOD FRIENDS
—mental and moral help. |
| V | | 3. SELF-CONTROL
—the real self in control; wise use of one's equipment. |
| I | | 4. HAPPINESS
—an asset in work; well-being; prosperity; comfort. |
| N | | 6. CONTENTMENT and PEACE
—equable state of mind conducive to good work; the feeling of one who does not needlessly pine after what is beyond his reach nor fret at the hardships of his condition, at the same time earnestly striving to improve himself and conditions. |
| G | | 7. CO-OPERATION
—working together in harmony and on signal; giving orders and taking orders; the composite; live and let live; give and take. |

After this analysis lay before me on paper I began to formulate, from my study and observation, a statement of efficiency. I wrote this—

EFFICIENCY

Efficiency is doing the thing that is to be done in the best, shortest and quickest way.

PERSONAL EFFICIENCY

Personal efficiency is the wise use of time, capacity, money and opportunity in making the most of one's life.

CO-OPERATIVE EFFICIENCY

Co-operative efficiency is harmonious team work of efficient individuals, "giving and taking" and helping one another for the common good of the organization.

Now I had before me the qualities and tests of efficiency and the definition of efficiency, itself, which showed the goal I was after. But how to develop these qualities, I pondered, how to reach the goal of efficiency?

After more study and contemplation, and using the same classifications of doing, knowing, growing and

FIRST STEPS TOWARDS EFFICIENCY

living, I set down the following formula as "the Way to Efficiency."

THE WAY TO EFFICIENCY

**D
O
I
N
G**

1. **ANALYZE**
—your work, yourself, your record—by the what, why and how system.
2. **PLAN YOUR WORK**
—schedule it; put it in definite shape on paper.
3. **WORK YOUR PLAN**
—put it into practise; despatch it on schedule time.
4. **CHECK-UP**
—and follow up to see that the work is done.

**K
N
O
W
I
N
G**

1. **ASK QUESTIONS**
—take counsel and learn.
2. **ADAPT YOURSELF**
—adapt yourself to conditions or else change the conditions.
3. **STANDARIZE**
—yourself, your methods, your work, your play, your life.
4. **USE COMMON SENSE**
—reason, judgment, right feelings; true intuition.

**G
R
O
W
I
N
G**

1. **SET A GOAL**
—form ideals and desires; keep your standard high, raising it constantly.
2. **STRIVE TO REACH THE GOAL**
—and the reward.
3. **DISCIPLINE YOURSELF**
—to do
—to restrain.

**L
I
V
I
N
G**

1. **CO-OPERATE**
—give and receive; live and let live; fair play to all for the good of all.
2. **HAVE FAITH**
—brook no discouragement, no matter how hard the road.
3. **MAKE YOUR WORK YOUR LIFE**
—not a means to an end, but the end itself; not a necessary evil, but the supreme good; the complete development of self in a purely unselfish spirit.

ALL LEADING TO FREEDOM

CHAPTER II

FAILURE OF EFFICIENCY

NOW, I thought, I have the plan—the book will write itself.

But the book refused to write itself I tried to write. Stopped. Began again. Stopped again. Failure.

Something was wrong. To my intellect the plan seemed right. I reasoned the analysis out from beginning to end. It proved. It was reasonable. It was common sense. But my heart refused to warm up to the subject. Inspiration would not come.

Something was lacking. The material was there. The mental was there. The will was there. *But the Spirit was not there.*

Now, after long waiting and suffering, I realize why the Spirit was not there. The Spirit was absent because the Creative Spirit, the all-originating Spirit, was absent in my thoughts.

I had forgotten to put the Higher Power in my plan.

I was yet to learn that matter without Spirit is nothing; that Spirit alone creates.

FAILURE OF EFFICIENCY

I was yet to learn the meaning and the purpose of Spirit, and its application in our daily lives.

I was yet to learn the Oneness of Spirit—that God is all and creates all and that Man is created in the image and likeness of God.

I learned this lesson through suffering. The suffering came suddenly. One day I thought I had the Light. I saw that what I was trying to write was but a continuation of "My Own Story," because it was a continuation of my own life.

So sure was I that I had discovered the Way and had seen the Light, that I wrote this as an introduction to my new book:

When I wrote "My Own Story" I thought it was finished. I know now that it was not finished. My life was not finished. My story could not be finished.

It is not finished now—neither my life nor my story. Neither can ever be finished. I expect to go on living forever—such is my belief in eternal life; and so long as I live I shall have a story to tell. That I know is true. What I am not sure of is how I am going to tell the story, where I am going to tell it, and to whom I am going to tell it.

This book is the continuation of "My Own Story." It is a new story more important than the old. One's life is important only as a means to an end. What one does with his life is more important. What one is in his life is still more important. That which one does and is in his own life stimulates others in their lives, and this, perhaps, is most important of all.

The Power Within all of us is the source of all success—in business, in the professions, in teaching and preaching, in the family life, in public life.

Finding the Power is the first step towards creative living. *Analyzing the Power* is the second step. *Applying*

LIVING THE CREATIVE LIFE

the Power and thus realizing its creativeness is the third step.

First comes simple consciousness of life. I am alive. I know I am alive. Then understanding of life through analysis. Why am I alive? What am I living for? What can I do? How can I do it best? Finally, actual creative living; living up to one's highest character. Doing and being.

Two days after I wrote this introduction, bang! I was taken suddenly ill—the second serious illness in my life. I was headed in the wrong direction—physically, mentally and spiritually. I had left Spirit out of my work, so I must suffer in mind and in body.

As I look back now, from the vantage point of what I sincerely believe to be a new birth, I see that my illness was caused by my inverted thought, which is the cause of all illness. Much of this thought was unconscious, or sub-conscious, but real and alive, nevertheless.

I see that Fear—my own personal fear (mental, not physical) and race-fear or generic fear (impregnated in the universal mind of man for ages)—caused my breakdown.

I see that the lack of Faith—faith in life, in the present, in the future, in my work, in people, in God, helped to cause this Fear.

I had faith, to a degree, but it was not based on understanding. And my mind, being analytical and logical, refused to act on the simple faith that I had unless that faith was based on understanding. And I lacked understanding.

FAILURE OF EFFICIENCY

Well, I was stricken—with acute and complicated appendicitis.

The moment I was stricken my faith grew stronger. My mind cleared of doubt. I forgot business. I forgot material things. I put my trust in God. I went back to the faith of our Fathers, to the faith of my Mother, to the faith of my Wife—to intuitive, native, naked, simple Faith.

And I was saved.

I never had a doubt that I would recover. Yet the surgeons told me later that my chance was one in twenty.

I never had a dark moment in all my sickness and suffering. The Light was always there. Faith was there. Spirit was there.

Oh, yes, I went through the stress of an operation and of convalescence. Two months in the hospital. Two months more in regaining strength. I could not heal the body with Spirit, as some people can, because I had not given myself *fully* to Spirit.

During my convalescence I gave myself to God fully and unreservedly, I think—as I had done during a former illness. And with this surrender I began to get well. I convalesced without a complication, although the surgeons were sure I would have all sorts of difficulties and allied troubles.

In the healing, Nature took her course, and time. I had transgressed the laws of Nature. I must suffer.

I must pay the penalty. I must atone. I must learn.
I must be born again.

There was a Presence in my room, day and night. The presence was in my Mother, now 91 years old, who has in her the simple faith of a beautiful woman who has learned through suffering. She was absent in body but always present in Spirit.

The Presence was in my Wife—actually present in person every day and with me in spirit all night long—and some of the nights were long. She, too, has the faith that fire cannot burn, that water cannot quench, that even suffering cannot destroy. She has the love that passeth all understanding.

The Presence was in the skill of the surgeons and physicians, in the tender care of the nurses, in the love of the Sisters who administer the hospital.

The Presence was in my family, in my friends, especially in two business friends—Heads and Owners of the business in which I am engaged—both spiritual men, giving their lives to the service of humanity and the glorification of God.

Everywhere and in everybody was the Presence, pure and undefiled, of Christ, the Divine Ideal, the Son of God, who has shown men how to become children of God, to talk with Him and walk with Him, to live in Him.

When my strength began to come back my mind grew eager to speak, my fingers to write. But I was not ready. I needed still more understanding. I

felt the Truth, but I did not *know* the Truth well enough to write it down.

Again the Way opened.

I went to White Sulphur, in the mountains, away from the crowd. There I was storm-bound for a week. During that week I read more, thought more and realized more than, perhaps, in any other period of my life.

I re-read Troward for the third time—all his works; his Edinburgh and Dore lectures, his "Bible Mystery and Bible Meaning," his "Creative Process in the Individual," and his last book, "The Word and the Law." I read "Science and Health," Mary Baker Eddy's official statement of Christian Science. I read Grace Livingston Lutz's novel, "The Witness," apparently a personal application of Troward's philosophy. I even re-read a work on efficiency—and realized how far away from the Truth I had been. I lived over and over again the Bible, which had been ingrained in me in my youth.

Was it chance that I went to White Sulphur and was there stormbound so that I could do nothing else but read? Was it chance that I took these books with me—and only these books? I know it was not chance. It was the working and unfolding of the Power within me.

But I could not write at White Sulphur. I could read and think, but I could not write. The surroundings in the hotel were formal and cold. Nature was

sympathetic, but the hotel was material. The flesh dominated the Spirit. I had not yet learned to control conditions; to affirm that man, reflecting spirit, is without limitations.

So we journeyed again—in search of something; in search of peace, I suppose it was. And we found it—in Asheville, North Carolina.

And now I can write. I am sitting in a "Big Room," 120x80 feet, with solid walls, inside and outside, of native mountain boulders. Six columns, four feet square, also of rough stone, support the roof which must be 25 feet high. At both ends of the room are huge fireplaces, the stone work reaching to the ceiling, the fire openings large enough to hold 50 men at one time. A pipe organ is in one corner of the room. It plays just often enough to keep the atmosphere charged with Spiritual feeling.

The entire building is constructed of boulders, quarried out of Sunset Mountain against whose bosom it rests facing the sun. It is a veritable Temple of Nature, rough-hewn and primitive; a soul sanctuary, yet with bodily comforts. It is the purest marriage of matter and spirit I have seen.

The outlook is over a plateau where Asheville dwells, to a range of mountains, with many peaks 5,000 to 6,000 feet high. Today the mountains are snow clad and in the rarified air they stand out like white sentinels of Heaven.

We are in the "Land of the Sky" and if what I

FAILURE OF EFFICIENCY

write seems at times "in the clouds" the reason is apparent. I can write now, and what I shall write will be an effort to explain the Creative Power Within, to analyze it, and to realize its application to our daily life on earth.

CHAPTER III

THE BEGINNING OF CREATIVE LIFE

THE beginning of life is Creation. And the beginning of Creation is life.

Thus when we seek to pry into the *origin* of life we begin to reason in circles and get nowhere. It is the old query of the egg and the chicken; did the egg create the chicken or did the chicken create the egg—which was first?

It is futile for man, in his present stage of evolution, to try to “unscrew the inscrutable,” as Troward puts it. It is futile for us to try to tear away the veil that shrouds the mystery of the *origin* of all things. Man has never succeeded in creating the animate from the inanimate—and he never shall, else man would be God.

But man can speculate and philosophize—to his profit and to the profit of the world—on the *source* of life, the Creative Power within man. The Source of a thing is not its origin. The origin of a thing is the source of its being. The *source* of a river is where the water bubbles out of the spring that feeds its headwaters. The *origin* of a river is the first spring—the beginning of water itself—and that leads us

back to the creation of the universe and to *the creation of the primary life which created the universe.*

The creation of life, itself, we cannot comprehend. If God created everything, then who created God? we ask. The only answer is God created Himself. And there our investigation must end.

The only fact we can lay hold of with our physical senses is that life is. We know that. Then if life is, life *was*,—life comes only from life. If life is and was, it is not hard to take the next step and believe that life ever shall be.

We must accept life as always existing and never ending—eternal, without limit of time. We must accept life as infinite—without limit of space.

Whether or not we believe that the individual's life is eternal (and the writer surely does) all reasoning men must believe that life itself, somewhere, in some one, or in some thing, is eternal. Otherwise we must believe the absurdity that life proceeds from nothing and shall end in nothing—in other words, that life is nothing; a *reductio ad absurdum*, which one who feels life within him cannot accept.

Granting, therefore, that life is, ever was, and ever shall be, we can proceed logically to say that everything that is, including man and man's works on earth, is created by this All-Originating Life. And we can examine reverently into the *source* of this Creative Life, study its character, and trace its method of operation. For God surely wishes us to know

ourselves and to know Him, else all teachings of the Bible are false.

In the study of creation the premises upon which we shall build are these—

1. All life is One and God is the one and only Creator.

2. God is Spirit—the all-originating universal Spirit that ever was and ever is because It is eternal and infinite—without limit of time or space.

3. Spirit is Thought. “In the beginning was the Word (Thought) and the Word was God.”

4. Thought creates substance—the ether that is everywhere.

5. Substance by the action of Thought resolves into Form.

6. From Form, created by Thought out of Substance, evolve the mineral, vegetable, animal and human kingdoms, as we know them on the face of the earth.

Why do we say Spirit (or God) is Thought? Because thought is back of everything we do. Man does nothing without thought. Often man's thought is careless—“thoughtless,” as we call it. Sometimes thought is unconscious, or subconscious. But it is a truism that thought is back of everything we do.

Now, if thought is back of everything we *do*, then thought is back of everything we *are*. And if thought is back of everything we are, then thought is back of man's creation. If thought is back of man's creation,

it is an easy step to believe that thought is back of *all* creation.

Thought, therefore, is the Creative Power—the all-originating Creative Power.

Troward in his "Creative Process in the Individual," describes evolution in these terms—

1. "*Universal Spirit (Thought) by self-contemplation produces Universal Substance.*"

Stop a moment and let this thought get into our minds. It is not difficult to grasp this truth if one realizes that Spirit is Thought. Thought can come from nothing else than thinking. Therefore, Thought must always be *active*, must always be alive, must always be thought.

But thought is impossible without one's thinking of *something*. "A penny for your thoughts" we say—we admit and know there must be an object as a result of thought. Now, if there must be an object of thought, then thought must create that object. Thus Original Thought, which in its very nature is alive, by its own self-contemplation creates substance, and substance resolves (or revolves, if you please) into Form, Form into what we call Matter and Matter into mortal Man—"out of the earth was Man created."

"The Spirit of Life must feel alive," says Troward. To feel alive It must be conscious. To be conscious It must have something to be conscious of. There must be an active (something to act—Spirit) and a passive (something to be acted upon—substance)."

2. "*From Universal Substance Universal Spirit produces cosmic creation as the expression of itself as functioning in time and space.*"

Cosmic creation is the universe—the sun, moon, stars and earth, as we know them, and everything that is in them, over them, around them, on them, or of them, whether we comprehend these things or not. Cosmic creation is everything that is and was and shall be.

Note Troward's phrase—"Universal Spirit produces cosmic creation as the **EXPRESSION** of Itself as functioning in time and space."

Thought, to fulfill itself, must *express* itself. The carpenter thinks a chair, and the chair when it is made, is the *expression* of his thought. A chair cannot be created without the thought of a chair. A chair cannot create itself. But thought of a chair can create the chair. And the thought "chair" is not alive until it becomes a chair.

That the chair is real, that it is matter, we discover as soon as we touch it, or bump our shins against it in the dark. But that the chair is Thought is a little harder to comprehend. Yet, the chair, as matter, will some day crumble and fall to pieces as the wood rots and decays. But the thought of a chair exists forever. Thought, in this sense, is therefore, the reality and Matter is unreality.

"This seems logical," we say. "I see that man's thoughts, plus man's hands create a chair—but how

did God create the millions of stars and stellar systems? I cannot comprehend the creation of the great universe."

No, we cannot fully comprehend the creation of the universe, nor of man, nor of life itself. And yet, we talk through the telephone—the voice traveling with lightning speed along a thin strand of wire—and we do not doubt. We speak into a wireless telephone transmitter and our voice travels *without wires* across the ocean three thousand miles.

What carries the voice? Ether—not air; the voice travels faster than air. The voice travels on waves of ether, the waves being set in motion by sound, the sound of the voice. *Vibration*, started by sound, resolves the ether into form—into the form of the words spoken into the wireless transmitter.

Now, this is just the manner in which the universe was created, is Troward's theory. *Thought*—expressed in the *word* (a breathing, according to the true meaning of word in its original Hebrew) started vibration of the ether (the primary substance projected by Thought as its polar opposite) and form resulted. Form, science tells us, is only *vibration* and stabilization (through equilibrium) of some minute substance yet undiscovered, but which Troward calls ether.

It is a deep subject, of course, and we leave it here to be pursued by those who are interested, in the larger discussion to be found in Troward's books.

The third development of Creation, Troward states as follows—

3. *“From the initial movement of producing cosmic creation Universal Spirit proceeds to more highly specialized modes of self-contemplation in a continually ascending scale—creating first, the mineral kingdom; second, the vegetable kingdom; third the animal kingdom; fourth, the human kingdom.*

Form first appears in what we call the mineral kingdom—the earth, as we know it, the sun, moon and stars as we see them. “Spirit is the Alpha and Form the Omega in the creative process,” says Troward. “The creative series is incomplete until solid material form is reached. The manifestation of Spirit in Form is the eternal principle of the Creative Process whether in the evolution of a world system or in that of the individual—but Spirit is not tied down to particular forms. How does the Spirit manifest Itself in Life? Spirit is Principle and manifestation is a growth proceeding from Principle—form in which the Principle becomes active. Therefore, Life-Principle must always provide itself with a body in which to function.”

And thus man is born with a physical body, although man is made in the image and likeness of God, which is Spirit, and thus without form.

Note that Man is made in the *image and likeness* of God. Man is not God. Man is God’s *expression* of Himself—the Divine Ideal. The Spirit wants to

see Itself in Form, and the very Thought of this, by the inherent creative power of Thought, creates Man in the image and likeness of God.

“The first stage in creation is activity,” explains Troward. “The material correspondence of activity is motion. The only motion which holds itself in equilibrium is rotary motion. The Universe, which is mechanical motion, rotary motion, is therefore the first stage of creation.”

The second stage in creation is *simple unconscious life*—plant life. The tree is alive but it knows it not.

The third stage in creation is *conscious life*—animal life. The horse is alive and he knows he is alive, but there his consciousness ends. A horse does not know he is a horse.

The fourth stage in creation is *individual life or self-consciousness*. Man is alive and he knows he is alive. Man also knows he is Man, and not Horse. Man is conscious of self—of the individual. With self consciousness comes the power of language—the expression of thought.

Right here we find the purpose of Man’s creation. The Spirit wants to enjoy the reality of its own life. To do this Spirit manifests itself in Form. “Form is the necessary channel for the self-differentiation of Spirit and its Expression in multitudinous life and beauty,” says Troward. “What the Spirit contemplates as being that It becomes.”

Man is individualized Spirit. The real Man—the

soul that lives forever—is the image and likeness of God and is therefore perfect Spirit. But Man, mortal man, the mind and body, is only what each man creates of himself.

To make this “man’s creation” as nearly like the perfect Man, which is God’s creation, is the job set before all men by God.

This is accomplished through THOUGHT and its expression in words (language) and in deeds (man’s activity) and requires “the exercise of conscious selection and initiative on the part of individual man” to enable the Spirit “to enjoy the reality of its own life,” to enable It “to see Itself in Form,” to manifest Itself in time and space.

Thus Man thinks with God, works with God, walks with God, has his Being in God, and conversely, God thinks in man, works in man, walks in man, and has the fullness of His Being in Man.

As we help God, God helps us. As we walk with God, God walks with us. As we work with God, God works with us.

In proportion as we become like God, as we grow into the image and likeness of God we reach the next stage of life—the stage of cosmic consciousness—which is the highest stage man can reach on this earthly plane.

CHAPTER IV

THE CREATIVE POWER IN MAN

THE creative power of Spirit exists in all men. God is in all and of all. God is Spirit and Spirit is the all-originating and eternal Creator.

Spirit will create in man in proportion as man allows It to create. Here is the "Power Within"—the all-creating, all-wise, all-good, and all-powerful Power that I discovered within me when a child, and which all men discover within themselves sooner or later in their lives. It is a Power we can use for our own good, if we understood how it functions, how it creates, and if we will *elect* to use it for the good of others and the good of God.

If we attempt to use this Power selfishly and negatively we raise up a *destructive* power, the product of our inverted thought—the polar opposite of the Constructive Power. We then deny the Power Within, we deny God. And we suffer—through our own error.

The creative process is always the same, because there is only one Creative Power—whether the process

is operating in individual Man or in the universe. These are the steps, as laid down by Troward—

1. *Spirit creates by self-contemplation.* (Thought manifesting itself in form).

2. *What Spirit contemplates Itself as being that It becomes.* (Spirit individualizes Itself in Man).

3. *Man is individualized Spirit.*

4. *Therefore, what Man contemplates as the Law of his Being, becomes the Law of his Being.*

“As man thinketh in his heart,” said Solomon, “so is he.” We are the products of our thoughts.

Here is the whole secret of the creative principle operating in individual man. Man creates by his thoughts. We become what our thoughts are. We create what our thoughts create.

This truth is easily comprehended by analyzing how material things which man produces with his hands come into being. The architect must make a plan before the builders can make a building. The architect must *think* that plan, must picture the building in his mind, before he can place the plan on paper or draw a picture of the proposed building. An artist must first see the picture in his mind before he can paint it on canvas.

Thought is first; the concrete expression or manifestation of thought follows naturally.

Now, if we remember that Thought is eternal and that we are the product of Thought, we begin to

realize that the Creative Force is forever operating within us. And our own mortal thought is ceaselessly at work also—sub-consciously, even when the body is asleep. If our mortal thought corresponds and is in harmony with all-originating Thought we create constructively; if not we create destructively.

We cannot stop man-thought nor Spirit-Thought. Creation is without beginning and without end; it has always been in the state of activity, it always shall be. "To fully exercise its creative power," says Troward, "is the sub-conscious eternal desire of all souls," and if this be true of man, who derives this desire from God, it must also be true of God.

What does this truth mean to Man? What can it mean, except that man must go on and on in his evolution until he becomes the perfect image or likeness of God—the Divine Ideal.

If this be so, we might as well begin Here and Now—today—to do our best. If we do not do our best today we shall have to do our best tomorrow or the next day. If we go the wrong way, in our thoughts and in our actions, select error and evil, selfishness and sin, envy and hatred, sickness and sorrow, we shall only have to re-trace our steps later. Some day we must take the right road, and the sooner we take it the happier we shall be.

That man can grow into the image and likeness of God was proved by Jesus Christ, the Son of Man

who became the Son of God. Jesus came into the world to demonstrate this truth to man.

Few men—perhaps none—will realize this Divine Ideal on the earth plane of existence, but *all* men shall realize this state of perfection on some plane of existence. And where we leave off in our evolution here, in this physical life, we shall begin again on the next plane of consciousness, going higher and higher in the soul's development until we reach the image and likeness of God.

“Where shall I begin to live the Creative Life?” we cry. “How shall I begin?”

Begin with the obvious. Begin at home—within ourselves. Begin with our thoughts. Begin with our bodies. Begin with our wills. Begin in the family. Be kind. Be true. Be real. Be unselfish. Help others.

Carry this positive action into business. Search for the truth. Live the truth. Put truth and love and wisdom into business. Search out the law—of God, of nature, of life, of business. Apply the law. Live in harmony with the law.

The test of harmony is beauty. Be beautiful in Spirit, and our actions and our works will be beautiful. Be Love, and our actions and our works will be good.

God is Truth. God is Love. God is Good. God is Beauty. If we are to be “like” God we must be good and beautiful and true.

THE CREATIVE POWER IN MAN

All ethics is based on the good. All aesthetics is based on the beautiful. All philosophy and science are based on the true. All creative life has as its base Truth, Love, Good, Wisdom and Beauty.

CHAPTER V

HOW THE CREATIVE SPIRIT WORKS IN MAN

HOW shall I grow in the Creative Life" we say impatiently, "how shall I grow into the image and likeness of God? I know the all-originating Spirit—the Power Within—is within me. I know this Power is ceaselessly at work creating. But how can I use this power, how can I direct it?"

The answer is:—we must not direct it, we must distribute the Creative Spirit. We must open our minds and our hearts so that the Spirit can flow through us. The Spirit directs itself. Man is only a *distributor* of the Creative Force. Our job is to get our bodies and our minds and our hearts into condition to receive the Force and to distribute it.

And here again Troward shows the way, simply and truly. Follow these steps carefully.

1. The moving power in the creative process is the self-contemplation of Spirit (Thought).
2. Man is a miniature reproduction of the Original Spirit. Man's contemplation of Spirit becomes Spirit's contemplation of Itself from the standpoint of man's individuality.

3. Therefore, man develops a Creative power by contemplating the Originating Spirit as the source of the power man wants to develop.

4. The way for man to use this power and apply it is for man to contemplate himself as surrounded by the conditions which man wants to produce.

In simple words, think God, live God, work with God, walk with God. "Our commonest actions will be hallowed by Divine Presence," says Troward, "if we form a daily habit of walking with God."

Be not afraid to speak of God, to speak with God. The great evil of the day is that man has formed the habit of setting God apart from his daily life, of keeping Him out of business, out of science, out of art, out of philosophy, out of government, to be thought of and lived with only on the Sabbath Day.

All is God, and God is all. We cannot shut God out of business, out of our lives, however hard we try, *and live*. Take God as a Father, as a Brother, as a Partner—and the way of life will open.

"But how, *how* can I know God, how can I let this Creative Force work in me, how can my thoughts create?" our mortal mind asks still impatiently.

Think of something you want—something with Truth in it, with Love in it, with Beauty in it and see how easily it is created.

Before I wrote this book I *thought* the book. I *visualized* the book concretely, I pictured it even in type and binding. I saw the book already published

and being read, and doing good. I saw the *form* of the book, the appearance of the pages, the type, the words and sentences, and paragraphs in print. When I had formed this *image* of the book the book wrote itself.

You want a better position than you now have in business, a better and fuller place in life. All right, think of that better place *and you in it* as already existing. Form the mental image. Keep on thinking of that higher position, keep the image constantly before you—and no, you will not suddenly be transported into the higher job, but you will find that you are preparing yourself to occupy the better position in life—your body, your energy, your understanding, your heart will all grow up to the job—and *when you are ready*, after hard work, you will get the job and the higher place in life.

There must be Growth—in understanding, in Spirituality.

“*First* the general life-principle—the Spirit,” says Troward, “must be acknowledged and recognized.”

“*Second*, this principle must be localized in individual man.”

“*Third*, must come the *growth* of the Vehicle (Man) as it is projected by the individualized Spirit with more or less energy.”

The law of Growth is a stumbling block to man. Everything grows. Trees grow. Plants grow. Animals grow. Man grows. And everything grows

according to Law. Even Christ's miracles were performed not in contravention of the law but in the fulfilment of the law.

Law is Truth. The entire universe is controlled by law, by Truth. Man is no exception.

We must not grow impatient. Nor must we become lazily patient. We must not sit idly by and hope for what most people call a "miracle"—something that happens contrary to law. We must not expect to be thrown into a job in business or a position in life which we are not ready to hold. We *grow* into higher things by doing higher things.

The law of Growth is this:—we grow as we admit the Holy Spirit into our lives and perfect the man-machine.

"Nature unaided fails," is only another way of saying that God needs man's help to individualize Himself. And man needs God to individualize himself. To individualize oneself is simply to make more of one's individuality—to live in greater fullness of one's self.

"By individual selection and initiative to use the Creative Power," says Troward, which means by striving to fashion ourselves in the image and likeness of God, "we become not less active, but more active, not less alive but more alive, not less ourselves but more ourselves."

The more we lose ourselves in the Spirit the

greater we find our own individuality. The more we enter into the Spirit of Life the more the Spirit of Life enters into us. The more we enter into the spirit of our work, the more work and the better work we are able to do. The more we enter into the organization of business, the more we co-operate with one another, the greater in strength and power and helpfulness and happiness we grow individually.

If we open our hearts to the Creative Power Within us, recognize that Power as all-Originating Spirit, and so live that our bodies and our minds become an efficient reciprocal vehicle for Spirit's manifestation, we will never fear that whatever we wish will be right, will be good, will *be*—will come into full being. "God is Love," reasons Troward. "Love is the only ultimate motive power it is possible to conceive. The creations of Love, therefore, cannot be otherwise than good and beautiful."

How then, arise disease and suffering, error and evil, cruelty and ugliness, discord and sin, selfishness and jealousy, hatred and envy—how comes the endless string of *negatives* into the world? Who creates them—the Devil? No, even the Devil does not create them, except as man first creates the Devil. And this is just what happens. "The lower mentality of man," says Troward, "conceives an opposite quality, (from Good, God, Love)—Evil (Devil)—and this produces a motive power the opposite of Love, which is *Fear*. And so Fear is born into the world giving rise

to the whole brood of evil, anger, hatred, envy, lies, violence, etc.

Again Troward explains the working of the Spirit as follows—"The Spirit is Life, Love, Light, Power, Peace, Beauty, Joy.

1. *Life*; but Life guided by
2. *Love*; which brings
3. *Light*—the primary all-inclusive perception of boundless manifestations to be; which in turn results in
4. *Power*—which is life urged by Love, or the desire for recognition, and by Light, or the pure perception of the law of Infinite Possibility.
5. *Peace*—because such Life is the Spirit of the Whole, and thus cannot set one part in antagonism to another.
6. *Beauty*—because Spirit must duly proportion every part to every other part, and this is Beauty—harmony.
7. *Joy*—because it must find pleasure in its self-expression.

To let the ceaseless Spirit of creativeness operate in us we must affirm the creativeness of the Spirit. We must affirm God. We must know God. We must recognize God. We must say God *is*. We must say God *is in us*.

Affirming means *living*. We must *live* God.

Lip-loyalty, about which we heard so much during the progress of the Great War, lip-affirmation and

lip-prayer are of the same nature. Unless the soul speaks *and lives* in affirmation we really do not affirm anything.

Living with God is far better than praying to God. When the Bible says "pray without ceasing" it means *live without ceasing the affirmation of God.*

It is the old, old story, pointed out so many times in this book, and which I, like others, must learn again and again—"we must first get into the Spirit of Life before the Spirit of Life can get into us."

All limitations which man places on his own life and works (God places no limitations on any man) are due to the lack of affirmation of the creativeness of God.

We say, "I believe," but we believe only half way, or a third of the way, or a quarter. Only Christ believed *fully*. Man becomes like Christ in proportion as he *believes—and lives his belief.*

The individual is not his only limitation. "Race thought," says Troward, or generic thought, the inverted thought of man since his fall, "limits the individual by strong currents of negative suggestion based on the fallacy that the perpetuation of the race requires the death of the individual. The generic race personality makes us human beings," and because we are human beings we are limited by the race thought of the ages.

Man is born to sin, the race-old thought goes—and man sins. Man is born to sickness and suffering—

and man is sick and he suffers. Man is born to die—and man dies.

All this thought is inverted thought—the affirmation of the Negative instead of the Positive.

All inverted thought proceeds out of the mortal mind of mortal man. Negation is of man. Affirmation is of God.

God has not created evil, error, sin, sorrow, sickness, or death. Man, in his inverted thought, creates them ceaselessly.

To get away from a feeling of limitation man must rid his thoughts of any limitation to the Spirit. “The Spirit knows all, does all, loves all, is all,” must be our ceaseless thought. This thought must become a habit—an attitude of mind. Not that we must give up all other thoughts. We must go on living and doing and thinking and taking our part in the world, but we must put this Great Thought “in the back of our heads,” as we say, and keep it there so that we will think that thought sub-consciously.

Thinking the Great Thought ceaselessly and sub-consciously will not interfere with the flow of other thoughts—human thoughts. On the contrary these human thoughts will flow more freely, more constructively, more affirmatively, more *creatively*. We will find ourselves doing more, knowing more, growing more, loving more and being more.

We must break the old habit of saying, “it can’t

be done" or "I can't do it" by saying, "it can be done" and "I can do it."

No thing *can't* be done. Everything *can* be done.

The first statement is the negative—Negation—and it shows that the negative is nothing—no thing. The second statement is the positive—Affirmative—and it shows that the positive, the affirmative, is everything.

Human thought is not all inverted, not all negative, not all destructive. The vast part of it is constructive. And this vast part of constructive human thought forms what is called "cosmic thought." It is not the great all-originating Thought. Neither is it the inverted thought of man. It is what is sometimes called the "wisdom of the ages." Whatever exists generically in man's thought constitutes cosmic thought, whether written down in books and preserved or whether existing "in the air."

In either form this "cosmic thought" is real. And this cosmic thought is also creative. Man can reach out into the cosmos and lay hold of this cosmic thought and use it in his life, his work, his business.

It is a dangerous power, this cosmic thought, because it is a two edged sword—it can cut right or it can cut wrong. All-originating Spirit can never lead in a wrong direction, can never do wrong, can never be wrong. But cosmic thought can lead wrongly, can do wrongly, can be wrong itself, just as man uses it and applies it.

Cosmic thought can work with God, or it can work against God. But cosmic thought can never triumph over God, because nothing can triumph over *good*.

Cosmic thought can lead man astray or it can lead men to God, just as the individual man uses it and applies it.

In the hands of a strong man, cosmic thought can lead whole peoples into bondage, into death.

The Great War is the result of inverted cosmic thought. German efficiency is inverted cosmic thought. It is creative thought, highly creative, but what it creates, the wisdom and skill and power it creates—is being used in inversion—for error, evil, hatred, selfishness, sin and death.

The Prussian Kaiser is the impersonification of the Spirit of Anti-Christ against which the Bible warns. His is the power of the soul of man over the Soul of Nature.

“The Soul of Nature is quite impersonal,” says Troward, “and therefore, the moral quality of this action depends entirely on the human operator.”

The human operator in German efficiency is the Kaiser. The secrets of the soul of Nature, their power, their creativeness, have been wrested from cosmic thought by the scientists of the German people. The German people themselves, have been led into bondage by the lure of the power of these secrets and by the inverted thought and will of their ruler, the Kaiser—and all Germany fights for wrong, for evil, for hatred,

for envy, for sin, for death, while all the time thinking inversely (the people—not the leaders) that they are fighting for right, for good, for love, for truth, for the life of the Fatherland.

German efficiency says "Know thyself"—and proceeds to analyze man and nature, formulating a system of work and life and government that for simple accomplishment is the most efficient the world has ever seen.

But German efficiency has forgotten the Biblical injunction—"Know God."

CHAPTER VI

REPLACING EFFICIENCY WITH CREATIVENESS

WE are now ready to re-write the formula of efficiency in terms of Spiritual Creativeness. We shall see where efficiency is lacking. We shall see how efficiency *leaves God out of its plan*. We shall see how Spiritual Creativeness bases everything on God, on Truth, on Love, on Life itself.

Let us re-state efficiency in terms of Creation—
The statement goes like this—

THE CREATIVE POWER (The Power Within)

In the Universe

The Creative Power in the Universe, being omniscient, omnipotent, and omnipresent, does the thing that is to be done in the wisest, simplest, best, shortest, quickest and most harmonious way.

In the Individual

The Creative Power in the individual approaches the Divine Power in proportion as the individual grows into "the image and likeness of God" by making the most of life, of time, of capacity, of money, of opportunity.

In Humanity

The Creative Power in cooperative humanity is harmonious team-work of creative individuals, living and working together, giving and taking, and helping one another for the common good of men and the manifestation of God.

Re-writing The Chart of Efficiency in terms of true Creativeness we derive this Chart of Creative Living.

A Chart of Creative Living

- D
O
I
N
G
1. **HEALTH**
—whole, normal—body, mind, soul, Spirit—vigor, strength.
 2. **ENERGY**
—force; activity; physical, mental and spiritual power.
 3. **UNDERSTANDING**
—light, contemplation, wisdom, truly knowing and logical thinking power, intelligence, intellect, perception, reason, judgment, comprehension, skill, good sense.
 4. **ACTION**
—the will in command; willingness to do; the body, mind, soul and spirit in action; constructive industry; active energy; diligence.
 5. **ENDURANCE**
—spiritual and physical stamina; back-bone; fortitude; bearing with patience; unyielding; holding the fort; lasting quality.
 6. **HOSPITALITY**
—love, kindness, sympathy, politeness, courtesy, tact, graciousness, gentleness, charm of manner.
 7. **CAREFULNESS**
—truth; order; with-care; serious attention of mind; mindful, heedful, exactness, accuracy, precision, according to law honesty, celerity, promptness, punctuality.
 8. **THOROUGHNESS**
—going through to the end; finishing the job; carrying the message to Garcia; following up and checking up; planning and systematizing.
 9. **CONCENTRATION**
—prolonged attention; focussing one's mind and effort on the thing to be done; "this one thing I do."

REPLACING EFFICIENCY WITH CREATIVENESS

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1. **OBSERVATION**
—seeing, not merely looking; spiritual (inward) as well as physical seeing.
2. **READING and STUDY**
—including the asking of questions in order to learn.
3. **MEMORY**
—intensified by interest and retained by association of ideas.
4. **IMAGINATION or VISUALIZATION**
—creative thinking; getting the customer's viewpoint; looking ahead; foresightedness.
5. **INTUITION**
—inner light; the light of the cosmic mind and the light of the Spiritual mind.
6. **APPLICATION TO PRACTISE**
—practical use of knowledge, wisdom, understanding and intuition.
7. **PRACTISE AS A HABIT**
—practise makes perfect; experience.

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1. **ABILITY**
—mental, physical and spiritual equipment.
2. **DEPENDABILITY**
—character, integrity, reliability.
3. **INTEREST**
—enthusiasm in one's work; earnestness; zeal; eagerness to do and to learn.
4. **SELF-RELIANCE**
—assurance; self-confidence; positiveness; poise; affirmativeness.
5. **TENACITY**
—grit; stick-to-it-iveness; energetic striving.
6. **CONSERVATION**
—of time, energy, capacity, money, opportunity.
7. **VISION**
—breadth of mind and view; open-mindedness and open heartedness; affirmation of Spirit.
8. **AMBITION**
—the desire to grow; the soul's longing for livingness in its fullness.
9. **LOYALTY**
—to God, to one's self, to others, to the business; allegiance, sincerity, fidelity, honesty, duty.
10. **FAITH**
—physical courage, mental hope and Spiritual belief.
11. **INITIATIVE**
—selection; doing the right thing without being told; devising ways and means; originality; individuality.

LIVING THE CREATIVE LIFE

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G | 1. GOOD THOUGHTS
—the starting point of all creativeness. |
| | | 2. GOOD HABITS
—the result of good thoughts; purity, temperance, moderation. |
| | | 3. GOOD FREINDS
—mental and moral help; the "herding instinct." |
| | | 4. SELF-CONTROL
—the real self in control; wise use of one's equipment. |
| | | 5. HAPPINESS
—cheerfulness, joy—an asset in work; well-being, prosperity, comfort. |
| | | 6. THRIFT
—security; another asset in work and life. |
| | | 7. PEACE AND CONTENTMENT
—equanimity, equipoise, harmony; equable state of mind conducive to good work; the feeling of one who does not needlessly pine after what is beyond his reach (at present) nor fret at the hardships of his condition; at the same time earnestly striving to improve himself and conditions. |
| | | 8. A SENSE OF HUMOR
—ability to recognize inverted thought and to comprehend its destructiveness; the saving sense of humor—saving us from our mortal selves. |
| | | 9. CO-OPERATION
—working together in harmony and on signal; giving orders and taking orders; the composite; live and let live; give and take. |
| | | 10. REVERENCE and WORSHIP
—Knowing and living God. |

Re-writing the "Way to Efficiency" in terms of Creativeness we formulate this method—

The Way to Creative Living

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4 | 1. ANALYZE
—life, spirit, man, our work, our record, by the what, why and how system. |
| | | 2. PLAN OUR WORK
—schedule it, put it into order on paper and in itself. |
| | | 3. WORK OUR PLAN
—put it into practise; dispatch it on schedule time. |
| | | 4. CHECK-UP
—and follow up to see that the work is done. |

REPLACING EFFICIENCY WITH CREATIVENESS

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1. **ASK QUESTIONS**
—take counsel and learn.
2. **ADAPT OURSELVES**
—adapt ourselves to Truth and adapt conditions to ourselves.
3. **STANDARDIZE**
—ourselves, our work, our methods, our play, our life, according to the Divine Standard.
4. **USE COMMON SENSE**
—true intuition, based on right feelings; reason, judgment.

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1. **SET A GOAL**
—form ideals and desires, keeping the goal high and raising it constantly; picturing the goal in our minds—visualizing.
2. **STRIVE TO REACH THE GOAL**
—and the reward, material, mental and spiritual.
3. **DISCIPLINE OURSELVES**
—to do.
—to restrain.

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1. **CO-OPERATE**
—give and receive; live and let live; fair play to all for the good of all; co-operate with God.
2. **HAVE FAITH**
—believe; brook no discouragement, no matter how hard the road.
3. **MAKE YOUR WORK YOUR LIFE**
—not a means to an end, but the end itself; not a necessary evil, but the supreme good; the complete development of self in an unselfish spirit; living God.

ALL LEADING TO LIBERTY

Now compare the "Chart of Creative Living," as we have just outlined it, with "The Chart of Efficiency," published on pages 5 and 6. The changes in the second chart are indicated in bold face type, and may be quickly seen.

What have we taken away? Nothing.

What have we added? Everything.

We have added Spirit which is everything—all in all. Efficiency vitalized with Spirit becomes true positive creativeness. Efficiency without Spirit becomes inverse creativeness—destructiveness.

We must realize that even destructiveness is caused by creativeness. Decay comes from creativeness. The tree decays because the atoms in the fibre of the wood are no longer held together in equilibrium, so they seek new polarity, they fly to a “new mate”—first becoming decayed wood, (a new creation); then gas in the air—also a new creation.

The physical body dies and decomposes—which means goes back to its original elements. Matter never dies, it merely changes its form. Substance, —Original Substance,—being the projection of Spirit, is as everlasting as Spirit. The changes in Nature that we see all around us all the time, and the changes in our bodies, are only new creations. If these changes, these new creations manifest themselves constructively they build up; if they manifest themselves destructively, they pull down.

Solid rock is not solid, it is only dense. Science shows that the densest rock, the densest steel, the densest matter of any nature, is composed of minute particles of substance ready to fly apart once equilibrium is taken away, being held together by cohesion.

Two forces are always at work in nature. One centrifugal—pulling apart (expansion); the other centripetal—holding together (cohesion). The more the

centripetal force controls the centrifugal the denser becomes the *form* of the substance.

Substance itself is always one and the same—in any form. First Science reduced matter to the molecule, then to the atom, then to the electron. Science does not believe the electron is the ultimate—the irreducible residuum, but it is the ultimate so far discovered.

In the end—when we know all things, see all things, and live all things—when we become absolute individualized Spirit, we will find that substance is nothing, that it is merely the *projection* of Spirit. In this sense Christian Science states a great truth, that matter is nothing and Spirit is all.

Think a moment to realize what *projection* really is. Our image is projected in a mirror and we see ourselves. But the image while real is not ourselves. A lantern slide is projected on a screen, and the picture while real is only a picture, not the thing depicted. Lantern slides in motion—a reel—are projected on a screen, and we have a motion picture or a life-picture, because the picture is in action—it seems to live.

Even a motion picture, a life-picture, while real, is not alive. But a motion picture is more nearly alive than an image in the mirror.

So, as we ascend the scale of nature, even to man, the “image of the Spirit” grows more nearly alive and we say it is alive—we *are* alive—“I know it.”

As far as human senses can perceive, the body is alive. So we might as well stop with that thought and say that Matter is alive, Nature is alive, body is alive, mind is alive. But our Spiritual senses will some day perceive that only Spirit is really and actually alive.

This discussion may seem apart from the thought we are developing; that even destruction is the result of creativeness, but it leads us to that truth itself; that efficiency unless vitalized by Spirit leads to error, wrong, selfishness, cruelty, sin, sorrow and death—the whole catalog of negatives.

Do we not see that German efficiency, devitalized of Spirit, as it is, has led to war, cruelty, bloodshed, horror, death? And do we not see also that efficiency vitalized with Spirit will triumph in the end—as Truth triumphs over error, Right over wrong, Love over hate, Sympathy over cruelty, Charity over greed, Peace over war, Health over sickness, Joy over sorrow, Good over evil, Life over death?

The Allies have the true Spirit, but they have lacked efficiency. The Germans have efficiency, but they lack the Spirit.

Once we link efficiency and Spirit together—the efficient human individual with all-originating Spirit—all is well.

We realize, therefore, why it is necessary to revise the chart of efficiency in terms of true Spirit.

Study carefully this new chart—this Chart of Cre-

ative Living. Compare it with the old chart of efficiency. Ponder well the changes—the additions. Contemplate the Spirit, and we will realize true positive, active living, all-powerful creativeness.

In the first place I have changed the word “your” to “our.” I have realized the *oneness* of Being. All men are one in Spirit. We must live together, work together, think together. We must speak not of *your* duty, but of *our* duty; not of your rights or my rights, but of *our* rights; not of your riches or my riches, but of *our* riches; not of your shortcomings or my shortcomings, but of *our shortcomings*; not of your work or my work, but of *our* work; not of your life or of my life; but of *our* lives.

In the second place I have added Spirit. Thus I have realized that Spirit is in all, of all, the all. I have *affirmed* the Spirit.

I have added the Spiritual to the physical and the mental. I have added soul to body and mind, and Spirit to these three. I have added Truth and Love and Order—“order is heaven’s first law.” I have added sympathy, gentleness, honesty, fortitude, sincerity. I have added the sense of humor. I have added intuition—the indwelling of the Spirit. I have added reverence and worship.

And above all I have added *being* to the classification *living*. Efficiency helps us to *live* here on earth, but creativeness helps us to BE—here and hereafter. Living, as we interpret the term here on earth, is

largely physical. Being is spiritual. What we ARE—here and hereafter—is more important than what we do or how we live. Of course, we *become*—our character develops—according to the way we live. Living and being are so interwoven that they really become one. Living results in being, and true being results in everlasting life.

With these additions and corrections of terms—all included in Spirit—we are now ready to consider, step by step, the qualities of true Creativeness. Each quality will be discussed separately in a chapter of its own, but all will flow naturally together as coming from the Spirit—from God.

No attempt will be made to give a *complete* analysis of these qualities of Creativeness, for that would require an entire book for each one. Only enough of each will be presented to show its place in the general plan of Creative Life.

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CHAPTER VII

THE QUALITIES OF CREATIVE LIVING

Health

HEALTH, wholth, whole, normal. Health, being wholesomeness,—the whole—must necessarily include the whole of man, which is body, mind and soul.

Man being the reflection or projection of God, the whole man must include also the Spirit. The Spirit is always whole. The soul—the real man—being the reflection of the Spirit, is also whole.

There remain, then, the body and the mind, which, in sickness are not whole. Most people believe that only the body gets sick. The truth is that the mind gets sick first, and mind acting on body makes the body sick.

Mind acting on body, with the aid of Spirit, also makes a sick body well. Spirit alone heals, but Spirit operates in man only through his mind.

✓ In analyzing health we must remember that Uni-

versal Spirit cannot proceed in its individual manifestation further than *race*, except by exercise of the conscious selection and initiative on the part of the individual. Automatically, Creation keeps the race as a race in health, but man as an individual must keep himself in health. "So careful of the type," runs the old saying, "so careless of the individual, is Nature."

Now, mind is made up of three parts; intellect (thinking power), emotions, (feeling power), and will (acting power). The intellect shows us what health is—that health is wholeness, and that because it is wholeness it is good and true—the true state of being. Our feelings, feeling that health is good, send out a strong desire for health. Our will, then, wills that we be in health. This is the way health is "reasoned out," or rather "reasoned *into*" the body.

More often health is reasoned *out* than reasoned *in* by thinking about it *individually*. Most people think too much about health. In thinking of health they necessarily think of sickness—fear sickness; and by thinking sickness they think themselves *out* of health.

When I was taken ill I seemed to be in perfect health. "I never felt better in my life" I continually told people when they commented on my healthful appearance. How I could suddenly be stricken down I could not understand.

Now I understand that *thought* made me ill—*too much thought of health*. For a year or more I was

constantly thinking of my health. I was watching my diet closely, noticing the effect on my body. I was *experimenting*. One day I would diet—eat very little. The next day I would have a vegetable luncheon. The third day I would, perhaps, almost starve myself at noon. And then, very hungry, I would eat a big dinner at night.

I talked diet and hygiene. I talked calories. I thought constantly of these things. What happened? Why the natural thing, of course, the natural effect of such a cause. I began to think sickness (against which I was guarding). I began to *fear* sickness. And fear, manifesting itself in the form of appendicitis, struck me down.

Our thoughts keep us in health, but they are *not thoughts of health* that accomplish this, but thoughts of life, thoughts of love, thoughts of truth, thoughts of beauty, thoughts of Spirit.

Faith—the affirmative, the positive—faith that “all is well with the world,” backed up by our living this faith—keeps us in health. Fear—the denial of faith, the negative—causes us to be sick.

Fear that food will make us sick, *makes us sick*. Faith that food will nourish us, nourishes us.

I have seen people eat lobster and ice-cream, supposed to be a semi-poisonous combination, and because they *feared* this combination would make them sick, it did make them sick. I have seen other people eat lobster and ice cream and enjoy it immensely without the

least ill effect, because *they did not fear*, they had faith that both foods taken together would easily digest.

No matter what we eat we should always believe that it is going to be easily digested. If we cannot think this about food, then think not at all about it, think of other things—good things—and digestion will take care of itself.

I never realized what health is until I lost it. I understood only then that it is the power of mind over body, of Spirit over matter.

Matter is governed by the law of gravity, the force that pulls everything down to earth. And I surely was “pulled down” in my illness. My body lost its elasticity. For weeks I lay on my back—and *I lay hard*—so hard that my whole body seemed to be crushing through my backbone—that poor back-bone! When I could sit up I *sat just as hard* as I had lain—my body seemed to be crushing through the chair. When I began to stand and to walk—learning again as a child learns—I *stood hard*; my head seemed to be crushing through my shoulders, my shoulders through my hips, my hips through my knees, my knees through my feet.

I was face to face with the law of gravity—the law that pulls down even unto death. I said then that health is muscular, it is elasticity, it is levitation—the opposite of gravitation—life seeking to be free from physical bondage. And many people hold this

view—get our muscles into healthful condition, and they will keep the whole body healthful.

But what makes muscles healthful? I discovered for myself what makes muscles healthful. It is circulation of the blood. As I first put my foot on the floor, when convalescing, a thousand needles shot through it—the blood again trying to get through the smaller blood vessels. The same sensation was in my knees and shoulders and arms. And so, *Osteopathy* says circulation is the basis of health—keep the blood in circulation and the skeleton work of the body (the machinery) in order, and nature cures and keeps us in health.

In regaining Health we come back always to Nature. First, the mineral kingdom—dead weight, the law of gravity. Second, the vegetable kingdom—life coursing through the body—simple, still life. Third, the animal kingdom—muscular life, active life—the circulation of the blood and of life. Fourth, the human kingdom—the plane of mind and of Spirit.

It was mind and Spirit that brought me back to health. I went through the physical stages—operation, removal of the physical cause (appendix and abscess), building up of the weakened body by means of proper food, fresh air, careful nursing, sanitary conditions, etc., but it was Mind and Spirit that brought me through.

There was another patient in the hospital, afflicted exactly as I was. He had the same operation. But

this other patient became *impatient*. He fretted. He worried. He feared. He looked for more trouble. *And the trouble came*. Complications ensued. Another operation was necessary.

I recovered normally through Faith. The other patient was set back abnormally through fear.

Nature's laws are founded on the law of the Spirit—which is truth. Man's sanitary, hygienic and other safeguarding laws of health and life are based on Nature's laws, as man understands them. These human laws of health represent the composite wisdom of man up to the present period of his evolution. They have in them as much pure Spirit as the average man can understand.

Man grows through the physical into the mental, then through the mental into the Spiritual. Short cuts to the Spirit may be found and taken by those who have understanding, but most of us must journey through the body, through sickness, and suffering, sin and sorrow, through death—to the Resurrection.

When they include the Spirit, human health laws are good for man (in the flesh) to follow. Human sanitary and hygienic laws are good. Human dietetic laws are good. The science and practise of medicine are good. Surgery is good.

If we have become so spiritualized as to be above these human helps (and many people are, at least at times), we do well to banish them and use only pure Spirit. If we are still so tightly tied to the

HEALTH

physical plane that we cannot understand the Spirit, cannot affirm the all-power, the all-love, the all-goodness, the all-wisdom, the all-helpfulness of the Spirit, then we must depend, for the time, upon human agencies to keep us in health.

My own experience is that the average man gets flashes of the Spirit, and during the period that he thus fully realizes the "Power Within" he can keep himself in perfect health, can cure diseases. But these Spiritual flashes pass. The physical takes possession of us again. We then must rely on physical laws until we live again within Spiritual laws.

CHAPTER VIII

SOME RULES OF HEALTH

SOME years ago, in attempting to formulate the laws of Health so that they might be understood by the younger people of business, I wrote what follows in this chapter. I had not then the same realization of Spirit as I have now, but as this book is a story of my own development (that of an average boy and man) I reproduce here what I then wrote about Health, and will follow with a paragraph on Spirit in Health.

Strength comes from *Health*. Health comes from *right living*. Right living is merely *living in harmony with Nature*. The laws of Health are:—nourish the body, but do not overfeed it. Exercise the body, but give it proper rest to recreate. Cleanse the body, within and without. Do not abuse the body. Breathe deeply of pure fresh air. Think good thoughts.

Nature intends every boy and girl, every man and woman, to be strong physically. When we are not strong, either we are disobeying the laws of Nature, or our ancestors have disobeyed them and we have

inherited weak bodies. But in most instances even a weak body can be made strong by right living.

Let us see what Nature asks us to do to become strong. To learn this we must get as close to Nature as possible. The wild lion is strong because he lives according to the laws of Nature. His instinct tells him how to live. The lion in captivity loses some of this strength. The wild horse is stronger than the domesticated horse. When we begin to domesticate any wild animal it becomes subject to disease and soon loses its strength. The wild oxen that race up and down the wind-swept plains are never sick. But domesticated cattle frequently have tuberculosis. Wild birds are rarely ill. Birds in captivity must be watched constantly, kept out of draughts, given proper food, or they soon sicken and die.

The lesson is this: *live according to the laws of Nature and we keep well and strong; live contrary to any of these laws and we sicken and grow weak.*

To learn these laws of Nature we should study the habits of a wild animal that lives close to Nature. In the first place, he eats only when he is hungry—and he rarely over-eats. He drinks when he is thirsty—and he never drinks anything but water. He sleeps in the open air—goes to sleep when the sun sets and gets awake when it rises. He takes exercise. He rests. Instinct tells him what to do, how to do it, when to do it—and he does it.

If man lived in a state of Nature, his instinct would

tell him how to live according to the laws of Nature. But with the refinements of civilization have come many abuses, and as man is a free agent, having the power of choice, his instinct is no longer a guide; he must learn (through his mind) the laws of Nature and (through his will) must obey them.

Adapting to man the laws of Health as we find them in the wild animal, we may lay down these rules—

1. *Breathe right.* Live in the open as much as possible. Open the windows in your sleeping-room. Breathe fresh, pure air always, and take deep, long breaths. Few people use all of their lungs—they fill only half of their air-cells. This brings on tuberculosis. The purpose of breathing is to take in oxygen to purify the blood. Air is the most valuable thing in the world, yet we value it the least. We can live for days without anything else, without even food or water, but we can't live even a few minutes without air. The more pure air we breathe into our lungs the more blood we purify, and pure blood is the river of life.

2. *Eat and drink right.* Eat only food that nourishes the body and eat only enough to keep well and strong. Nearly every one over-eats and under-breathes. If we under-ate and over-breathed we would be better off. We should leave the dining-table still hungry. Whenever you feel that you want "just another piece" call a halt. Avoid rich foods. Eat

little pastry. Drink only water—and plenty of it; remember the strength of the lion which drinks nothing but water. If we never drink coffee, or tea, or liquor, we will never feel the need of stimulants.

3. *Work right; rest right; play right.* If you work with your hands all day long—do physical labor—you will want to rest your body in the evening, and your play and recreation will then be mental. Read or hear a good lecture, see a good motion picture, listen to some good music, or have a good talk with some one who knows more than you—we learn by associating with people who are our mental superiors.

If your labor has been mental—if you have been sitting at a desk all day—your play and rest should be physical. Take exercise. Play ball or tennis or golf, or ride horse-back, or chop wood, or dig a garden. Do anything that will exercise your body and keep you in the open air.

Many great men who worked all day mentally formed the habit of doing physical labor as rest. President James Madison had a cabinet shop where he would make tables and chairs when he became mind-weary. Gladstone, to rest his brain and exercise his body, would go out into the woods and chop down trees.

Rest and play go together. Rest does not come only from sleep. Sleep is rest, but so is play. Any change of occupation is rest.

Playing right is the same as exercising right. **All**

exercise is play—is recreation—if properly taken. Those who have not time for outdoor sports should take systematic exercise in their own homes when they arise in the morning. Ten minutes is enough time for this, if the exercise is taken every day.

4. *Keep the body clean and pure*—inside and out. Bathe every morning when you get up—in water the same temperature as the air in the room. Some people get good results from cold baths, but not every one can stand a cold bath. Cold air in your sleeping-room and a cold bath are both tonics—very good, indeed, if your system is accustomed to them.

5. *Do not abuse the body*—with over-eating, over-drinking, over-work, over-rest (laziness) or excesses of any kind. The best guide is your feelings. If you feel well and strong and in good spirits, you are taking proper care of your body. If you feel sick and tired and sleepy and weak or out of sorts generally, take strict note at once of your manner of living, for you are doing something you ought not to do or you are failing to do something you ought to do. A few minutes' thought about your mode of life will usually tell you what is wrong. If your own inspection will not tell you, consult a good physician who will put you on the right track again.

6. *Don't worry; don't fear; have faith; think good and cheerful thoughts.*

The mind has great power over the body. Thought has great influence on health and strength. It is

absolutely true that to keep well and strong we must think good, pure, cheerful thoughts, and we must banish from our minds all worry and fear.

Fear is the highway robber that waits for us 'round the corner and sandbags us into inaction. Worry is the second-story thief that steals away our brains and strength and health and will power.

If we are strong physically, mentally and morally, there will be no room for fear or worry in our thoughts. We will then have faith—faith in ourselves, faith in our fellow-beings, faith in the work we are doing, and faith that law rules the Universe and that we will keep well and strong and become successful if we but live in accord with natural laws. If we obey Nature's laws first, we need never worry about human laws.

7. *Sleep the sleep of Health.* What is this sort of sleep? Well, it is not fitful sleep; not sleep with bad dreams; nor is it too much sleep. It is the sleep that tired Nature demands and takes if you but give her the opportunity.

Fitful sleep comes from either worry, fear, an excited mental state, too much exercise, over-eating, over-drinking, or bad ventilation. Sleep with bad dreams comes from either overloading the stomach or from having disobeyed some other of Nature's laws, or from high mental excitement. Too much sleep comes from laziness—and begets laziness.

The right sort of sleep is the kind that you don't

know you are taking. You just "drop off to sleep" about 10 o'clock at night and wake fully refreshed about 6 or 7 in the morning, not knowing how the miracle of the re-creating of the body and mind has been accomplished. This is the sleep of the healthful and the strong, who do each day's duties by day and rest peacefully by night. Sleep is the time when the waste tissues of the body, thrown off in the wear and tear of the day, are renewed and built up again with new life and vigor. Sleep, therefore, of the right kind, is absolutely necessary to health and strength.

One more rule I would now add to these laws of Health—St. Paul's injunction:—

8. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, *think on these things* . . . and the God of peace shall be with you." Think not less of health. Think more of Spirit. Think of Spirit in terms of its qualities which abound in every day living.

Do not less, but do more. Know not less, but know more. Grow not less, but grow more. Live not less, but live more. Be not less, but be more. And live and be the Spirit.

I came here, where I am writing, to regain health. I

SOME RULES OF HEALTH

am in a health resort. Am I careful of my health? No. I am thoughtless of it. I am paying no attention to health rules or laws, systems or methods. I am working—mentally—five and six hours a day. I am thinking of the things I am writing. Those things, I believe, are true, are beautiful, are good. And in these thoughts and through these thoughts I am regaining my health and strength.

I am living in the Spirit and the Spirit is again living in me.

CHAPTER IX

ENERGY

WE were standing by a railroad—I and my boy, who has a mechanical turn of mind and who is attracted to machinery as iron to a magnet. We had been looking at one of the giant locomotives—a double coupled engine, with eight cylinders, eight drivers, two engines in one; lighted with electricity, operated by compressed air (even the bell), and mechanically stoked. As it moved on, pulling after it up the mountain seventy-six full laden steel coal cars, and the roaring noise had ceased, I exclaimed—“To think that all that weight is pulled by a little water changed into steam, the steam that idly swirls out of a tea kettle!”

“Well, Dad,” my boy said, “more wonderful than that is to see what electricity is doing—and *you can't even see electricity.*” And he went on to tell me that electric engines are more powerful than these huge steam engines, pulling hundreds of cars over the mountains without snorting or groaning or making any fuss whatever.

ENERGY

If electricity—an unseen force—can do this, I thought to myself, it is not hard to believe that Spirit, another unseen force, can move mountains, can support the universe, can *do anything*.

Primary energy, is, of course, primary Spirit. Energy, as we know it, is physical, mental and Spiritual force.

Physical energy in man proceeds from physical health. Mental energy proceeds from mental health—good thoughts. Spiritual energy proceeds from good health and good thoughts allowing the divine energy of Spirit to flow through man.

Man is only a distributor, not the creator, we have seen. To be a distributor, man must have something to distribute. That something is LIFE—divine life or Spirit—health, wholth, his whole self, energy. Call it divine energy and we begin to sense its meaning. Energy is divine.

Human energy includes man's physical, mental and Spiritual power. Energy is heavenly steam in the boilers. It is heavenly lightning in the dynamo. Man's energy is the Spiritual electric current within. It is the surging of the blood through our arteries. It is the longing of the soul to do, to know, to grow, to live, to give itself expression—to be.

Energy is both latent and active. Energy in the locomotive's boiler accomplishes nothing until liberated. Man—the engineer—opens the throttle, liberates the steam, and the huge train moves.

Man is the liberator and distributor of divine energy. Man is also the controller and the director of this all-powerful energy.

Powerful energy is dangerous unless well-distributed and well-controlled. The locomotive is "under steam," we say. It may be so full of energy that it "blows off"—the safety valve opens. If the safety valve does not open the locomotive "blows up," and destruction follows. If the steam is controlled, and directed into the cylinders, it becomes constructive and moves the train. The engineer is the controller, the director and the distributor of the locomotive's energy.

What part of man is the engineer? The engineer in man is the UNDERSTANDING.

So, understanding, is the next quality of creativeness in the individual that we shall consider. Understanding must come before activity, if our active energy is to be well-directed, well-controlled and well-distributed.

CHAPTER X

UNDERSTANDING

OVER the gate at the entrance to the campus of the University of Virginia, at Charlottesville, Virginia, founded by Thomas Jefferson, is inscribed this quotation from Proverbs: "Through wisdom is an house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches."

Understanding comes from the truly knowing and logical thinking power of man. It results from perception, comprehension, reason, judgment, skill, (theory in practise). It is more than knowledge, more than intelligence, more than intellect, more than wisdom. It is Spiritualized good sense. It is Spirit, itself, the recognition, comprehension and affirmation of the Spirit.

Understanding is what makes man more than brute. We see a big strong horse pulling a load along the street. The horse is a fine specimen of physical development. But he represents only brute strength, physical energy. Note the reins that go to the horse's

mouth. They represent the intellect, the understanding of man, that controls and guides the brute strength. Unless we want to be driven and directed in our labors through life, like the poor dumb (but strong) horse, unless we want to have reins on our head and a bit in our mouth, and have some other man drive and, it may be, cruelly whip us on, why, then, if we would avoid this, we must develop our MINDS as we develop our bodies. We must make our minds big and strong. For our mind—*the power of thought*—is what lifts us above the level of the dumb animal.

Mind is located in the physical brain. Just what the intellect is and how it works we do not know. Whether the size of the brain, the shape, or the color, makes the mind strong matters little. The important point is; *mind can be developed, strengthened, enlarged*. And there is great hope in this. For accident of birth or of our surroundings (environment) counts for little when a Lincoln can become President of the United States, a Franklin can develop one of the best all-around intellects of any age, or a boy like Stephen Girard, thrown upon his own resources in a foreign country at the age of 14, can amass a million dollars honestly.

Every healthful child has a sound brain and mind and intellect (call it by either name) that with proper personal effort can be developed into a great **THOUGHT-FACTORY**—and *Thought rules the world*.

Where do thoughts come from? Apparently out of the air—out of the Nowhere into Here.

Yes, thought comes out of the air, as electricity comes out of the air. Thought also comes from within—from the Spirit within man.

The thoughts that come to us “out of the air” come to us through five gates—through *our five physical senses—seeing, hearing, tasting, touching and smelling.*

The sense of SIGHT is the widest gate of the five. Through this gate comes the greater part of outward human knowledge. The blind man is the hardest stricken of all cripples, and yet even a blind man can become Senator of the United States—as Senator Gore has become. This proves not that sight is unnecessary to success, but that the other four senses—the other four gates—are wide open, too, to let in useful knowledge.

Through the sense of Sight we observe, we learn Nature, we study books, we get sensations and form *images* in our minds—IMAGES, which are the physical beginning of thoughts, leading on to concepts, ideas, laws and principles.

In the same way, the gate of HEARING admits much useful knowledge: and the gates of TOUCH, of SMELL and of TASTE. All these gates must be kept open if we would develop our minds to the utmost. And these physical senses must be sharpened, developed and strengthened.

Do we realize that we can train our power of observation through the eyes? Try the simple game of having an "Observation Party." Place two dozen different articles on the table. Let each guest observe them for a minute or two and then have each person go into an adjoining room and write down on a slip of paper what was on the table. You will be surprised to find how few things we really SEE until we begin to train our sense of sight, our power of observation.

Similar tests may be made of our senses of hearing, of smell, of taste, of touch—showing that they also may be trained and strengthened and developed.

This "sensing" of things—taking in knowledge through the gateways of our senses—is one part of education. It is the gathering of the merchandise. It is the harvesting of the crops. Now, when we have our store-house or granary (our brain) packed pretty full—it is never absolutely full—there is always room there for more knowledge!—we must arrange our knowledge (like sorting goods) so that we can use it when we wish. Some brains are filled with knowledge, but it is disorganized, like some badly kept stocks of merchandise, and the owner never can find the right information when he wants it. Knowledge is good only when it is organized. And so organized knowledge is called *Wisdom*.

Information that we take in through our physical senses is useful only when we can *remember* it—that is true, isn't it? So, while training our physical senses

to become acute we must also train our MEMORY.

Why do we remember some things and forget others? Simply because we were *interested* in the thing we remembered and not interested in the thing we forgot. When we are interested in a thing we give it our *attention*—we concentrate our mind upon it. So that ATTENTION and CONCENTRATION form the secret of remembering.

Attention is merely fixing our minds *intently* on a thing. Concentration is simply prolonged attention. When we give strict attention to something we are reading and *concentrate* our minds upon it, pushing out of the mind all other thoughts, we will pack away in our storehouse the knowledge we are thus acquiring, and we can recall it at any time. Better to read little, but read that little attentively, than to read much slovenly, without concentration, skipping over it in a lazy sort of fashion. Reading newspapers and nothing else harms the memory, because we do not expect to remember much of what we read in the newspaper—it isn't worth remembering. But reading good books is an aid to memory, because we feel the importance and advantage of what we are reading—*we are stocking our minds with useful knowledge and we wish to remember it.*

Good health is also an aid to memory. A strong, healthful boy or girl will remember more than a weak and sickly child.

Now, after we have taken into our minds, through

our senses, this useful information, and packed it away so that our memory can recall it, when wanted—what are we going to do with it? Are we simply going to remember that a horse is big and has four legs because our sight told us this and our memory now reminds us of the fact? No, we wouldn't get very far in life if this were all we did with the knowledge we acquire and remember. We must take one more step—and that is, set our IMAGINATION at work.

Imagination builds air-castles, yes, and builds in our minds all sorts of fantastic figures, but the imagination we are talking about is *constructive* imagination—the union of thoughts into ideas and judgments, and laws and principles. This kind of imagination is the architect of the mind.

Instead of merely remembering that the horse is big and has four legs, imagine, please, what would happen if he would use those four legs as you use your two legs—he could probably run faster, couldn't he? And if he is strong he might carry you on his back—don't you think so? Well, there you have arrived at an IDEA—and you jump on the horse's back, say "get up!" and away you go. *You have discovered a new aid to man—the beast of burden that relieves us of much of our work.*

Suppose we are dusting off the stock on a counter in a store and hear a customer ask for a certain kind of goods that we know is in the stockroom (because we *saw* it there a few minutes ago and *remembered*

that we saw it). But the clerk says; "*no, madam, I am sorry, we haven't that in stock.*" Are we content with just remembering? No; we set our imagination at work and say to ourselves: "*If I don't tell about these goods, the store will lose a sale and the customer will be dissatisfied.*" We walk up to the clerk and say: "*The goods wanted are up in the stock-room; I will go and get them.*"

We rarely think without using our *imagination*, so that we see how important is this part of the mind. By constructive imagination is meant that which builds up *useful ideas*, not the dreamy, harum-scarum false imagination that an insane or drunken person has.

By using the imagination and by uniting thoughts and ideas we REASON and form JUDGMENTS. *Sound judgment* is one of the greatest assets in business.

To form sound judgment we must first have all the *facts*. We must weigh these facts and compare them. We must *free our minds of all prejudice*. Then, after taking enough time to consider, we will form a sound judgment.

Bad judgments are only of three kinds: 1—*hasty judgment* (when we do not take enough time); 2—*mistaken judgment* (when we do not have all facts in the case—do not see all sides of the subject—or when our physical senses are defective); 3—*prejudiced judgment* (when we become biased, one way or another, through our feelings).

Good judgment, of course, comes from experience. But experience, we have seen, comes from the taking in of knowledge through the senses and remembering that knowledge. So that boys and girls who train the senses and train the memory will gain experience faster than those who do not train the senses or memory. In this way we *grow experienced*, even while yet young in years. And experienced men and women, with good judgment and imagination, always command good places in business, whether they are young or old in years.

Thinking, remembering, imagining—these are the faculties of the mind we use every day in life. When we develop these, we do things “*with all our minds.*” We must observe, we must give strict attention to what is going on around us, we must study books and things and people, giving close attention to what we are doing. In this way we take in useful knowledge through our physical senses. Then, by remembering that knowledge, and by thinking, reflecting and imagining, we create ideas of our own and grow in *wisdom*.

I have developed here, in a brief way, the whole evolution of thought which leads to understanding—through material perception, memory, reason, imagination, judgment and wisdom, because only by considering all these things can we get a grasp on understanding. But each will be considered further,

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under separate chapters, in our analysis of Creativeness in the individual.

Spiritual understanding—intuition, we often call it—is also analyzed in a later chapter.

All knowledge does not come from without. True knowledge comes also from within—from the inner or Spiritual contemplation of material things, from contemplation of Spirit, itself.

God is all-wisdom, all-understanding. Nature is the manifestation of God. We learn to know God through knowing Nature. We learn to know God still more by understanding God, Himself. Only as we understand God, affirm God, reflect God, live God, do we reach that Spiritual understanding which is all in all.

We do well to study nature. But we do better to study God.

CHAPTER XI

ACTION

WE have now proceeded far enough in our analysis of creative living to comprehend what health is, why health is, and how health is.

We realize that from health energy naturally follows. That physical energy is brute power, when uncontrolled—the horse—but that directed it becomes usable horse power. That “horse power” when multiplied by the hundreds and thousands in the steam locomotive and electric dynamo becomes man power, because man controls it. That energy can be either constructive or destructive; that it is constructive, that it *builds*, only when controlled by the understanding.

But even with health, energy and understanding man is not man until he puts these forces into action. How can man be a man—a *distributor*—unless he distributes the power within?

So, the next step in our analysis of the Creative Power is ACTION.

Action is the will in command; willingness to do and

the actual doing; the body, mind, soul and spirit in action; active energy; diligence.

With this understanding we can open wide the throttle of the Higher Power Within. We know it is all-power because it includes all-health and all-energy. We know it is all-wisdom because it is guided by all-understanding. We know it is all-truth, all-love, all-beauty, because the Power Within is Spirit. So—let 'er go—we are going in the right direction—constructively and not destructively; up, not down.

God in action! What a dynamic thought! The Universe is created over again. Worlds are made. Everything is possible.

With God I command the earth, the sea, the air. I conquer the earth; I am the pioneer. I conquer the sea; I am the navigator and explorer. I conquer the air; I fly in my airplane with the birds.

I am the manifestation of God, created in His image and working in His way. But—have a care—am I, the man in action, God's man? Am I distributing the Spirit or am I distributing only material and mental force?

If I am taking God into my work, into my life, into my actions, I am working with truth, with right, with love, with wisdom, with beauty, for these are the attributes of the Power Within.

God's man in action! At work! Industrious! Creating! Doing good in the world! Helping his fellow men! Even *fighting* for the right, as the Allies are

fighting in the Great War. Such a man is sublime!

Get into action, but get *into action with God*. Use our health, our energy, our understanding, but use these powers for the happiness of mankind.

We often say "the flesh is silling, but the spirit is weak." We are lazy. We are inert. We take life easy. We have health and strength, energy and knowledge, but *we don't get into action*. The spirit is weak. Exactly! The Spirit is not called upon. And right here comes into play our wills.

Remember what Troward says—"that the Spirit cannot proceed further in its manifestation in the individual until the individual *selects* and takes the *initiative*." The human understanding *selects*, and the human will *elects* to take the *initiative*. Our will then opens the door of the real man to the real Spirit. It opens our bodies to health. It opens our minds to true understanding. It opens our hearts to conscience and divine guidance.

The Will is Boss. The will is I. I do what I *will* to do, I refuse to do what I *will not* to do. The will opens the door to positive actions—good; and closes it against negative actions—evil.

The will may be trained in either direction. Men become devils (evils) by the exercise of their strong wills *negatively*. Men become angels by the exercise of their strong wills *positively*.

The will may be trained through exercise. Train the will by doing the right, by living the truth, by

ACTION

acting with charity towards our neighbors. Begin with the simple things of life. When we go to turn over in bed in the morning, as the alarm clock rings, say, "No, I will not go to sleep again," (shutting out the negative) "I will get up" (letting in the positive)—and we get up at once.

Force ourselves to get to work on time. Force ourselves to walk and take exercise when we need it. Force ourselves to do even disagreeable things, if they are the right things to do. Deny ourselves luxuries—put the money in the bank for future need. Give—in charity—until it hurts.

Through exercise in the right direction the will becomes stronger each day. We get more into action, more into life, we live more. And the healthful, energetic, wise longing of man is to *live more*; to enter more into the *fullness of life*; to give free and full manifestation to the Power Within him—the Spirit.

Get into action, with body, mind, soul and spirit. Do more. Know more. Grow more. Be more and live more—the "will to live" triumphs even over death.

CHAPTER XII

ENDURANCE

ACTION, as we see it in man, is too often temporary. "He is a man of action," we say. He bustles around, busies himself with things, is always doing something. One day he disappears from our view. We hear he is ill. Such a man lacks *endurance*.

Endurance is conservation of action—doing enough, but no more; resting when action is unnecessary; conserving health and energy.

Endurance is stamina, backbone, constructive industry, bearing with patience—fortitude; unyielding; holding the fort; lasting quality.

True endurance is of the Spirit—Spiritual as well as physical and mental. The material does not endure. Even the mountains crumble. I am sitting in a building erected entirely of mountain boulders, concrete and tile. The structure looks as though it would endure forever. But some day this building will crumble. I know this because I have been up on the

ENDURANCE

mountains where the building-boulders came from, and the rocks there are crumbling, disintegrating.

Books outlive mountains. The wisdom of the world will outlive the world. Truth, love, good, law, beauty, wisdom, life, never die. Mind endures beyond matter. Spirit endures beyond mind. All is Spirit.

Remember this when we build. Build solid. Build of matter, of substance, but also of intelligence and of character.

Build with truth. Build with wisdom. Build with love. Build with beauty. Build with Spirit. Only as we build with God will we endure.

CHAPTER XIII

HOSPITALITY

TO build with God we must also build with man. Man cannot live alone. Like the animal he has the instinct of the herd. He must associate with his kind. Solitary confinement in jail kills men—if not their bodies, then their minds and their spirit. Men must live together. They are dependent upon one another. They must work together, act together, strive together.

Now, the first principle of association is hospitality. Hospitality is based on love. Hospitality is gentleness, is kindness, is sympathy, is politeness, courtesy, tact, graciousness, charm of manner. "Men exist for one another," says Marcus Aurelius, "teach them then, or bear with them."

In business and in life we begin with hospitality, with the outpouring of the heart. Cold, selfish, inhospitable men are never successful in business or in life. The world of man likes the sunshine of man—not his clouds.

The sunshiny salesperson gets the orders. The sunshiny manager gets the job higher up. The sunshiny worker gets not only more pay, but what is much more valuable, he gets the love of his fellow worker.

A smile opens any door. A warm, vigorous, sympathetic hand-shake opens any heart. Try the smile and the handshake tomorrow, when you go to business. Say "good-morning" in a cheery way, as you enter the shop. Shake hands with your neighbor worker. The day will start with sunshine and end with sunshine.

Be hospitable, even to the ignorant—he knows not. We must give him understanding. "Why, this custard is frozen," once said a guest to his hostess as he tasted frozen custard for the first time. Not wishing to expose his ignorance and hurt his feelings, the hostess turned to him with a smile, tasted the custard herself, and said with an air of surprise; "why so it is—frozen; but it is good any way, isn't it?" The guest agreed that it was good, and the situation was saved.

Hospitality is manner—the *way* we do a thing rather than *what* we do. It is not *what* we give, but *how* we give. Hospitality is thoughtfulness of others and forgetfulness of self. Hospitality is a great asset in business; a great unfold of life.

Man is the distributor—let us distribute the Spirit in a Spiritual way—with kindness, gentleness, courtesy, sympathy, true hospitality.

CHAPTER XIV

CAREFULNESS

NOW, we are in action. We are in action with understanding and hospitality. And we keep in action because we have endurance. We are acting with our fellow men, and we are acting hospitably.

But to act with understanding and hospitality is not enough. What we call a "good fellow" is not always a "good worker." To be a good worker we must act *with care*.

Carefulness is, therefore, another quality of positive creativeness.

We must distribute *with care* what is in us—the Higher Power. We must distribute with care our health, our energy, our endurance, our understanding, our labor, our money, our time, our capacity.

With care! Care is serious attention of mind, the state of being mindful, heedful.

Carefulness—care of truth—is truthfulness, exactness, accuracy, precision, honesty.

CAREFULNESS

Carefulness—care of time—is celerity, promptness, punctuality.

Carefulness—care of law—is order, orderliness, system.

More workers founder on the rocks of *carelessness* than on any other negative. More fortunes are lost through carelessness and more *fortunes gained through carefulness* than through, perhaps, any other single quality.

Carefulness is recognition that the universe is built on law; that if we do something, something else will happen; the law of cause and effect.

Man cannot change the law of cause and effect. I am not careful with a razor and I cut my face. I pay with pain. I am not careful in making change. I find my cash short at the end of the day. I pay with my own money—make good the shortage. I am not careful in reading or in filling an order, and I fill it in error. The goods come back. I pay in the loss of my job. I am not careful in taking medicine. I pay with suffering and sorrow.

We always pay for the lack of care. We always gain by being careful—full of care.

Care comes from thinking of what we are doing; from understanding what we are doing; from giving our whole mind and body to the "job at hand."

Sickly people are habitually careless; they are thinking of their suffering, not of their work. Ignorant people are habitually careless; they do not understand

their work and therefore "do not care." Lazy people are habitually careless; they "do not take care about their work" because they haven't enough energy "to care," their wills do not force them to be interested.

So, we see that carefulness comes from health, from energy, from endurance, from action, from hospitality (the care of others), all of which come primarily from the Spirit.

We are late in keeping an appointment. We keep other busy men waiting. We are selfish. We say, "I don't care, I will make up the time later." But can the other men, the men we kept waiting—can they make up the lost time and the lost work?

We ask the office boy to call "So-and-So" on the phone. So-and-So gets on the phone, and *wastes his time* until we choose to come and talk with him. That is mistaken carefulness—it is care of ourselves, but careless of others. It is selfishness. And selfishness is not of the Spirit.

Carefulness is recognition that law rules the Universe, that truth is eternal, that love is the motive power of life.

Carefulness of our person is caring for our person—keeping the body clean, our boots blacked, our clothes in good order.

The busier the man the more careful he must be. His desk is always in order. Usually it has on it only a rose and a blotter. No disorderly papers. No "messed-up" look about it. The busy man has not time

CAREFULNESS

to be careless. He realizes that every paper kept on his desk longer than necessary keeps some other worker from doing his work, and throws the whole organization into disorder.

Carefulness originates in the mind. A Canadian once told me how he happened to bring order out of chaos in his life. He was a sheep herder, living alone far up in the wilds. The nearest home was ten miles distant. He grew very lonely. He grew careless. His shack became cluttered up with a little bit of everything.

One day this man said to himself; why am I here, all alone, making no progress in life? He looked around him—all confusion and chaos. He could hardly find a place to sit down. His bunk was covered with litter. Why is all this mess here, he said, I am so cluttered up I cannot think.

Think! Thought! Thought saved him. He began to think. He reasoned this way finally. It's all in my mind. The confusion is in my mind. The disorder is in my mind. I must "clean up" my mind before I can "clean up" my home. But I must "clean up" my home before I can "clean up" my mind. Order cannot exist in disorder.

So he "cleaned up" his home—this Canadian; he "cleaned up" his mind. He sold his sheep, came to town, began to organize his affairs, *put care into his work and his life.*

To-day this Canadian is a successful business man.

LIVING THE CREATIVE LIFE

He found success by realizing the creative power of carefulness and the destructive power of carelessness, its negative.

CHAPTER XV

THOROUGHNESS

BE careful of little things and the big things will take care of themselves. Carefulness in little things leads to thoroughness in big things.

Thoroughness is carefulness crystallized into habit.

Thoroughness is going through to the end; finishing the job; carrying the message to Garcia; following up and checking up; planning and systematizing.

The golfer knows what it means to "go through," to finish the stroke. It means the difference between a good and a bad shot.

To begin a thing is not enough; to finish brings completion. Many people "start something." Few finish the work.

It is all right to be a self-starter in life, but it is better to be a self-finisher. What we do not finish some one else must. That shifts the burden—and the reward. Some one else has to look after the part of our job we do not finish, and his pay has to come out of ours. Or some one has to re-do the part of the job we did not do properly.

Doubling up work, doubling up duties, doubling up responsibility is wasteful. An advertising writer, for example, is not thorough in procuring the news of merchandise to be advertised. He may get a wrong description, a wrong price. He writes the error, and then—again “without thoroughness”—sends to the printer the “copy” *unedited*, without proper punctuation, with misspelt words. The printer “follows copy”—perpetuates in type the errors—the lack of thoroughness. The proof goes to the proof reader, who corrects the errors of grammar and spelling, and to the merchandise chief who corrects the errors in description and price. The proof comes back so badly marked with corrections that the whole block of type has to be re-set.

Lack of thoroughness in figuring “costs” of doing business shipwrecks many a concern. Lack of thoroughness in “sorting sizes,” when purchasing in bulk for a retail business, causes either a shortage or an overstock of goods—a loss either way; loss of trade or loss of money.

One mistake causes another. A little carelessness causes much carelessness. Much carelessness grows into a habitual lack of care—into the very opposite of thoroughness. And the sheriff closes the business.

Because workers are not thorough, their bosses have to follow up and check up their work. If you want to be a boss learn to be thorough.

Because workers are not thorough, some one—their

THOROUGHNESS

boss—has to plan and systematize their work. If you want to be a boss learn to plan and to systematize.

“But how can I cultivate thoroughness, how can I make it a habit?” By concentration—which is the next quality of Creativeness, to be considered in the next chapter.

CHAPTER XVI

CONCENTRATION

CONCENTRATION is prolonged attention; focusing one's mind and effort on the thing to be done. "This one thing I do."

Most writers say that we concentrate through power of the will. That is forced concentration, mechanical concentration.

A better kind of concentration results from becoming *interested* in the thing on which we wish to concentrate.

A school of concentration in New York takes backward students and teaches them concentration by making play out of their studies. When we "play," as a child plays, we are interested. Note the intent absorbed look of a child at play—absolute concentration; he sees nothing, knows nothing, lives nothing, but his "play."

When grown-ups get *interested* in their work as absorbingly as children get interested in their play, there is no trouble about concentration.

The secret, then, of concentration is *interest*. We can become interested in any kind of work if we but search for the points of interest in that work.

I have seen workmen in the Ford Automobile factory in Detroit doing the same piece of work over and over again during the day. In that factory each man does but one thing. Yet these workmen were interested in their work. Why were they interested? Because they were trying to do their work the best they could do it—trying to improve with each operation.

In trying to improve our work we find our interest. We are always interested in a thing we try to do better. It becomes a game, then—play. The game is “to beat our own work,” no matter how monotonous, or menial the work may be.

Interest leads to concentration and interest comes from striving to improve. Here again is the soul’s striving for self-recognition, for fuller expression of life, for complete manifestation of Spirit.

* * * * *

We have reached the end of our analysis of the qualities of creative doing. We have reasoned more or less in circles—making a complete whole—building one circle around the other, above the other, showing the inter-relation and inter-dependence of all the “doing” qualities of true Creativeness.

We began with health; which leads to energy: which when directed by understanding leads to action and endurance.

LIVING THE CREATIVE LIFE

In man's association with men, we began with hospitality, which added to carefulness, interest and concentration leads to thoroughness.

Thus we produced the physical worker—healthy, strong, energetic, active, enduring.

We produced the mental worker—intelligent, skillful, resourceful, understanding his work.

We produced the willing worker—diligent, industrious, careful, thorough.

We produced the Spiritual worker—kind, gentle, patient, unyielding, tactful.

Now, combining all these workers in one composite we have the Divine Ideal; the image and likeness of God: man in perfection.

We cannot hope to become perfect in this world. But the harder we strive for perfection, the more we know about work and life, the greater we grow in our work and in our life.

This leads us to Knowing and then to Growing,—which will now be considered in our analysis of true Creativeness in the individual—the development of that "Power Within" which is man's only constructive power.

KNOWING

Knowing is the basis of well-doing. We have seen that in the scheme of life we first do, then know, then

CONCENTRATION

do better, and thus grow. So that doing has been considered first.

Now we take up KNOWING.

The stages of KNOWING are observation, reading and study, memory, imagination, reason, judgment, intuition, application to practise, and practise as a habit.

CHAPTER XVII

OBSERVATION

OBSERVATION is seeing, not merely looking. Many look, but few really see—few observe. Observing is seeing with understanding, comprehending.

To comprehend a thing we must see its *wholeness*, its completeness, in itself and its relations to other things.

We look at the sun. We see the sun. But we do not realize the sun until we take an observation of the sun through the telescope, through the spectrum, through the eyes of astronomy, and of all science. Then we see the sun as the center of the solar system. We see that the sun does not move around the earth, but that the earth rotating on its axis moves “around the sun.” As we take scientific observation of the “sun spots” we see, however, that the sun while fixed in space, does move—that it rotates on its own axis.

We see the flowers in the field. We observe those

flowers. We watch their development. We learn the evolution of plant life.

We see all life about us—vegetable, animal, human. We see men at work. We observe their work. We begin to understand how they work, and we learn to work ourselves.

Observation is the using of all our physical senses, as we have shown—seeing, hearing, tasting, smelling, touching. It is “taking pictures” of everything we see, impressing those pictures on the sensitive plate of our mind. And just as we keep our senses sensitive—which means, clean, healthful, whole, normal—in that degree we see, we observe.

Alertness is sensitiveness. Eyes open. Ears open. Mind open. Heart open. We must be eagerly alert, eager to see, to observe, to know.

One worker walks through his store every day and sees nothing except his own merchandise. Too often he does not really see his own merchandise—does not observe it, does not comprehend it, does not understand it. Another worker sees and knows not only his own merchandise, but much of the other merchandise in his store. Which worker do you suppose will advance—will grow in usefulness?

One worker sees a bolt of goods out of its place, picks it up and puts it away. Another worker looks at a disarranged bolt of goods, only looks at it, and lets it lie, in disorder. Which worker will succeed, which will fail?

Finish this chapter yourself. It will be a good lesson in observation. Write down the things you really see to-day, that you really observe and not merely look at. Write down again the things you see to-morrow.

Day by day, with practise, we grow in observation.

CHAPTER XVIII

READING AND STUDY

WE know things by observing them—learning as much as we can about them ourselves; then by asking questions.

Reading and study answer most of our questions. We ask questions of people, of course, but the world's wisdom—man's wisdom—is in books.

Cultivate a habit of reading. Select topics that bear upon our work. Flavor our reading with stories—stories of men, of achievement, of life. Go to the fountain head of all life, of all knowledge, of all light—the Holy Bible. We could destroy all works of science, all works of art, all books of any nature, and if we kept in print the Bible alone, man could reproduce all that has ever been written by means of the inspiration in the Bible. The Spirit alone creates. Man creates through the Spirit.

CHAPTER XIX

INTUITION

SOMETIMES we ask questions of ourselves, and we receive the answer without knowing why or how. We just feel that the answer is true. That is *intuition*. That is the soul speaking in answer to our questions, our longing, our desire, our prayer.

In proportion as the soul truly reflects the Spirit our intuition will be true. Pure intuition is always true. It is pure Spirit speaking. What we call intuition, however, is often only our sub-conscious thought, or at best the sub-conscious thought of the world—the *anima mundi*, the soul of the world, cosmic thought, and not the *Animus Dei*, the Spirit of God.

Women have clearer intuition than men. This is because they are nearer creation; they are more nearly creators.

I know a woman whose intuition is developed to a very high degree. She just knows things. She does not know why or how she knows. She just knows. This woman *feels* things before they happen. Her

INTUITION

snap-judgments, first impressions, are nearly always correct. I trust her intuition more than I trust my own judgment.

Such a pure soul does not need to study nor to puzzle over problems. She goes straight to their solution. She has the inner light, she feels the Power Within, and she lets the Light and the Power flow out in her every action. She can do anything—this wonderful woman. She inspires so much faith in us all in this household that what her boy said, when as a child he broke an iron toy—"Mother can fix it; Mother can do it,"—has become an axiom in our lives. She never knew how to sew before she married. At once she began sewing and making her own dresses. She did it intuitively. She never knew how to cook or to keep house before she married. At once she began to do both.

She can do anything—this woman of God—because she lets the Spirit flow through her in its Creative Power.

But most of us are not so fortunate. Most of us are not so Spiritual. Most of us are not so intuitive. We must see and learn, and study and dig out the Truth in painful steps.

Yet intuition—the Power Within—is within us all. If we open our hearts to God it will flow out through us into our lives and works.

CHAPTER XX

MEMORY

IN business and in life memory is almost as important as health. What accomplishes knowledge when it is locked up in a sick body? What is the use of cramming knowledge into the brain if we do not remember the knowledge?

"I knew yesterday," will get us nowhere if we follow it with "but I have forgotten to-day." Poor memories make poor workers. "I forgot" never fattened a pay-envelope. Neglect of duties, of work, of others, of one's self comes largely from a poor memory.

"I forgot to mail the letter," may send a check to protest at the bank and throw a business into bankruptcy. "I forgot to mark the package *special*," so that it would go home to-day as promised, may lose a valuable customer. "I forgot the appointment," may throw a conference into disorder and disarrange a vital plan of business—and no quantity of "I am sorrys" will correct the blunder. "I forgot" leads to errors, delays, lies, crime, sickness, sin and death.

"But my memory is poor," we say, "I can't help it.

I was born that way.” You were born that way? Did you ever *forget to go to dinner*, when you were a child? No, you remembered your dinner. You remembered your dinner because you were *interested* in eating. Your appetite kept you interested in food.

“But I have no mental appetite to prod me on.” Then develop a mental appetite. That’s exactly what we need in order to develop our memories—a mental appetite.

A mental appetite comes from taking interest in things. And as we develop a mental habit—reading and studying and asking questions—we find that our *interest* in things and in life grows enormously. The physical body grows with material food. The intellectual body grows with mental food.

Memory, itself, grows strong with our increasing growth, our increasing *interest* in life and the affairs of the world. The thought in our minds is *intensified* and fixed there in proportion as we are interested in that thought at the time we think it.

People do a lot of “thoughtless thinking”—and the thoughts fly away again as fast as they enter the mind. But *thoughtful* thinking—interested thinking—leads to sound memory.

We must think *intently* of the thing we wish to remember. We must concentrate on what we are reading or hearing or seeing. We must, for the moment, rid our minds of every other thought except the one thought we wish to remember.

This intense, concentrated, interested thinking fixes a thought on the sensitive plate of our brain, as a picture is fixed on the photographer's film. Once fixed, a thought stays fixed forever. Then we put the thought away for future use, and forget all about it—yes, forget all about it; that is the proper process in memory, *if we have catalogued the thought.*

A photographer, in the course of his career, takes thousands of photographs. He keeps the negatives. He can find *your* negative at a moment's notice, and print you a new photograph at any time. He finds the negative because he has all his negatives catalogued.

Thoughts are like negatives—they must be catalogued, if they are to be found again—to be remembered. Catalogued alphabetically? No. Catalogued according to the *association of ideas.*

When we put away a thought in our minds we must put with it its association. "You don't remember me," says Mr. Blank. He smiles as I shake hands with him in New York City. "Smile, hospitality, comfort, big room, fireplace, sky, outdoors, seeing Nature, see"—runs instantly through my mind. "Ah, yes, Mr. Seely; we had a wonderful Christmas at your Grove Park Inn, Asheville. I'm glad to see you again." The man, the name, everything about him, is remembered years later, by associating him with his home and his surroundings.

I often remember what I read by fixing in my mind the appearance of the page and the type on the page—

when I recall the passage later I literally read it off the imagined page which I have fixed in my mind and which I see clearly before me.

Thoughts fixed on the mind singly are hard to remember—to recall. Thoughts fixed in association with other thoughts—put away in associated groups, in clusters—are easily remembered, easily recalled.

Recalling a thought is remembering. A thought once fixed in the brain is always in the brain. Failure of memory is only failure to *recall* a thought.

Read with interest. Study with interest. If we cannot read or study with interest, we would better stop for the time, and take a walk. The disinterested reader or student fails to remember. His time is wasted.

Never read or study except when our mind shows interest. Our thoughts then become fixed thoughts.

Always read and study with *some definite object in view*—we then *associate* this reading and studying with something purposeful and by this association we are able to *recall* when needed what we have read and studied.

Remember, now, that memory comes from *interest* and *association*; and remember this truth by fixing it, in our minds as follows—“I-in-enter-rest”—I let the thought soak in, enter my brain and there it rests, becomes fixed, until I want to use it. *Interest*. “So-she-ate”—I never forgot dinner-time when a child—“so-she-ate”—associate—*association*.

CHAPTER XXI

IMAGINATION

EVEN memory—the remembering of what we observe and read and study—is not enough to make life constructive. Memory alone does not start the flow of the Creative Power within. A builder of a house observes what he needs to build with. He gathers the materials. *Then he builds.* Observation, reading, study and interrogation gather the mental materials (thoughts). Memory preserves and classifies them. Then Imagination builds—builds the thoughts into ideas.

The builder of a house cannot build without a plan. An architect must supply the plan—the idea. The architect is the real builder.

Imagination is the architect of the mind—the real builder. And here we get back again to the primary origin of all things—*thought*.

Thought is first—primary. The *thought* of a building comes before the building itself. The thought of the building actually creates the building.

Thought is the only creator—all-originating Thought

IMAGINATION

of Spirit and the thought of man, reflecting the Spirit.

Imagination then, is the builder—the builder of ideas. And ideas—constructive ideas—rule the world.

Ideas may be both constructive and destructive. Imagination can build inversely, negatively, falsely, as well as positively, truly, wisely. “I have a great idea,” says the burglar. “The paper says So-and-So has bought a fine diamond necklace for his wife’s Christmas. This is Christmas Eve. The necklace must be in the house. I have had my eye on that house for months. The house is easy to enter. I will break in to-night and steal that necklace.” That is a powerful imagination in action, but it is acting in the wrong way.

A building constructed of rotten wood, of bricks without straw, of defective plumbing, will soon fall to pieces. Ideas constructed of rotten thoughts, impure motives, and wrong intent, soon become deadly engines of destruction.

Imagination in constructive building takes true thoughts, good thoughts, wise thoughts and builds them into constructive ideas.

So, we reach the great truth again that Spirit must live in the Imagination if we would build our lives truly. Imagination, when imbued with Spirit, leads to constructive thinking. It leads to constructive building. It enables us to look ahead, to plan. It makes us fore-sighted. Imagination Spiritualized makes us *truly creative*.

[III]

CHAPTER XXII

APPLICATION TO PRACTISE

KNOWLEDGE is not knowledge until it is applied. We do not really know a thing until we put our knowledge into practise. A human dictionary has a hard time "making a living."

Knowledge, wisdom, even understanding *fails in its fulfillment* without application to practise.

Here again we see how interrelated are *doing* and *knowing*. We cannot well do unless we know. We cannot well know unless we do.

"Your ideas sound good, but are they *practical?*"—runs the age-old business test. Practise proves theory. The two must work together.

"Practise what we preach; preach only what we practise" is a good rule to follow. Think out our lives—then live our thoughts.

If we are a theorist, an "imager," a dreamer, thank God for the gift, but join our hands in business with a practical man of affairs, if we would succeed in material things.

APPLICATION TO PRACTISE

Even the most practical of men, who are successful, dream; or they link themselves with a dreamer. Inventors are dreamers. Morse, Bell, Edison, Wright, all dreamed their inventions—through their imaginations—but *some one put their dreams into reality, into practise.*

Dreams must become real. Ideas must work. Theory must prove practical. Only in actual practise and living do we reach the fulfillment of Creation. The Spirit must be manifested in individuality before it finds its complete realization of being. Spirit can manifest itself only through an efficient trained individual, the kind of individual which, as we have seen, develops only through hard work, careful training, ceaseless study and investigation *plus* the inspiration that comes from within. As Troward says, in his personal letter to me (published in this book); “You won’t get technical knowledge by inspiration, though you may get a sort of inspirational expansion of your technical knowledge when you have, by hard work, got a thorough knowledge of the sort of material you are handling.”

The Power Within must become a Power without ourselves before we begin to live our whole lives.

CHAPTER XXIII

PRACTISE AS A HABIT

PRACTISE makes perfect. Practise as a habit—in doing—develops skill. Practise as a habit—in knowing—develops certainty, assurance, understanding.

When a thing is found to be sound in practise, we keep on doing that thing. We make it a habit. We standardize it. When a thing becomes standard in our lives it creates for us automatically.

God's creation of the universe was perfect—in theory and in practise. It therefore goes on *automatically* forever. Spring comes. Sap runs in the trees. Trees bud and bear fruit. The resurrection comes every Springtime before our very eyes. Here is creation going on automatically—from seed to bud, to fruit, to seed again—never-ending creation.

As the individual standardises his life in well-doing—applies his health, applies his energy, applies his understanding, applies his dreams—makes true life a habit—he grows in true creativeness.

PRACTISE AS A HABIT

GROWING

Growing proceeds out of doing and knowing. Growth comes from knowledge and practise; from knowing what to do, how to do, and in doing skillfully.

Skill comes from practise. Practise becomes habit. Systems of practise, standards of practise, come from knowing how to do the thing in the best, shortest and quickest way.

We have seen that efficiency results from doing a thing in the best, shortest and quickest way.

We have seen that true Creativeness results from doing the right thing in the wisest, simplest, best, shortest, quickest and most harmonious way. As Creativeness is from within, so growth is from within. Inward growth makes outward success. We know as we do. We do better as we know. We grow as we do well and know well. And, measured by human standards, we succeed as we grow.

But growth is growing development; proceeding slowly, successively, surely. Trees grow layer by layer. Man grows area by area—in ever-widening circles; reaching up to ever-broadening planes. Man grows physically, mentally, morally and spiritually. Complete growth includes growth in all these circles.

True growth, therefore, embraces the body, the mind, the soul and the Spirit. Let us now see how these four parts of man manifest themselves in work and in life.

CHAPTER XXIV

ABILITY

IN the business world ability seems to be the first requisite of growing, as health is the first requisite of doing, and observation is the first requisite of knowing.

“Have you the ability to hold the job?” is the first question asked. “Can you do the work, do you know the work?”

Ability is able-n-ess to do. Are we able? is the eternal query. If we are able to do the work we get the job. As we prove our ability and increase in ability—do the job better and better—we grow.

But we must not forget the four parts of man—body, mind, soul, Spirit.

Ability includes physical equipment—the qualities of health, strength, energy, endurance. These qualities come from hard, ceaseless work to perfect the physical machine of man.

Ability includes mental equipment—the qualities of understanding, skill, determination, carefulness, order-

ABILITY

liness, thoroughness, action, vision. These qualities come from observation and study applied to practise.

Ability includes moral equipment—the qualities of character, good habits, purity, temperance, patience, sacrifice, moderation, loyalty. These qualities come from right living in our every day lives.

Ability includes spiritual equipment—the qualities of love, truth, harmony, faith, understanding and affirmation of Spirit itself. These qualities come both from within and from without.

In this complete recognition we see that ability includes everything—inspiration as well as technical training. But man's busy world—the world of business—looks upon ability as only physical and mental—technical. It uses another word to describe moral and Spiritual work and we shall use that word here.

That word is dependability.

CHAPTER XXV

DEPENDABILITY

“**C**AN we *depend* upon this man’s ability?” the employer asks himself. “He has ability, I see that in his work. But he has never been “tested under fire.” Can he stand the test of the critical moment? In plain parlance, can he “stand the gaff?”

Our character, integrity, reliability then come under the searchlight. These are soul qualities. Our reputation is searched into. Our former boss is asked, “was this man reliable?”

Reputation is not character. Reputation is what we appear to others. Character is what we are—in ourselves. A man may bear a good reputation in the community, yet he may be bad in character. He merely has not yet been “found out.” But under pressure, “under the gaff,” at the critical moment, he will disclose his true character; he will not be dependable. He will lie, he will steal, he will kill, as his true character unfolds itself.

DEPENDABILITY

To be really dependable we must be dependable in all things, little and big; at all times; in all places; under all circumstances.

The partly-dependable man is a makeshift. He will go to pieces in an emergency, in a crisis.

If we are sickly we are only partly-dependable. If we have uncertain knowledge of our work we are only partly-dependable. If we have bad habits, weak character, weak wills, we are only partly-dependable. If we lack faith and understanding in Spirit we are only partly-dependable.

The business world doesn't want partially dependable workers. It demands fully dependable men and women. Business has to use partially dependable workers because enough others are not available, but it is seeking all the time to grow fully dependable workers.

Only as we grow in dependability do we grow in our jobs, in success, in rewards, in wages, salary, income.

CHAPTER XXVI

INTEREST

HOW can we grow in dependability?" is the constant cry of the worker. "How can I grow so that I and my co-workers can depend upon my ability?"

Well, the first way is to increase our ability—our understanding, our skill. Read more, study more, do more. Try, try, try. Do, do, do. Be more careful, more thorough. Use our imagination more. Become builders. Put Spirit into our work.

Here our old friend "Interest" comes to our aid again. It is easy to read, to study, if we are interested. We ask questions when we are interested. We learn.

It is easy to do when we are interested. It is easy to learn to do the job better, to become skilful, when we are interested.

Choose a job, then, that holds your interest. Choose work in which you become interested because you will then work according to your "natural bent."

Employers are learning that the science of employ-

ment places workers in the jobs in which they will be interested. A square peg does not fit in a round hole. A round peg rattles and wobbles in a square hole—produces friction.

Fitting workers to their jobs is the problem of employment to-day. A worker fits a job when he is interested in the job. Interest creates desire to know and to do more; and as we know and do more we grow more. The worker can help in this scientific selection of work by frankly telling his employer the things he is interested in.

Even if we cannot, for the time, secure a job we are interested in, we can develop interest in the job we hold by concentration and hard work. I know a man who came fresh out of college without any knowledge of business. "I think I would like to go into a book store," he said. There is no money in books, I explained. Books are a non-productive part of this business. You won't "produce" in books. You won't create wealth. You won't earn much salary. He thought over this. Finally came into the invoice room of our business, into the general merchandise. He took off his coat and rolled up his sleeves. Unpacked goods. Assorted goods. Examined goods. Studied all manner of merchandise. He became interested in his work. He saw that books were not the only interesting merchandise, as he had thought in college. He learned to know merchandise in all its variety. He took up the study of buying merchandise. He went into the mer-

chandise office. Knuckled down to figures, statistics—how he hated that work at first! But he stuck to his job. He kept up his interest in every branch of *merchandising*. To-day that man, in the early thirties, is head of the Merchandise Bureau of a great store. He succeeded because he forced himself to become *interested* in what he was doing. Now he has a natural interest in his work. He has found his job.

So, through *interest*, we grow in ability and in dependability.

CHAPTER XXVII

SELF-RELIANCE

AS we grow in ability and in dependability we grow in self-reliance. "Can others rely on my ability, on my dependability?" is the first test of growth. Can I, myself, rely on my ability, my dependability, is the final test. If I can rely on myself, there is no doubt about others relying on me. If I am true to myself, I will always be true to others.

Self-reliance gives us self-confidence, positiveness, poise, balance, *affirmativeness*. If we can rely on ourselves under any condition, in any emergency, under any strain, we are equipped physically, mentally, morally, Spiritually—we are ready and equipped to do and to dare *anything*.

The self-reliant worker needs no supervision, and our worth in business is gauged by the supervision we require. Much supervision by our bosses means small self-reliance—and small pay. Little supervision means large self-reliance, and large pay.

Complete self-reliance grows the Master in business; the Merchant Prince, the Captain of Industry.

CHAPTER XXVIII

TENACITY

WE never reach self-reliance unless we stick to our work, improving each day, growing each day. Stick-to-it-iveness, grit, bull-dog tenacity—this wins the prizes. Faint heart never wins fair lady—nor a full job, nor fullness of life.

That man-out-of-college stuck to his job, even though at first he was not interested—and he won success. That other man—hundreds of thousands of other men—faltered on the way, gave up, slipped, fell—and lost success when perhaps it was just around the corner.

Many a man gives up his job in despair, and begins again in a new place, just as he was about to be promoted.

Man can rise above conditions, can arise about disinterest, can overcome all obstacles if he will stick to his work.

Limitations are man-made. There is no limitation in Spirit.

Take God into our work, and barriers and limitations fall away.

Stick to the job and the job will stick to us.

CHAPTER XXIX

CONSERVATION

NATURE never wastes," is an old saying. Nature cannot waste because Nature—Spirit—is Creativeness. Nature, or Spirit, does not distribute, it only creates. Only man distributes. Man is the distributor.

Man, therefore, is the *waster*—the waster of energy, the waster of material, the waster of resources—time, capacity, wealth, opportunity.

If Nature were not such a prodigal creator of all things man would have "wasted away" the world long ago. Man wastes the soil, the minerals, the metals, the forests, the streams—all the natural resources. Then man is "brought up" with a shock in time of stress—in this world-war—and he suffers because of his wastefulness.

Perfect efficiency—cosmic mind—the wisdom of the world—wastes nothing. It does everything in the best, shortest, quickest way. It uses just enough energy, just enough skill, just enough time, just enough money,

just enough material—and conserves the remainder for future use.

“Waste not, want not.” We are learning the meaning of this phrase, in all sorrow to-day.

As a distributor of power man must learn to distribute without waste. Spirit is infinite. There is always enough Spiritual power, because it is without limitation. But we do not call upon Spiritual power enough. We use man-power. And we find that man power is finite. We waste man power and the human dynamo runs out of current.

We waste our health and strength. We waste energy. We waste our brain power. We waste our nerves. We waste our time, our money, our opportunity. Then we wonder why we are not efficient in our work. We waste Spirit, and we wonder why we are not growing into a higher life.

But man is learning. He is not the spendthrift, the wastrel that he was a few years ago. As nations, we are conserving our natural resources in all lands; timber, coal, food. As workers we are becoming more efficient, conserving human energy, time, opportunity. As capitalists we are conserving our money. As communities we are conserving our health and our lives. As individuals we are conserving the Power Within and the power without which together make up ourselves.

CHAPTER XXX

VISION

CONSERVATION comes from Vision. Vision is seeing-ahead; open-mindedness; breadth of mind and view. Vision is also "seeing-up"—into Spirit.

We open our eyes and our minds to all that is going on around us—and we have mental vision. We open our hearts and our souls to all that is going on *inside* of us—and we have new Spiritual vision. In both cases we "see a light, a new light"; it beckons us on to better and higher things.

Men with mental vision are the leaders of the world. Men with Spiritual Vision are always the leaders of men—the prophets.

Vision in material things is the ability to see around corners, through brick walls, into depths, over mountains. It is the quality of "seeing-all-around" a thing; seeing and understanding the thing itself; seeing it in its true relation with other things.

Of course, men with this vision are the leaders of the world. They know that law is the foundation of

all creation. They realize that nothing happens by chance. They study the law. They analyze the law. They know what is going to happen by realizing the law of cause and effect, the law of compensation which Emerson so logically and satisfyingly outlines in one of his immortal essays.

And men with Spiritual vision are the prophets of God because they understand God, they affirm God, they live God.

In work and in life we need both mental vision and Spiritual vision. We must visualize and understand human events, human nature, human frailty, human strength. We must know what the average man will do under the average circumstances. We must adapt our work to human conditions. At the same time we must visualize and understand Spirit. We must know the source of all power, all creation. We must live the Spirit of God, while we are still giving the the spirit of man. We must keep our feet on the earth and not be constantly reaching for the moon. But at the same time we must be striving for higher and better things; for a better job, a better home, a better life.

As we change mental vision into Spiritual Vision we grow in the understanding and fullness of life.

CHAPTER XXXI

AMBITION

WE grow in mental vision and in Spiritual Vision as we have ambition for better and higher things, as we desire to live more bountifully.

Ambition is the *desire* to grow. "He's an ambitious fellow," says Mr. Employer, "I think I will advance him. He desires to learn, to grow."

"He lacks ambition," is the death-knell of another worker. "He has ability, he has skill, he has health, but he doesn't seem to want to do more—he lacks ambition. I guess we'll have to pass him by."

Growth is a matter of personal effort, personal desire. Just as the Spirit relies upon the personal initiative of man to manifest Spirit in individuality, so the world relies upon the personal initiative of the worker, his desire, his ambition to grow, for all advancement.

No one can "grow us." We must grow ourselves. We grow only as we desire to grow. Nothing comes

except through desire. And, conversely, everything comes to us if we desire it strongly enough—strongly enough to make ourselves able and fit to receive it.

This truth is recognition, again, of the all-Creativeness of Spirit. If we allow Spirit to create within us, Spirit will create within us. Spirit will create only true desires, good desires, beautiful desires, because the attributes of Spirit are Truth, Good, Beauty, Wisdom. And these desires will be fired into ambition because Spirit is always striving for more livingness—for more fullness of life.

Spirit therefore, creates ambition and directs it. Spirit makes us desire to grow and guides our growth. Spirit gives us true ambition.

CHAPTER XXXII

LOYALTY

LOYALTY is allegiance—in words, thoughts, deeds, and daily work and living. Loyalty is the allegiance which people owe and give to one another, to their homes, to their work, to their neighborhood, to their city, to their state, to their nation, or to a Cause, because of a community of interests arising from a common creation of benefits and responsibilities.

Loyalty is based on the golden rule—do unto others as you would have others do unto you.

Loyalty is whole-hearted, unselfish, steadfast devotion and fidelity; in adversity as in prosperity.

Loyalty is a giving up of self in a common cause in order to increase each individual's welfare, capacity, opportunity and service, and thus increase the welfare and service of all.

We hear much about loyalty these war-time days—loyalty to country; patriotism. Some people think that patriotism sums up all loyalty—"my country, right or

wrong," they say. "My country—always right" is a better way to express this loyalty.

But how about loyalty in Germany—is Germany right? No. Yet her people are loyal *according to their understanding*, but their understanding is distorted.

Now, suppose that instead of being loyal only to our country, we are loyal to a principle—to the Great Principle: Truth, Love, Good, Beauty (Harmony), Wisdom. Even a whole people may *mistake* the truth, may mistake the good, may mistake the beautiful, and be blindly loyal. But they cannot mistake all these if they have wisdom also.

"But the German people have wisdom!" you say, "their universities and schools, their scientific and philosophic works, are profound."

Yes, *profound* is the word. German scholars have been delving *deep* into material things, but not *high* into Spiritual things. Germany has left Spirit out of her wisdom, and she is paying the penalty.

Truth is distorted, love is inverted, beauty is destroyed, life is sacrificed because *Germany lacks the inner light, the true understanding of God*. She needs another Martin Luther, another John Calvin, another Ulrich Zwingli to set her right.

There is one loyalty that includes all loyalty, even loyalty to country, to home, to one's self, to humanity. That all-inclusive loyalty is *loyalty to God*.

If we understand our origin, in the scheme of crea-

tion, and our duties as *men*—made in the image and likeness of God—distributors of the all-creative Spirit—and if we acknowledge, affirm and live the Spirit, we must be loyal in the highest sense of the word. We will then be loyal to our country, to our firesides, to business, to others, to all humanity, because we will be loyal to ourselves—our true selves—and to our Maker.

Loyalty includes honor. Loyalty includes justice. Loyalty includes mercy. Loyalty includes sacrifice.

Millions of men to-day are sacrificing their lives to honor, to justice, to truth, to loyalty.

Sacrifice is a necessary part of loyalty. Loyalty demands the giving of *self*; the sacrifice of self.

We give ourselves to our business and we are loyal to our business. We give ourselves to our homes—to our families—and we are loyal to our homes. We give ourselves to our country and we are loyal to our country. We give ourselves to others—to humanity—and we are loyal to humanity. We give ourselves to ourselves—to the Spirit, of which we are the reflection—and we are loyal to ourselves and to God.

“I’m for myself,” say many men, “loyalty begins at home.” This is the opposite, the negative of loyalty. It is *selfishness*. Such men give themselves not to their true self, which is the image of God, but to their inverted distorted self; to the man-created man, not to the God-created Man. And so they give themselves up to narrowness, to jealousy, to envy, to hatred, to bigo-

try, to that perverted *selfness* of theirs, which is the rankest growth of selfishness and disloyalty.

Loyalty demands full surrender of self. The expression "coldly faithful" depicts the worker who always has his eye on the time clock, who is never late but who also never stays a moment "after hours" to finish his work. It depicts the worker who does just his own job but never lends a helping hand to his neighbor. It depicts the worker who lives up to the "letter" of the business, yes, to the last X, Y, Z, but not to the "spirit" of the business.

"Warmly loyal" is a far different expression. It suggests eagerness to do more, eagerness to help others, eagerness to learn and to grow, eagerness to give self for the good of the whole organization.

Loyalty begets loyalty. Loyalty is contagious. Bring one loyal worker—warmly loyal worker—into an organization, a cold organization, and his spirit will be catching. It will "warm up" his neighbor. It will "warm up" the grouch. It will "warm up" even the sneak, the eslacker, the trouble-maker. It will "warm up"—in time—the coldest boss. "The boss," is often cold because his men are not loyal. They may be faithful, but not loyal. Let the workers once show the boss they are loyal, warmly loyal, and he, the cold boss, will warm in his attitude towards them. The whole workshop will glow with Spirit. When a workshop glows with Spirit, when all the workers get into the spirit of the business and the spirit of the business

LOYALTY

gets into them, then real creativeness begins. The output is increased. Wages jump. Material prosperity follows.

Yes, loyalty pays—in dollars and cents; but it pays much larger dividends in happiness, in contentment.

The successful man is the loyal man. The happy man is the loyal man. The true man is the loyal man.

CHAPTER XXXIII

FAITH

FAITH is the outgrowth of loyalty. We are here speaking not of that "cold faith" mentioned in the last chapter. True faith is true belief, true understanding, true life.

We have faith in a thing because we believe in that thing. We believe in that thing because we have full understanding of it. Having full understanding we know the thing is good, is true, is right, is beautiful. So we have faith in it.

Blind faith is merely trustfulness. We trust to some one else's understanding. Blind faith—trustfulness—takes us pretty far along the way of life; but all-seeing faith, all-knowing faith, all-living faith, takes us all the way—home to God.

Faith, like loyalty, becomes all-inclusive as it includes Spirit. Faith in our work, faith in our capacity, faith in others, faith in ourselves, all flow from faith in God.

"No man can deceive me if I show perfect faith in

him," is an axiom of a great business man. It is true, as a rule, that a burglar will not rob a friend, a criminal will not double-cross one who trusts him; a murderer will not kill one who trustfully turns his back and has faith that the man will not shoot him. Only "when thieves fall out"—when they begin to lose faith in one another—"do honest men get their dues."

Perfect faith always arouses perfect faith as its reciprocal action. Half-way faith begets suspicion. Men fail to arouse faith because they are only partially faithful themselves.

Unlike loyalty, which is a surrender of self, faith is a receiver of self. We give ourselves to God in loyalty and God gives Himself to us, in our Faith—in other words, He gives us back to ourselves.

"Faith is essentially thought," says Troward, "and therefore every call to have faith in God is a call to trust in the power of our own thought about God."

"As we believe so shall we receive." As we have faith in our business, in our work, in ourselves, we succeed.

Faith, therefore, brings with it confidence; it brings courage; it brings assurance.

All courage—physical, mental and Spiritual—is based on faith. The "bully" has faith in his own physical prowess or his "bluff." He has physical courage. The learned man has faith in his own knowledge. He has the courage of his convictions—mental courage. The pioneer, the prophet, the leaders of men have faith

not only in their own physical strength, their own mental and moral power. They have Spiritual faith—faith in Spirit. Nothing daunts them, nothing stops them.

Physical courage is futile unless backed up with mental and Spiritual courage. Courage of any kind is not courage unless it is founded on faith.

Faith grows as we grow in understanding. Faith grows as we walk with God, as we talk with God, as we live God.

CHAPTER XXXIV

INITIATIVE

INITIATIVE is the direct result of faith.

Man is the distributor of the all-creative Power within us. Man does not create Power. He distributes it.

Man cannot be a distributor, unless he distributes. Man cannot distribute unless he *elects—chooses—*to distribute; unless he takes the *initiative*. Man will not take the initiative unless he has faith.

We have seen, in the nature of things, that even the Spirit cannot manifest itself in the individual unless the individual takes the initiative and becomes the distributor. Man must have choice, he must have liberty to choose, else there could be no expression of individuality. If choice were automatic, if all men were automatically forced by God to choose the Right, all men would be like one another, there would be no individuality.

Well, now, Faith comes along and helps us choose, helps us select the right from the wrong, the true from the false; *Faith starts initiative*.

Faith sets initiative in motion, because it is human nature to do the thing that we believe in, that we trust in, that we have faith in.

Faith is fired by desire. We long for something. The longing begets faith. Faith, inspired by longing sets in motion initiative. We go for the thing we want, that we believe in, that we have faith in. Initiative is faith *in action*.

Initiative may be either positive or negative; constructive or destructive. Men initiate error. They initiate sickness. They initiate crime and sin. They initiate trouble, and suffering, and sorrow. All this is initiative in the wrong direction—negatively, destructively.

Initiative must therefore be based on true faith, which is based on true Spirit, which is God. If we initiate the Spirit we will initiate nothing bad and everything good.

Initiative in business is doing the right thing at the right time in the right way without being told. This also is true creativeness. Initiative is really nothing else but true creativeness, because man is the distributor of Spirit. What man initiates to distribute he *creates*.

If we do the right thing, at the right time, in the right way, *without supervision*, we become a master—the master workman.

The world is looking for master workmen, for men with true initiative. Workers who have to be told, who

INITIATIVE

have to be shown, who have to be supervised in everything they do—workers who can follow but not lead—are plentiful. Workers with initiative are scarce.

Workers with initiative are leaders. They get the "big jobs." They get the big salaries. They get all these things because they earn them.

The way to develop initiative is to develop all the qualities of doing and knowing and growing as they have been outlined in this book. But all these qualities are pretty well summed up in health, understanding, self-reliance and faith. These qualities—as all qualities that are positive—come from Truth, from Love, from Wisdom, from Harmony.

Truth, Love, Wisdom, Harmony come from the Spirit. Spirit is God. And God is Good.

BEING

. . . .

Now we are ready to consider BEING, and the part it plays in the development of the Creative Power in the individual.

We have examined into life itself. We have tried to analyze life—to trace, in all reverence, its source. We have seen that life is Spirit.

We have seen and understood that Spirit is the only Creative Power; that Spirit creates itself, that it creates matter, that it creates all good things. Spirit is

creating here and now because Spirit is infinite—without limitation of time or space.

We have realized that man is one with Spirit because man is the reflection, the projection, the manifestation of Spirit—created in the image and likeness of God.

We have seen that Spirit and Thought are one.

We have comprehended the great truth that as original Thought is the true Creator—in the universe—so thought in man is the creative power here on earth.

We have seen that inverted thought—distorted thought—erring material thought—creates also; that the material thought of man, *exclusive of Spirit*, creates the errors of life—errors that are the absence of Truth, and therefore truly imaginary, yet very real, indeed, to material man in his relation to material life. We have seen that these errors manifest themselves in sickness and suffering, in sin and sorrow, in weakness and failure, in crime and war, in destruction and death.

We have seen that to live and be, man must first do, then know, then grow. We have analyzed the constructive, the positive, qualities of doing, knowing, growing, which lead to success.

Now we shall examine into BEING itself—the being that results from doing, knowing and growing. We shall analyze the constructive qualities of being—and thus complete the chart of the Creative Power in Man.

CHAPTER XXXV

GOOD THOUGHTS

IF Thought is the only Creative Power, then good thoughts must be first of the qualities of creative living.

Good thoughts are the human concept of original, eternal and infinite Thought. Good thoughts are God's thoughts expressed in the livingness of man.

In the degree that man lives in the image of God he will have and live good thoughts. In the degree that man has and lives good thoughts he will grow in the image of God. As man grows in the image of God he grows in creativeness, in productiveness, in the joy and happiness of the fullness of life.

Good thoughts actually create health, wealth and happiness because good thoughts—God's Thoughts—flowing through man, being distributed by man, are the Original Creative Power *in action* in the individual.

Thought gets into action through *visualisation*. To visualize is to "call up a mental image or picture with a distinctness approaching actual vision." "What is

this Me?" says Carlyle, "A Voice, a Motion, an Appearance—some embodied *visualised* Idea in the Eternal Mind."

First we must visualize Man as the Idea of God—make ourselves as much like God as possible. Then we must visualize God's thoughts—good thoughts—in our concrete acts of living.

God's thoughts, as we have seen, are thoughts that have the attributes of Truth, of Love, of Wisdom, of Beauty, of Harmony. Good thoughts in man must also have these same attributes.

When we visualize in our minds—form distinct mental pictures—of things that are true, are honest, are honorable, are just, are kind, are wise, are beautiful, are in harmony with the universe, we soon find these thoughts *creating* themselves into true, beautiful and good forms or acts.

The man who visualizes good thoughts becomes the vehicle through which God creates good things for him in the material world. God is the Creator, man is only the instrument of creation. Thought is the creator, good thoughts are the instrument of creation.

Evil thoughts—man's evil thoughts—also create, but they must necessarily create evil things. Stress, is, therefore, laid on the importance of thinking good thoughts, if we are to live a constructively creative life.

It is a simple matter to test the creative power of good thoughts. We need not test the power of evil thoughts—we see what they create for man in our

every day life. We have angry thoughts. We lose our temper in our homes and in our business affairs. Discord immediately follows. "Two to one against the angry man" is a familiar saying based on human experience, meaning that an angry man in his dealings with his fellows has two chances to lose against one to win in whatever he attempts to do. We have jealous thoughts, envious thoughts, and we immediately see things in their inversion, we get an inverted perspective. We lose the sense of balance, of harmony, and our judgments and actions become warped. We have evil thoughts—and we sin and suffer.

Now, suppose we test the creative power of good thoughts. We think kindly of our neighbor, of our fellow worker. We seek to work in harmony with others. We seek out the good in others. We search for and find the Truth. We live the Truth. Immediately we call to our aid all the good in others, all the good in ourselves—all the God in man—and we create all good things for ourselves and for others.

Suppose we have a difficult problem in business to solve. We search for the truth. We find the truth. We proceed to act on the truth, balancing our rights with the rights of others (which is Love). We solve the problem with equal justice to all—in harmony with universal, original, all-creative Thought.

We are a workman. We have a piece of furniture to make. We seek the Truth—about that particular piece of furniture—a chair for instance. We learn its proper

lines, its proper dimensions, its proper balance. We know it must be strong to be useful. We know it must be of certain dimensions to be comfortable. We know it must be harmonious—or artistic—to be beautiful. We know it must be honestly made to be true. So, we test our plans by the test of truth, of love (comfort), of beauty, of harmony. Then we visualize such a chair—form a distinct mental picture of it in our minds—and we *actually create* the chair, if we have the skill of an ordinary carpenter; or if we are only a designer, we have a skilled workman create the chair according to our visualization, according to our plan.

Thought actually creates the chair—and it is a good chair, because created by a good thought. Thought is the only creator. Good thoughts are the only constructive creator in man.

CHAPTER XXXVI

GOOD HABITS

TO begin at the beginning, living is personal. Each individual must live his own life. No one can live for him. Each individual, as a distinct entity, must create his own life, must perfect his own life, as well as he can. What the individual lives that he becomes. Being is the result of living.

Good habits, are therefore, the result of living rightly—of being the right sort of man or woman. Habits come from thoughts. Habits come from thinking and doing a thing over and over again. Good habits come from thinking and doing good things over and over again. Good habits are constructive habits—habits that build up instead of tearing down.

Good habits, constructive habits, must, therefore, have the qualities of Spirit itself—qualities of truth, love, wisdom, beauty. Such qualities in terms of every-day living are: honesty, purity, temperance, charity, moderation—all summed up in the one word, *harmony*.

These qualities belong to both body and mind and are inter-related between the two. Purity in body produces purity in thought. Purity in thought produces purity in body. When our bodies are in harmony with Nature and our thoughts in harmony with the universe both are pure.

Temperance in eating, drinking, smoking, eating candy, or any other habit of the body, and temperance in thought, both result from harmony—perfect balance.

Honesty in action and honesty in thought go together and are a manifestation of Truth.

Gentleness, kindness, sympathy—all summed up in the word charity—are children of Love. Love manifests itself in Beauty, which itself is the result of Harmony.

“Any bad habits?” the business man asks of each new employe. The applicant may attempt to conceal his bad habits, but sooner or later they will disclose themselves in his work.

Bad habits cannot be hidden any more than good habits can be hidden. Habits are written in our faces, on our bodies, in our work.

Good habits win. Bad habits lose.

CHAPTER XXXVII

SELF-CONTROL

MAN—the race of man—having developed evil (the Devil) in himself, by his own inverted thought—is subject to evil so long as he remains a subject, a slave. But man can free himself from slavery because he has in him the power of choice. Man can choose either good or evil.

Through race instinct man is prone to passion, to anger, to jealousy, to hatred, to selfishness. His perverted self goes the way of the flesh unless he—his better nature—restrains this race-self.

With the help of the Spirit, material man develops self-restraint. He restrains his passions. He restrains his anger, his envy, his jealousy, his selfishness.

Now, we have seen that inverted thought creates these negative qualities, these destructive qualities. The way, then, to rid ourselves of these bad qualities is to put good qualities—good thoughts—in their place. One thought drives out another. Thoughts come and go in a flash, but only one thought is in our minds at a

time. Think good thoughts and bad thoughts fly away.

Continued thought crystallizes into habit. Keep on thinking good thoughts and we develop good habits. Restrain bad thoughts, banish them forever, and we cultivate self-restraint and self-control which leads to good habits.

CHAPTER XXXVIII

GOOD FRIENDS

MAN cannot fight the battle alone. He must have friends to help. God is man's best friend. But God's friends—good friends—are next best.

Alone, man is lonely. With friends about him, man is friendly.

Some birds—in cages—are singing in the corridor. They seem happy, as they sing. Yet they are lonely in their seclusion. I know they are lonely. Every evening when they are taken out of their cages and placed in a room together to spend the night, what is the first thing they do? They fly to one another, snuggle together as close as they can get, almost hug one another—and talk, talk in bird language. They seek friendship.

Man cannot live alone. He must have friends. If he does not find good friends, he will find bad friends. Friends he must have.

So, let us be careful of the friends we make. Good

friends help us to develop our higher natures. Bad friends help us to develop our lower natures.

Good friends are also an asset in business. "A man is known by the company he keeps." Many a man is discharged because he associates with bad friends.

Be friendly. Be good friends. Be God's friends, ourselves, and we will attract good friends to us.

CHAPTER XXXIX

HAPPINESS

GOOD habits and good friends as surely lead to happiness as good leads to God.

We are not all in perfect health, though we can be. We are not all wealthy, though we can be. We are not all leaders, though we can be. But we can all be happy with what we have and what we are, *if we are striving to become better and to have more life.*

Happiness is a state of mind—the condition a mind is in which is constantly striving to do more, to know more, to grow more, to live more, and to be more, yet recognizing the law of growth.

Happiness is not in the lazy mind. Happiness is not in the impatient mind. Happiness is not in the jealous mind, the envious mind, the cruel mind, the criminal mind, the sinful mind, the sick mind.

Happiness may be in a sick body, but the mind, the soul, is not sick. Bedridden invalids often develop a perfect state of happiness because their minds have found peace, have found God.

Happiness is in the minds of the poor more often than in the minds of the wealthy. Happiness is not dependent upon wealth, upon position, upon earthly power, upon any temporal or earthly thing. I fancy the Kaiser Wilhelm is the most unhappy man in the whole world to-day.

Happiness is of the Spirit. Find God, talk with God, know God, affirm God, live God, and we will be happy no matter what the circumstances that surround us.

Happiness is necessary to true success in business and in life, because its opposite, unhappiness, breeds those negatives which are forever warring against the Spirit—suspicion, doubt, fear, worry, discontent.

Happiness leaves the mind free to create the constructive things of life. Unhappiness blurs our vision, blunts our understanding, deadens our love, perverts the truth, distorts the right—destroys the true creative power.

The happy worker is the successful worker, whether that worker sweeps out a stable, washes dishes, or does any so-called menial work. If the happy worker is striving to do more, to know more, to grow more, to live more and to be more, God will ask nothing more of him. God will keep him happy.

CHAPTER XL

THRIFT

IF God takes care of the happy, striving worker, why then has Thrift a place in our lives?

“God will provide,” we say. Yes, God will provide, if we let Him create through us—let Him realize and manifest His perfect individuality.

Jesus took no thought of the morrow, in the way of supplying his physical needs, because Jesus was the Christ—the perfect Man and the Divine Ideal.

But we are not perfect. We are far from perfect. We are earthbound. We are living on the material plane. We must “look out” for the material things we need. We must labor. We must earn our living by the sweat of the brow. We must live physically before we can live Spiritually. And we live physically—in the fullness of our physical powers—only as we live Spiritually.

But, “God does help those who help themselves.” This is the law of the Spirit. The Spirit cannot manifest its own individuality unless man, the individual,

chooses to become a distributor of the Spirit. Man must help God, if God is to help man. God creates. Man distributes.

Man also *consumes*. Man *must produce*, with the help of God's creation, all that man consumes. By producing, we mean bringing into form for the use of man. Some foods are "ready-made" by Nature for man's consumption—fruits, berries and the like. Other foods must be "produced"—put into proper form. Clothing must be "produced." Materials—wool, cotton, linen and silk—grow; but sheep must be bred, herded and sheared; cotton and flax must be planted and picked; silk-worms must be reared.

Homes and factories and places of business must be "produced." Wood grows and iron is found in the earth, and brick clay is in yonder hill. But trees must be felled, the wood sawed and planed. Iron must be taken out of the ore and changed into steel. Bricks must be made and laid.

All this is what we term production; mining, agriculture, manufacturing, building. It is producing what God creates, with the aid of man—*leading forth* (as the Latin words *pro* and *duceo* mean)—leading forth the creative power of God. It is really distribution, although we call it production. It is man manifesting his true state as a distributor.

Because man is physical, as well as Spiritual, man must *produce* in order to live. Man must eat. He must be clothed. He must house himself, in order

to live. This makes production a necessity to physical life. It *forces* man to become a distributor. It forces man to labor. It forces man to associate and co-operate. So that labor, as well as life, is ordained of God. And physical labor is as sacred as mental labor or as Spiritual labor. All labor comes from the Spirit.

But in the ascending scale of creation, we have seen that man, with mind, with intelligence, is on a higher plane than the animal. We have seen that the Master—the master-man, the Divine Image—is on a higher plane than material man.

Therefore, man to perfectly manifest God, should give all the time he can, first to mental affairs and then to Spiritual affairs. First we develop understanding, then we develop Spirituality.

Now, the less time we give to physical labor, the more time we shall have in our days to give to mental labor—to education; and the more time (and more understanding, through education) we shall have in our lives to give to Spiritual affairs. True, we should think God, and live God, in our physical and mental labor. We should take God into our work, into our workshop, into our business. But we can think God and know God and live God in a much more understanding way if we have time to study and read and contemplate God in worship.

This, then, in perhaps a round-about way, leads us to one purpose of Thrift; *to save waste*.

Creation wastes nothing. The tree dies, but it lives

again in new creation ; in the seed. The tree—the generic tree—never dies.

Waste comes only in distribution. Man—the distributor—is the only waster.

Even man is not a waster of Creation—for there is no waste in creation. Man is a waster of production ; a waster of the products of man.

The law then follows—as man wastes, man must produce more—in order to live physically. The more man wastes the more man must produce. The less man wastes the less man must produce.

“But I have plenty,” some one says, “I have more than I need.” How about those who have less than they need? How do you know—to put it selfishly—how do you know that you will always have more than you need? What one individual wastes, another individual must produce. And the “chickens of waste” have a way of “coming home to roost.”

Even from a selfish, material viewpoint, waste is a loss to every individual—waste of time, waste of energy, waste of money, waste of capacity, waste of opportunity. And we have seen that the wise use of time, of energy, of money, of capacity, of opportunity, results in Creativeness—true creativeness. What we waste materially, we lose mentally and Spiritually.

The Great War—the war for Right—is being waged out of the saving of waste—out of the Thrift of mankind. We save men “here” to sacrifice them “there”—for Right. We save materials and food “here” to use

them "there"—for Love. We save time "here" to use it "there"—for Life.

We are giving up millions of men and billions of money and years of time to wage a war—a necessary war. Suppose we could have devoted the labor, the sacrifice, the power of these millions of men, these billions of money and these years of time to education, to upbuilding, to construction instead of destruction. What schools we could have organized! What hospitals we could have founded! What roads we could have built! What Spiritual power we could have awakened in the hearts of the people!

But "God moves in mysterious ways." The war, no doubt, was needed. It teaches many great lessons that we must learn. Already the war is resulting in more charity, in more love, in more understanding of Spiritual things, in more and better co-operation.

The war is developing a greater Spirituality in man. It is causing man to think more of Spiritual things. It is bringing man closer to God.

So even war—this greatest, cruelest and most destructive of all wars—is a blessing. And one of the war's blessings is a realization of the saving power of Thrift.

After the war we will be more thrifty. After the war we will waste less. After the war we will save the products of man and the creations of Spirit. We will save more material things and thus know more of mental and Spiritual things. The war will not let us

forget that the first purpose of Thrift is to eliminate waste.

Another purpose of Thrift is *to make man feel secure in his mind as to the future*. "I must save up something for a rainy day," we say.

Race-knowledge that sin and sorrow, sickness and suffering, loss of money and failure, are part and parcel of our earthly existence will not let man—mortal material man—think otherwise than that "some days must be dark and dreary, some days the rain must fall."

Quite naturally, the human mind dreads the future, unless the individual is prepared for it and safeguarded against it.

"Put your trust in God, but keep your powder dry."
"God helps those who help themselves."

A feeling of insecurity in our minds is the breeder of all kinds of dangerous and destructive negatives. A feeling of insecurity produces dread and fear; produces worry and sickness; produces sin and sorrow; produces hatred and crime; produces suffering and death.

A feeling of *security* opens the windows of life to hope, to faith, to cheerfulness, to charity, to love, to thoughtfulness of others, to happiness, to life—fuller and better life. "On a rainy day the bank book makes cheerful reading."

The worker who has his little home paid for, the mortgage on the farm paid off, and money in the bank, is the cheerful worker, the happy worker, the produc-

tive worker. He has the contented mind. He reads and studies and thinks without worry or fear, because his mind lives in security. He grows in understanding and in Spirituality because his mind is free to contemplate a higher life, a higher power. His mind is free to let the Creative Power Within manifest itself in all its glory, in all its fullness.

Let the workers of the world store up a little property, a little wealth—through Thrift—and no false prophet can stir up discord and dissension among them.

Security gives that peace of mind which is the beginning of wisdom, of Spirituality. Thrift brings security of mind.

But the highest purpose of Thrift is *to develop character in the individual.*

Character comes from habit. Character makes the individual responsible. When the individual develops a habit of responsibility he becomes a man of character. He takes a new place in the world.

The worker of character—developed through Thrift—is the worker who is responsible, who begins to feel his responsibility, his importance in life, his own individuality.

Thrift puts courage into the heart of man. Thrift puts confidence into the mind of man. Thrift puts responsibility to God into the soul of man.

The thrifty worker realizes that he is of some account after all. He realizes that he has a work to do,

a duty to perform. He begins to feel within him the urge of that Creative Power for manifestation in individual form. He feels that Power working within him, striving to get out of him—to get into his work, his life. And because he feels secure as to the future here on earth, the thrifty worker begins to feel a security as to the world to come—he lets the Spirit work through him, leading him on and on, closer and closer to complete development—which is perfection.

The way opens to the thrifty worker. New and higher work comes to him. New and better jobs are given to him. More and more money comes into his pay envelope. More and more joy comes into his work, into his home, into his life. More and more hope and faith come into his heart.

“All this sounds beautiful—is beautiful”—we say, “but how can I, having a big family, and receiving only a small wage—how can I cultivate habits of Thrift? I can do no more than keep the wolf from the door.”

“Stop feeding that wolf and you will stop waste” is the true answer—you will have something to save.

Worry is a wolf. Fear is a wolf. Worry and fear so cloud our minds that we cannot do good work. We do only poor work and we receive poor pay.

Banish worry and fear—*by beginning to save*, be it ever so little. Our work will grow better, and our pay will grow larger. Before we know it we are on the road to Thrift—the road to happiness.

THRIFT

Force ourselves to save; assume an obligation that we cannot break. Take out life insurance. Buy a home—on the instalment plan. Join a building association. Put our pennies into the penny savings banks, Begin to save a little and we soon save much. Smoke fewer cigars a day—or none at all—and save tobacco money. Stop drinking liquor—save “booze” money.

Everybody has some extravagance—even the poorest man. Cut out the little extravagances, save the money, and through Thrift we will find and we grow in wealth, that these extravagances (when we can afford them) become necessities—as we are able, through Thrift, to live better.

Thrift does not curtail life; it brings more life. Thrift does not cut down our pleasures, it adds to them. Thrift produces more, because it saves more. Thrift only cuts down waste—waste of the body, waste of the mind, waste of nature, waste of the Spirit.

CHAPTER XLI

PEACE AND CONTENTMENT

AND now, with thrift, peace and contentment usually follow.

We have seen that thrift gives more time and capacity for the development of the mind and the development of our Spiritual nature. With this development man cannot well help but become contented and at peace.

Contentment is a great asset in business and in life. A truly contented worker—not a slavish nor lazy worker—is a good worker. The slave is not contented *inwardly*, although he may have the appearance of contentment *outwardly*. The lazy man may be content in a lazy sort of way, but that is not true contentment.

True contentment means an equable state of mind conducive to good work; the feeling of one “who does not needlessly pine after what is beyond his reach, nor fret at the hardships of his condition, at the same time earnestly striving to improve himself and his conditions.”

PEACE AND CONTENTMENT

A "spirit of restless discontent" spurs us on in life and work, but "discontent" in this sense really means "eager desire"—desire to do more—to know more, to grow more, to be more.

Contentment is that serenity of mind and poise of spirit which put body, mind and soul in perfect balance, in perfect equilibrium, in perfect harmony.

A truly contented soul is a beautiful soul. Contentment shines out of the eyes, is seen in the smile, is manifested in the unfailing hospitality and good humor of such a man. He is "a prince among his fellows."

CHAPTER XLII

A SENSE OF HUMOR

WE have just spoken of humor—good humor. A sense of humor is absolutely necessary to the fullness of life. I know this from observation. You know it. Everybody knows it—except the confirmed grouch.

Just why humor is necessary in life is difficult to explain. "A man is a stick without a saving sense of humor," we say, "a perfect stick." Perhaps the phrase "saving sense of humor" may help to explain the what and why of humor. Humor saves us from what? I think humor saves us from ourselves—from man's distorted, inverted or perverted self—from his mortal self.

"Humor," says Lowell in "Study Windows," "in its first analysis is a perception of the incongruous, and in its highest development, of the incongruity between the actual and the ideal in men and life."

A sense of humor, as I see it, is the recognition of inverted thought and the comprehension of its destructiveness.

With a sense of humor we see ourselves as others see us. The picture is so ludicrous that we smile and laugh and begin to correct our faults. We are pompous, we are vain, we are vain-glorious, we are proud, we are over-dignified. And we have a fall—to bring us back to our real selves. We are then an object of humor, even to ourselves. A laugh often “saves the situation” and saves ourselves.

A little touch of humor makes the whole world kin. We are frail, all of us. We are only mortals. And “what fools we mortals be,” says *Puck*. We see things only through our earthly eyes. We sense things only through our earthly senses. We become swollen with self-importance. Suddenly old Mother Nature takes “a fall out of us,” and brings us back to earth with a bump—with the saving grace of humor.

Humor really is seeing things in their distorted aspect. Man is distorted much of the time. We see man—ourselves—in this distorted aspect and we laugh. The laugh saves us from our false selves.

True humor is thus constructive, creative, because it creates—what? Why, true humor creates a new man.

Humor shows us the vanities of earthly life and prepares us to understand the verities of spiritual life.

My wife is reading this. She says: “you have not made the subject very clear, but never mind, no matter what humor is, *it is*,” and that is enough.

Yes, that is enough—to know that humor is. I pity the man without a “saving sense of humor.”

CO-OPERATION

CHAPTER XLIII

SO far we have been analyzing man in a *personal* way. We have sketched the livingness of man as an individual, with only occasional side-journeys into collective life.

Now we shall look at man in his **collective aspect**—in his association with his fellows.

Man is a co-operative animal. Animals often help one another. A mate helps his mate. A mother bird helps her birdlings. But this is animal instinct. Some animals even work together, as the beaver, the ant, the bee. But animals as a class do not co-operate in an organized manner.

Man is the only co-operative animal—co-operating *in an organized way*. Man is the only animal that truly organizes his co-operation because man is the only animal with understanding—with creative thought.

Man's organization begins with the family. From the family comes the tribe—the community of present day living. From the community develops the village, the town, the city—specialized community organization. From the city arises the state. From the state arises

the nation. From the nation arises the civilized world. Man co-operates in all these specialized organizations—else there would be no organization.

People without co-operation fall apart. There is no cohesion. Man without co-operation falls apart—his triune nature of body, mind and spirit falls apart. Work without co-operation falls apart. A lonely worker disintegrates—he is not constructive, not creative. Oh, yes, great works of art are conceived and created in solitude. But the worker is not alone. For his inspiration he goes either to Nature or to human nature—to the rushing life of man. Or else he goes to God. A worker with God is not lonely.

Now, God works with *men*—not alone with man. He is working in all men. Man, therefore, truly finds God in other men. The Spirit is constantly manifesting Itself in the countless individuals of the world. Man, therefore, finds the multitudinous aspects of God *in other men*.

Here we find the true glory of the Spirit—in our fellows, our fellow workers. Here, in our fellow workers, we find truth, we find love, we find wisdom, we find beauty, we find the Spirit.

Co-operate with men, fashioned in the image and likeness of God, and we find God. Give our best to others and we receive in return the best that is in them. "Give and take, live and let live," is the doctrine of co-operation."

Co-operation is *working together*; not working only

in a collective body, but working together *according to laws*.

In military parlance co-operation means "working together on signal." Military science explains what is to be done, what movement is to be made; the Captain gives the signal, and the men carry out the order—the law.

This takes away the sting that sometimes appears in boss-ship. "Why must I do what the boss says?" we cry out, "why cannot I do the thing in my own way?" Because the boss calls us to work together in the best way. The boss knows the best way—or he would not be boss. He is not trying to "lord" it over us. He is not trying to "boss" us. He is merely co-operatively putting in motion the law, the truth, as it has been developed with relation to the particular work at hand.

Co-operation multiplies man power. Ten men can pull more than one man—if they pull together at one time. The boss says, "ready, go," and the lumbermen pull the heaviest log. One man alone cannot pull the log. Ten men pulling at different times cannot pull the log, because one man alone cannot move it. But ten men pulling together at one time not only lift but move the log with ease.

Co-operation not only improves individual work, through mutual helpfulness, but co-operation multiplies individual work, *and it multiplies it in a compound way—in creativeness*.

Not only can ten men create ten times as much as

one man, each man working separately, but ten men, working co-operatively, can create twenty and thirty times as much as one man.

And ten men, working co-operatively with machinery—which is nothing more than men's minds working in co-operation—can create a hundred and a thousand times as much as one man.

The first thing a worker learns when he enters business is that he "cannot do it all alone." He may be ever so good a workman; he may have just come from a technical school or college where too often men receive an exalted idea of themselves, thinking that in their knowledge they are "sufficient unto themselves"; but when such a worker comes into a shop, into an organization, into business, he is brought "down to earth" with a thud as he realizes that "he does not know it all," that there are other good workmen, and that if he wishes to bring out the best in himself—to compete with other good workers—*he must co-operate with other workers.*

In business each man has a specialized work. Each branch of the work fits in with another branch. When each man does his duty and does his work in harmonious relation with the duty and work of all others harmony results—constructive multiplied work. Team work wins.

Now, who benefits through co-operation? The boss, yes. The business, yes. But the individual benefits most of all.

The worker grows with his work—with his power of creativeness. Creativeness, we have just seen, grows with co-operation. The worker's pay, his material success, grows with co-operation.

So that any way we look at co-operation—from a material, mental or spiritual viewpoint—co-operation pays.

From the viewpoint of body alone, co-operation pays. It brings more bodily comforts and pleasures because it brings more income.

From the viewpoint of mind, co-operation pays. It brings more leisure for the cultivation of mind; more "tools" for use in mental creativeness (more knowledge and wisdom); more peace and contentment of mind resulting from the satisfaction in work well done.

From the viewpoint of Spirit, co-operation pays. It helps the individual more fully to manifest Spirit in the individual and to manifest the wholeness of spirit in its unity.

And here we reach an apparent paradox: the more closely men co-operate with one another the more they express their own individuality. But the paradox explains itself when we remember that the more we live, the more of ourselves we live, the more completely we manifest the Spirit. Now, we live more and do more as we co-operate—one man helps another. When living and working in co-operation with our fellows, we are, therefore, expressing Spirit more completely, ex-

pressing more completely the *individuality of Spirit*, expressing more completely *our real selves, our individuality*.

God's creation is harmonious, the whole always preserving a perfect balance of all its parts. Man's creation should be harmonious, resulting in a perfect balance of all industry and life.

To perfect its *wholeness* in individual form is the ceaseless striving of the Spirit. Man—the individual—is manifesting Spirit in specialized, individualized form. But the Spirit never reaches its wholeness, its complete manifestation, until all individuals manifest the wholeness in themselves, in the unity of Spirit.

Man never reaches efficient work until he truly co-operates with his fellows. Man never reaches creative work and creative life until he realizes and manifests his wholeness—his Oneness with Spirit—until he co-operates truly and perfectly with Spirit and with man.

Co-operate with man. Co-operate with God. Success is bound to follow.

CHAPTER XLIV

REVERENCE AND WORSHIP

MAN co-operates with God only when he develops a reverent feeling in his work and lives in the Spirit of Worship.

“Pulling a long face,” keeping one’s eyes on the ground, frowning at humor and laughter, scowling at innocent amusement, parading one’s meekness—forever “preaching” as the term is popularly understood—this is not true reverence, it is hypocrisy.

The reverent man is cheerful, friendly, playful. The most innocent creature in the world is a child—a child is playful.

The reverent man, instead of withdrawing himself from life, enters more into life—physical, mental, spiritual. The reverent man lives more instead of less.

The reverent man is tolerant, yet helpful; he is meek, yet strong; he is good but not “goody-goody”; he is a preacher but a practiser, also.

The reverent man has his physical appetites and passions. He has his physical pleasures. He has his

temptations and his sins. He has his sickness and his suffering. But he has the knowledge that he is striving, with the aid of the Spirit, to live better, more in the image and likeness of God.

Reverence is just this: *living in recognition and in affirmation of God—living in His image and likeness as nearly as it is possible for human beings to live.*

Reverence is realizing what life is, and living life. If we realize that life is Spirit, that it is Good, Love, Truth, Wisdom and Beauty, we cannot be otherwise than reverent. We will always strive to be good, to be kind, to be true, to be wise, to be beautiful.

The expression "Fear God," so generally misunderstood, means to *revere* God; which means love God, know God, live God.

If we know God and live God we shall have reverence for His works. If we know that we—man—are one of His works, we shall have reverence for ourselves—reverence for our *whole* selves; reverence for the body, reverence for the mind, reverence for the soul. And if we have reverence for our complete self, which is made in the image and likeness of God, we shall have reverence for the Spirit.

If we have reverence for Spirit we shall have reverence for all the attributes of Spirit. We shall have reverence not only for women and for children, which most of us have; not only for churches and schools and hospitals; not only for preachers and doctors; but we shall have reverence for such abstract things as truth,

love, honor, justice, mercy, honesty, righteousness, purity, temperance, beauty. We shall make these abstractions concrete by *living* them.

We shall then grow in reverence for all men, bad and good. We shall see the *true man within*, no matter how darkly he appears through the haze of sin and suffering. We shall try to "call out" the good in every man, to develop his better nature. We shall help him to put away his weakness and wickedness by strengthening his good qualities. Darkness flees before light. Sin disappears when righteousness appears. Weakness goes when strength comes.

Positives kill negatives. The way to help an erring man is to help him to develop the positives in his nature. There is good in every man, however fallen, if we search for it. As a man's positives grow strong his negatives grow weak—finally disappearing.

"I am my Brother." I am brother to all men. True brotherhood of men is the highest human reverence because it recognizes the Oneness of God and His reflection which is man.

Worship follows from reverence. When we give reverence to something we worship that something.

Worship is not a matter of form, but of the heart, of the soul. Prayer, however formal, ritualistic and orthodox, is not worship unless it comes from the heart, from the soul.

Worship to be worship need not be open, and prayer need not be spoken. Inner worship and silent prayer

are the most forceful. Retire into the inner temple (into the inner sanctuary of the soul) and commune with God. This is the divine injunction.

We go to church and worship in concert and that is good, because Spirituality is contagious; because men in sympathy with one another help each other; because *combined thought* (thought, the only creator) is stronger than solitary thought in the power of suggestion; and because "going to church" sets a good example to all men, especially to growing children. But if we do not go to church we can worship also.

"Work is worship," a great railroad president once said. Yes, work is worship—is "workship," as Thomas Tapper puts it in "Efficiency—Its Spiritual Source."

If we carry worship—workship—and reverence into our every day living we are true children of God.

REALIZING THE CREATIVE POWER IN LIVING IT

. . .

We have now *found* the Power Within.

We have *analyzed* the Power Within.

There remains then to consider how the Power Within may be *applied*—in developing our lives.

In this analysis we shall endeavor to show "The Way to Creativeness" in the individual.

There is only one way, of course—the Way of Spirit. Those who have read this book so far *must*

realize that Spirit is the only Way of life. But we have attempted to analyze Spirit and to express its parts in terms of every day business and life. We have charted and discussed the qualities of Creativeness, as they manifest themselves in man's doing, knowing, growing, living and being.

So far we have *theorised*, although we have tried to illustrate theory in practise. Now we shall endeavor to *apply* spirit, to apply it to practise, to make it usable in our life on earth.

"Use Spirit!" some one may cry aghast. Yes, use Spirit—just that. Spirit wants to be used, to be developed, to be *manifested in the individual*. This is the nature of Spirit—to realize itself. This is the longing of Spirit. This is the longing of the soul.

To be more Myself is the urge of Spirit. To be more myself is the urge of man—the reflection of Spirit.

"To be more myself" I must develop more of myself. To develop more of myself I must develop more of Spirit.

We are obeying the divine injunction when we "use God" in our business, in our lives. No one can read the Scriptures with understanding and deny to man the "use of God."

But we can "use" God—we can have true inspiration—only if we do our part by preparing the technical machine of man through observation, reading, study, thought and practise. We cannot sit idly by and wait for inspiration to work; we must know how to work

REVERENCE AND WORSHIP

and be ready and willing to work. Then, and only then, will the Creative power within work and create through us and for us.

Well, now, that point accepted, we can proceed reverently with the consideration of the *Way* to creativeness in the individual; the way to manifest God, to realize God, to use God, to live God, in business and life.

CHAPTER XLV

CREATIVE DOING

THIS is man's job—with the aid of Spirit. Again we begin with the first step in life—the first baby-step—we begin with DOING. To do anything well what must we *first* do? Why, we must first analyze what is to be done. We must *know*.

“But I thought you said we must do before we know,” exclaims the reader. So we must. But to do a thing well, to do a thing creatively, we must *know* that thing in itself and in its relations to other things which affect it. We must know the thing in its entirety.

We are now considering not the *qualities* of creativeness. We are considering the *way* to use those qualities in creating. We are speaking in terms of *action*. We are in motion, we are “on our way.”

Turn back to page 45, and read again the chart of the Way to Creativeness. Classified under DOING we see that these are the steps to take :

1. *Analyze.*

2. *Plan our work.*
3. *Work our plan.*
4. *Check-up.*

Analysis is the beginning of all knowledge. What do I want to do? Why do I want to do? How do I do it creatively? This is analysis by the "what, why and how" system.

Unless we know *what* we want to do, we do our work without organization, without system. Such work is wasteful because it is unorganized, disorganized. If a carpenter did not know whether he was to make a table or a chair, and mixed the two, he would turn out a hybrid, a mongrel.

Unless we know *why* we are doing a certain thing our work is without *purpose*, without real *understanding*, and cannot develop into true creativeness, to the highest point of creativeness.

The "why" of a thing puts soul into it, it puts courage and Spirit into the worker. Blind workers—blind to the Spirit of the work, to the why of the work—are notoriously poor workers. Get into the Spirit of work and the Spirit will get into us—the Creative Spirit.

Knowing what we are doing, why we are doing, there remains only to know the "how" of doing—how can I *best* do the thing that is to be done. This is exactly what we are considering now—seeking the way to creativeness; the way to develop the creative power in the individual, the way to "use God," to manifest God.

LIVING THE CREATIVE LIFE

ANALYZING OUR WORK

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The first step is analysis. We must analyze our work. We must analyze our record. We must analyze ourselves. We must analyze life. We must analyze Spirit.

"That's a tall job," we say. So it is. Life itself is a tall job. *But we have a lifetime to make this analysis in.* We have time to analyze slowly, thoughtfully, taking up one thing at a time, proceeding step by step.

We have traveled together pretty far in this book, in the analysis of Creative life. The reader ought to have understanding enough now to proceed *on his own initiative*—thus proving himself a man. We must not forget that no one else can do for us, can know for us, can grow for us, can live for us. We must do, know, grow and live for ourselves.

So, let's up and at it. Let us analyze our work. Let us understand our job. Let us realize our job. Let us live our job—make the job our life.

Set down on paper *what* our work is. Ask ourselves (and answer ourselves) *why* our work is—why we are doing this particular job—the purpose of the work. Plan *how* we can do our work better, more efficiently, more creatively—*how* we can produce more, create more—and thus live more.

PLANNING OUR WORK

. . .

We are now taking the second step along the way to creativeness. We are *planning our work*.

We are scheduling our work—putting it in definite shape on paper ; putting it—and ourselves—on a time schedule.

“I have so much to do, I have so much time to do it in”—only planning and working on a time schedule will accomplish the utmost we can do.

So, *planning our work* is the second step on the way to creativeness.

But planning is not doing, it is only planning.

So, the next step on the way to creativeness is: *working our plan*.

WORKING OUR PLAN

. . .

What is the use of planning our work if we do not work our plan—put it into practise, into action?

We put our plan into practise when we begin to work according to plan on a time and method schedule.

The railroad has its passenger trains on time schedule. They do not arrive on time unless they are *despatched* on time—not always then. But trains—and we

—will more surely “arrive” on time if despatched on time.

Now we “are off.” We are on a time schedule. We are working our plan. But the question remains: how and when will we arrive? How well will the job be done? How promptly? How much more skill have I developed in doing the job?

Well, let’s see, we’ll *check-up* the job. Thus we arrive at the fourth step on the “way to Creativeness”—checking-up.

CHECKING-UP

. . .

“Checking up” is following up to see that the work is done, that it is done creatively. If every worker were perfect there would be no need of “checking-up.” Because no worker is perfect—and never will be—all shops, all businesses, must “check-up” the work as it goes through the organization.

We must not feel offended when some one checks up our work. We should “beat them to it”—check up our work ourselves, check up ourselves.

Just as some one must check up us, so we must “check up the other fellow.”

The “follow-up system” in salesmanship and in business, and the “check-up” system in shop work, in manufacturing, are vital parts of efficiency, of Creativeness.

Analyze. Then plan. Work the plan. Then check-up. These are the steps that lead to creative doing.

Suppose we have a lesson right here and now, "between ourselves," in creative doing, in analysis—the part *analysis* plays in creative doing.

Let's analyze *ourselves*. Let's see if we have ready the efficient man-machine through which Spirit may create.

All right. In analyzing ourselves we "take stock" of ourselves. Lay the chart of Creativeness before our eyes. Now we "take stock" of the qualities there enumerated.

"I think I have 90 per cent. of health—how much have you?" "Why, I am well all the time," you reply. "I guess I have 100 per cent health."

"Are you sure," we ask—"are you 100 per cent. efficient in health, strength, energy, endurance? Could you not be stronger? Could you not be 'more fit'? Can't you develop more energy—more endurance? Are you 'doing your best' every minute you work, every time you work, and at everything you work?"

"Oh, well," you break in, "I guess if you put it that way, I am not 100 per cent. healthful—probably not 90 per cent."

We don't "put it that way." Truth puts it that way. Law puts it that way. Understanding puts it that way. We must analyze accurately, searchingly, completely—according to truth, law, understanding.

Now, in this searching way, this complete way, we

run our eyes over *all* the qualities of Creativeness, as shown on the chart and as we have considered them. We "size up" ourselves, take our own measure.

Then we begin to see what sort of fellows we are, what our failings are, what our strength is. Then we are ready to build—to build up ourselves; to take the next step; *planning*, as we have already outlined planning.

Let us not try to analyze ourselves "all in a moment or two," or we will get into a maze, a "fuddle." We can travel just as fast as we understand.

When we grow tired analyzing ourselves—or grow "blue" as we find our weaknesses—we should turn to an analysis of the work we are doing. *What* is my work, *why* is my work, *how* is my work?

By analysis we see how our work depends upon ourselves. Sick work comes from a sick worker. Weak work comes from a weak worker. We perfect our work by perfecting ourselves as much as we can.

We perfect ourselves by *knowing* ourselves, by realizing our place and work in divine creation, by knowing and affirming that we are the reflection and manifestation of Spirit, by knowing God and living God, by letting His Creative Power—the Power Within—work through us, the individual.

Thus creative knowing comes from creative doing. And creative doing comes from creative knowing.

CHAPTER XLVI

CREATIVE KNOWING

CREATIVE knowing evolves from the following processes, as will be seen from reading the chart of the "Way to Creativeness."

1. *Asking questions.*
2. *Adapting ourselves.*
3. *Standardizing.*
4. *Using common sense*—which is largely intuition.

"Asking questions" is taking counsel in order to learn, to have understanding.

We can ask questions inwardly or outwardly. We can ask the Spirit—our intuition—our conscience; or we can ask men, we can ask books, we can ask Nature.

Suppose we ask all these sources of knowledge—then shall we receive much. The naturalist asks Nature, and receives much knowledge. The scientist asks matter—and learns much. The philosopher asks mind. The social investigator asks man.

The creative worker and liver asks all of these sources of inspiration: matter, Nature, man, mind,

Spirit. He asks questions within and without. He is always asking questions. He is a human interrogation point.

The creative worker reads and studies, talks and argues, lives and learns—as he works and lives each day. True education—creative education—unites the head, the hand and the heart; develops all these powers *together*.

Some day schools will become workshops; workshops will become schools; churches and schools and workshops will all join hands, combining themselves into one—into one form. The worker will become the student-worker, the preacher-student-worker. All will become one as man realizes the Oneness of Spirit and the reflection of the Spirit—which is Man: the wholeness of life.

But until this condition arrives—this Utopia—we find ourselves surrounded by conditions that prevent our doing what we feel we ought to do.

“Man’s hands are tied by his environment,” we say. Well, who made man’s environment? Not God, but man, himself. Man makes his own environment—the conditions that surround him. Environment is simply thoughts in concrete form.

If man makes environment by his thoughts, then by his thoughts also man can unmake environment, when it is bad, can unmake conditions when they oppress. Man *can* change conditions, with the help of God.

But while man is striving to "change conditions," to make his environment better, he must go on living; man can't stop living. He must go on living and working under the conditions that confront and surround him.

Man, must, therefore, *adapt* himself to untoward conditions, until he can change them.

We adapt ourselves to physical conditions easily enough. When winter comes we put on heavier clothing. When summer arrives we change to lighter clothing. But we balk at adapting our minds and our hearts.

Man has made vast improvement in hygiene, in sanitation, in city-planning of all kinds. Man has made little advance in the hygiene and sanitation of mind; *in mind and soul cleansing and planning.*

Yet we know that thought creates. If we get our thought right everything material will be right. Thought changes conditions. Only thought can change them. But thought also can restrain our feelings, our emotions, while these conditions are being changed.

ADAPT OURSELVES

. . .

Adapting ourselves to Truth is the second step of "knowing," on the way to Creativeness.

As we adapt our minds to Truth—adopt Truth as

our polar star—we change conditions that surround us; we make conditions our slave instead of our master. Perhaps a better phrase is: “we make conditions our friend.” There should be no “slave and master” in the development of man.

We make conditions our friend. We surround ourselves with a hospitality of our own making. “As we look at things so they are,” I said to myself in a street car to-day. A woman had just remarked: “I suppose there will be no Christmas this year” (war year). “No, I suppose not,” said a man who was with her. Christmas was thus spoiled for two people—and their families—by their thoughts. If these people had said to themselves: “We’re going to have a fine Christmas this year,” *they would have had it*, war or no war, taxes or no taxes, draft or no draft, sacrifice or no sacrifice.

Christmas, as everything else, is in the mind. Get a new viewpoint, and things change, aspects change. Get a positive point of view—and morbid negatives fly out the window. “It’s the songs ye sing, and the smiles ye wear, that’s amaking the sun shine everywhere,” says Riley. Sun scatters clouds. Light dispels darkness. Truth kills error. Spirit re-creates all, even distressing destructive conditions of man’s own weaving.

With Spirit’s aid man re-creates his environment—puts an atmosphere about himself that positively helps rather than negatively hampers his creativeness in work and in life.

STANDARDIZE

. . .

There is one best way of doing everything and anything. The best way is called the standard way; it becomes a standard for all to follow.

We do not get very far on the way to Creativeness unless we find the best way to do our work, the best way to live. We must standardize our work, standardize our methods, standardize our play, standardize ourselves, standardize our lives.

There is one standard for all these things: the standard of Spirit: the divine Standard. Jesus, the Christ, set the standard for all men. Jesus lived his life and did his work by the standard of truth, of love, of wisdom, of beauty.

The beautiful (harmonious) way, the wise way, the kind way, the true way is always the standard way. Work this way out for ourselves in terms of the qualities of Creativeness, and we find the standard way in whatever we do.

The short cut from our home to the railroad station may be through another man's property, over his garden. That would not be the kind way because kindness (love) is ever thoughtful of the rights of others. The short cut to greater production may be by working our employes twelve and fourteen hours a day. That is not the kind way, the way of love.

The short cut to righteousness—the standard way—may sometimes involve cruelty—as in this Great War. This is not God's way, it is man's way: his only way (so far as the distorted mind of man may see) out of the entanglements man has woven around himself.

Normally—and not abnormally—the way of truth, the way of love, the way of wisdom, the way of beauty, is the way man must follow, in his life and work to find God—to truly manifest Spirit in the individual.

USE COMMON SENSE

. . .

In finding this way—this standard way—we must use common sense.

What is common sense? It is the sense that is common to all mankind.

Common sense is the stored-up wisdom of the world, manifesting itself in books, in talk, in axioms, in proverbs, in laws, in rules, in regulations, *in race intuition*.

The common law of England is a practice based on the common doings, the common sense of the Anglo-Saxon race from time immemorial.

Moses embodied common sense in the Ten Commandments. Man, not so wise as Moses, a prophet, embodies common sense in multitudinous tomes of law, in state and national statutes more often confusing than clearing. But all law is in reality based upon the Ten Commandments.

When we run against a snag in our work we use common sense. When we don't know just what to do, we use common sense. When we are puzzled as to what is the right thing to do, we use common sense. We call upon the common wisdom of the world in our emergencies.

This resort to man's common sense helps us out of many difficulties. But sometimes it leaves us "high and dry" in an agony of despair.

There is one kind of sense we can call upon without any fear of failure—the sense of Spirit—which is real intuition. Call upon God in our dilemma and we are always guided aright. We are led out of the wilderness, no matter how dense it may be.

Call upon God, lean upon God, question the Spirit, ask for divine guidance—and we shall be shown the way, the way to Creative Living.

God never fails. Man only fails.

CHAPTER XLVII

CREATIVE GROWING

CREATIVE growth, of course, proceeds out of creative knowing and creative doing. Here again, in growth, we find certain steps that must be taken. These steps are

1. *Set a goal.*
2. *Strive to reach the goal.*
3. *Discipline ourselves.*

It is obvious that if we wish to go anywhere, to get anywhere, we must set a goal. To go, we must have some place to go to. To grow, we must have something to grow up to.

By asking questions we learn. Adapting our minds to truth we find truth. Standardizing our knowledge, our methods, ourselves, our lives, by using the common wisdom of the world—common sense—and by traveling in the light of Spirit, we find the path.

Now, when the path is open, we get somewhere by *setting a goal*, towards which we travel to the best of our ability. The runner wins his race by setting a

goal—the tape he wishes to breast in the shortest time. The business man wins success by setting a goal—the amount of business he wishes to secure in a given amount of time—year by year, day by day.

In setting a goal we form ideals in our mind. We create desire. We picture the goal in our minds. This is what is meant by the saying: “if we desire a thing strongly enough, if we concentrate on our desire, what we desire will come to us.”

The object of our desire *will* come to us if we standardize our desire according to truth, love, wisdom and beauty. Then we secure the aid of Spirit. Then we aid Spirit and Spirit aids us.

But if we desire something that is not good, not in the spirit of love, not true, not wise, we will not fulfill our desire, we will not reach the goal. Then we set up a false desire, a false goal.

So, we must set a *true* goal. And we must set continually a *new* goal, raising it higher and higher as we reach a higher spiritual plane in our lives.

As we climb the mountains, the higher mountains across the valley seem to rise higher and higher with us. God is on the high mountain. God always grows higher and higher as we climb higher and higher, helping man to climb.

Set our goal high, so that we must strive hard to reach it. Then set a new higher goal. Thus step by step we climb. Thus step by step we reach higher

planes of knowledge, of wisdom, of understanding, of skill, of work, of love, of beauty, of life.

Man can walk, he can climb, he can rise above the mountain in an airplane, but every step of the way is taken step by step. It required man 1900 years since the birth of Christ to rise like a bird, in an airplane, and the airplane was evolved step by step out of the knowledge, skill and ingenuity of man.

To reach the heights we must strive with all our power, physical, mental and spiritual—taking a step at a time, and only a step at a time.

Striving is an effort of the will. Striving is an effort of the Spirit—to manifest itself completely in the individual. But the will puts man into action. So we find that to grow in the creative way, to climb the creative road, we must discipline ourselves—to do and to restrain.

We must do the creative work of Spirit.

We must restrain the inverted thought of man.

Most men restrain the Spirit and give the body full leash. This is the wrong way to grow. The right way to grow is to give the Spirit full sway, and to restrain the perverted, or inverted, impulse of the flesh.

If we give our bodies full rein when they are functioning according to the law of Spirit, the physical and material will carry on the work of God. Then the body becomes truly sacred, truly Spirit.

But we must restrain the body, the flesh, the earthly mind, when its urge is towards negative things, towards

CREATIVE GROWING

error, towards the opposites—the negatives of truth, of love, of wisdom, of beauty.

Affirm God. Deny the Devil—evil.

CHAPTER XLVIII

CREATIVE LIVING AND BEING

ON our "way to Creativeness" we have now reached the milestones of creative doing, creative knowing, and creative growing—always finding as we reached each milestone that another loomed ahead—more doing, more knowing, more growing.

"We have been going 'round in circles, then, never getting anywhere," one may say.

Yes, we have been getting somewhere. We have been going 'round in circles, but those circles themselves have been going 'round a big mountain—*and each circle was above the other*—higher up.

In this manner all mountains are climbed. The road—the way—always circles around in gradual incline, doubling and redoubling on its tracks, but always mounting higher, until the summit is reached.

What is this mountain we are climbing?

It is the mountain of life.

And what is at the top?

Complete creative livingness.

The goal which man must set before him is the goal!

of full creative livingness—the complete manifestation of Spirit in the individual.

LIVING IN MUTUALITY

How can man reach this goal of full creative livingness?

Creative living, we have seen, is living the spirit of God (good) within man. This calls for co-operation between man and God.

But the spirit of God is in *all* men. Unity is one of the characteristics of Spirit. The Spirit is one and indivisible. To reach full creative livingness, to preserve the unity of the Spirit, there is a spiritual call to man to live in harmony and unity with other men as with God.

True co-operation is based on mutuality.

The family lives in mutual accord of its members. Mutual happiness, helpfulness and responsibility are the foundations of the family.

Friends live in mutual accord. They share each other's pleasures and burdens. Good friends—God's friends—live in harmony and accord with one another—in true mutuality.

Mutuality is the free interchange of Spirit among men. It is reciprocity—giving and receiving; giving one's best and receiving the best in others. It is sharing with others—sharing their burdens, their sorrows, as well as their successes and joys.

People living in mutuality work and live happily to-

gether. They help and support one another. This unity and harmony of labor and of life result in constructive, creative living.

True mutuality is living the Fatherhood of God in the brotherhood of man. God does not live alone. He lives in man—in men—in us. Man cannot live alone. He must live with God among men. To live with God among men man must live in mutuality with men—in truth, in love, in wisdom, in harmony.

True mutuality in its very nature—"living God among men"—demands of men fair play to all for the good of all.

True mutuality demands of men justice and honor. It demands equality of rights, of opportunity, of liberty—the qualities of Truth.

True mutuality demands charity, mercy, sacrifice—the qualities of love, as expressed in fraternity—living together as brothers.

True mutuality demands harmony and understanding—qualities of beauty and wisdom, as expressed in the life and work of man—of man among men.

Mutuality shares interests and benefits and imposes responsibilities.

Mutuality of interests and responsibilities is the foundation of the modern corporation, of mutualized business, of social and industrial organizations. It is the foundation of organized labor, of schools, of charities, of government. It is the foundation of society, itself.

Mutuality does not relieve individual responsibility. It adds to it and enlarges it. It makes the individual an integral part of all society. It makes him an equal, in rights and liberty, with his fellow man. It elevates the individual to his rightful place as brother to man and son to God.

The hope of civilization, of religion itself, is based on the universal acceptance of mutuality as a life principle.

And strangely enough the acceptance of the spirit of mutuality among men and among peoples is coming not through the efforts of the church, which has always preached this doctrine, but through the business relations of men with men.

Business, as we know the term—the business of living—arises from the God-given physical necessities of man. God created the physical world. He created man with physical attributes. There must be a deep underlying purpose in creating these physical needs of man. We were not cursed in the Garden of Eden. We are not cursed with labor. Food is not merely to sustain life. We are blessed with labor. We are blessed with toil, with struggle, with temptation. The blessing of these things is that they force us to live with one another in the daily intercourse of our work. By living with one another in mutuality we refine our natures, we refine our bodies, we purify the spirit, we cleanse ourselves in the waters of life. This is the sacred mission of business—to lead men to live in mutuality.

LIVING THE CREATIVE LIFE

Even the awful war now devastating Europe is part of the evolution that will bring this better day to all mankind. From this war will come a new conception of co-operation—of mutuality; co-operation not only among people of one country, one race, one nation, one language, but co-operation among all the peoples of the earth—unselfish, helpful, kindly, mutual co-operation. This co-operation will come because through our physical needs we will learn that we can live our lives with happiness to the individual only by working and living with one another in understanding and peace. And through learning this physical lesson we will learn the higher mental, moral and spiritual lesson that mutuality is the foundation of creative living.

When men live in mutuality they do not harm one another, they do not steal from one another, because they realize that one cannot harm another without harming himself, that one cannot steal from another without stealing from himself.

Mutuality makes men brothers to themselves.

LIVING THE FAITH

. . .

We are now far on the road of creative living. We have the goal in our eyes and in our mind: *fullness of life*. We desire more life. We desire to live more. We desire to express our individuality as fully as possible.

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We realize that through co-operation with our fellow workers we create more and express our individuality more fully.

We realize the true origin of Creativeness—that it comes from God, from Spirit; that it operates in us fully when we live in mutuality with mankind.

Yet, even with this general recognition of the law of life, a doubt often arises—can Spirit create in me? “I am such a poor, weak mortal,” we say, “Spirit cannot work in me.”

“Oh, ye of little faith!” Christ again and again rebuked the *wise men* for their lack of faith. The unwise, in the simplicity of their natures, have simple faith. With wisdom comes doubt.

“Well then, I can know too much—I would better stop trying to understand,” you say. Yes, we can know too much, if knowledge does not lead to understanding. We can never *understand* too much. With understanding comes perfect faith.

Blind faith—faith without understanding—carries man far along the road of Creativeness, but perfect faith—faith with understanding—carries man the whole way.

Most of man's failure—failure to do more, to know more, to grow more, and to live more—comes from lack of faith. The road is hard. The burden is heavy. The goal seems farther and farther away. We grow tired. We grow weak. We become dispirited, discouraged. “Oh, what's the use?” we say. We lose our

faith—and then nearly all is lost. We lose faith in ourselves. We lose faith in our work. We lose faith in men. We lose faith in God. Then, indeed, the Way is dark.

But let some good friend come to us—some friend who *has* faith, who keeps the faith, who lives the faith—let this good friend come to us, take us by the hand, lead us gently out of our despair, *put faith back into our hearts* by patiently explaining again and again the “way of life,” the purpose of life, the creativeness of life. Then the joy of creative life comes back into us. The joy of living, of doing, of knowing, of growing—the joy of Spirit—comes back to us, *with the reappearance of faith in our souls.*

Faith regained is often stronger than original faith. When we lose a thing then only do we realize its value. Water, water is everywhere—it seems valueless. But take water away from us, and in our agony of thirst we cry out for water. Take faith away from us and in our agony of doubt we cry out for faith.

Faith is knowing God, affirming God, living God among men—letting Spirit manifest through us its complete individuality; letting Spirit create in our own creative work.

With faith we shall know all, do all, be all. With faith we can do anything that is true, anything that is good, anything that is beautiful—doing it as we grow in the fullness of faith, in the fullness of life.

With faith nothing daunts us, nothing stops us. With

serenity of faith in the Spirit we travel contentedly the "Way of Creativeness," climbing the mountain of life ever in heightening circles, confident that in the fullness of time we shall reach the fullness of life everlasting.

But we must do more than have faith—we must show our faith in our works, in our deeds. We must live our faith. We must make our work our life. We must live our work.

LIVING OUR WORK

. . .

We must make our work our life. We must live our work.

Work then becomes not a means to an end but the end itself; not a necessary evil but the supreme good.

Constructive work—true creativeness—represents the complete development of the individual in fully unselfish Spirit.

Man's work is to live in the image and likeness of God. Man lives in the image and likeness of God only when he opens his soul to God and permits the realization of the divine ideal—permits and helps Spirit to manifest itself completely in the individual. This is each man's job. It is my job, it is your job. So work that our lives become creative in their fullness. So live that our work becomes creative in its fullness.

LIVING THE CREATIVE LIFE

Work and life, thus, become synonymous. As we work we live. As we live we work. And as we work and live we become.

Our work becomes our lives. Our lives become our work.

Work is the expression of man's self in material form. Life is the expression of Spirit in individual form. The two—work and life—are alike as a son is like his father. Work is the son of man. Man is the son of God.

CHAPTER XLIX

INDIVIDUAL LIBERTY

AS man finds his work, as he finds that his work is his life, as he finds that the work of life—the business of life—is to manifest Spirit completely through his own individuality—to individualize Spirit in all its fullness—then man finds perfect freedom, perfect liberty.

Perfect liberty is the earthly urge, the cosmic urge and the Spiritual urge that keeps man everlastingly “at it”—*the desire of the soul to be free*.

Everybody wants to be free—free to do, free to know, free to grow, free to live, free to be. But few people realize, that while we are free to do as we please, we must take the consequences of what we do.

Emerson’s Essay on “Compensation” explains this truth, mentally. Troward’s “The Word and the Law” explains it both mentally and spiritually.

Man is free to speak the “word,” but once spoken, the “law” steps in and carries things to their logical conclusion. The “word”—man’s volition, his power of

choice—is variable. The “law”—God’s plan—is as fixed as the stars in their courses, as the rising and setting of the sun.

Individual man has liberty to choose, else he would be a beast, not a man. But once man chooses and puts into being his choice, the results of that choice follow according to the fixed laws of cause and effect and compensation.

A man chooses to kill. He does kill. And the law is after him hot-foot. Even though the law as an institution fails to find him, the man’s own conscience (law in his mind) brings him to a sense of justice (which is law). He gives himself up eventually to the police, or he kills himself, which is an act of confession. “Murder will out.”

Man cannot escape the consequences of his actions. We do good and good results to us. We do evil and evil results to us.

This is not the theory of predestination—that all things that do happen to us are predestined. It is the putting into practise of all this book teaches; that Thought alone creates; that constructive thought creates constructive things for us; that destructive thought creates destructive things.

Whatever we think, whatever we do, that we become according to law. We cannot change the result of our thoughts, of our actions. But we can change our actions by changing our thoughts and thus change the final result to us.

Liberty and law are not antagonistic, so long as liberty follows the law of primary, all-originating Spirit or Thought, whose attributes are life, truth, righteousness, wisdom, love, beauty and harmony.

True liberty conforms to the law of the universe, because true liberty is the unfolding, the development, the manifestation of the law of Thought.

When *license* is mistaken for liberty, then true liberty dies. Man runs counter to the law. He becomes a slave of his inverse action, his inverted thought. To do what I want to do—right or wrong, good or bad, beautiful or ugly—is not liberty. It is license, and license ends in slavery.

Man is free in that he has the power to choose good or evil. This power of choice is what makes him man instead of animal.

“If I am free to choose, why then cannot I choose the wrong if I find it more pleasurable?” You *can* choose wrong, but *you will not find wrong more pleasurable than right*. This is the answer to man’s perverted desire for license.

Evil leads to slavery. Slavery leads to passion, to hatred, to anger, to envy, to jealousy, to sickness, to sin, to death, because evil is the opposite, the negative of Good—the denial of Good—of God.

Now, if the fulfilment of man’s life is the fulfilment of God’s life—as we *know* it is—we must find freedom in living the principles of God—of good. We *must* find slavery in living the principles of evil—of Devil.

LIVING THE CREATIVE LIFE

True Creativeness, then, positive creativeness—letting that “Power Within” flow through us—leads to liberty and life.

Liberty is found in creative living in accordance with Truth, Love, Beauty, Wisdom.

Liberty leads to the fullness of life—to the fullness of BEING.

This brings us to the final chapter: “Living the Creative Life in Its Fullness.”

CHAPTER L

LIVING THE CREATIVE LIFE IN ITS FULLNESS

NOW we have arrived at the culmination of creativeness—the accumulation to its perfect fullness.

Since life is everything and nothing else is, creativeness—the expression of life—can culminate only in the fullness of life—of being.

Since life is Spirit, and Spirit is the only Creative Power, then creativeness—the manifestation of Spirit in the individual—can culminate only in the full expression of Spirit in man.

Since Spirit is Truth, Love, Wisdom, then everything that Spirit creates through man is good, is true, is lovely, is beautiful. What is not good, not true, not lovely, not beautiful is man's creation, not God's.

We have reached these conclusions step by step. We began where every man must begin—with the child's "who," "what," "why," and "how." "Who is that?" the child asks. "What is that?" "What is that man

doing?" "What must I do?" "Why can't I do it the other way?" "How am I to do it right, if this is wrong?" Oh, the endless questions of childhood! The blessed endless questions.

The child goes to sleep with a query, and awakes with a query. Truly the child awakes by asking questions. Only as we ask and receive instructions, and understand—do we awake into childhood, awake into manhood and womanhood, awake into masterhood, awake into God-hood.

As I have told, in the Foreword to this book, I awoke as a child, to the *consciousness* of a "Power Within" me. Then I awoke as a man to some sort of an *understanding*—imperfect thought it was—of this "Power Within" me.

Now, with consciousness of this "Power Within," with understanding of what this Power is, why it is, and how it functions, I have tried to explain how man can develop this Power and use this Power for the good of man and the manifestation of God.

We, together, the reader and I, have discovered that this "Power Within" is the Power of Creativeness. We have recognized that this Creative Power always works affirmatively and never negatively. That it works through the individual only as the individual works with the Power.

We understand, now, that efficiency becomes true Creativeness only when it is imbued with Spirit.

We understand why man was created—to enable

Spirit to manifest Itself in individual form.

We understand what man's work in the world is—to so perfect himself that the Spirit can manifest in man its wholeness, its completeness.

We understand that man was made in the image and likeness of God, so that God—Spirit—could manifest Himself in His own image and likeness—in concrete form.

We understand that mortal man—matter—is the Creation of God; that immortal man—mind, thought, Spirit, is the reflection of God.

We understand that Spirit is infinite and eternal; without beginning and without end; ever was, ever is, and ever shall be.

We understand that Spirit is everything that is good, everything that is true, everything that is beautiful—that Spirit is complete and perfect wholeness of Itself.

We understand that Spirit within man—the “Creative Power Within”—in its very nature is seeking to live in its wholeness, in its fullness.

Well, now, we cannot fail, with this understanding, to realize that man's work on earth and in the Great Hereafter, is; *to live the Creative life in its fullness.*

If man must live his life to the fullness of his being—physical, mental, moral and Spiritual—he might as well live as fully as he can in this material world. Then he can live more fully in the life to come—in the Spiritual world.

Man must live. Man never dies. The body dies. The soul lives forever, developing itself on each plane, as we enter it, until it becomes—until man becomes—the perfect image and likeness of God.

Surely this thought, this understanding, is an incentive to live Truth, to live Love, to live Wisdom, to live Beauty, here and now, for we must live these attributes of Spirit here or hereafter.

Man has the choice of right or wrong, truth or error, sickness or health because he is man. But sooner or later, because the real man is the reflection of God, he must take the way of Spirit.

God is patient, but God is without limitation of time and space. God will prevail.

Man may plunge into the deepest sin, into the deepest suffering and sorrow. But man will emerge. Man will be re-born in Spirit.

Isn't it foolish, then, when we understand, to take the wrong road, to travel in the wrong direction, when we must surely turn around some day and re-trace our steps?

Here again—in the turning around, from wrong to right—in “righting-about-face”—we must exercise our power of choice. We must acknowledge our sins and ask forgiveness. We must show that we acknowledge our error and that we mean to live Right. We must show our change of heart by *atonement* for our wrongs, by actually living the Right.

To atone means to make amends, to give satisfaction, to bring into harmony.

We atone by "making good" a wrong, by rendering satisfaction to the person wronged, by bringing ourselves into harmony with Spirit (with Truth, Love, Wisdom and Beauty), by living our unity with God.

We atone to God for our wrongs to man, to ourselves, because we—individual men—are the image and likeness of God.

God forgives, as we atone, as we "make good," as we do good, as we live good, because God is Good, God is Love.

This understanding, that God forgives as we begin again to live God, brings joy and peace to the most hardened sinner. With the realization of forgiveness, with the correction of our habits, we begin again to feel life, true life, surge through our bodies.

We begin to understand life, to live life. We find life in everything we do, and we do everything we can. We find life big and broad, open and free, full and satisfying—not narrow and restricted nor small and petty, nor shut-in and slavish.

We enter into life with more Spirit. We put more energy into our work. We put more kindness and sympathy into our actions. We strive more. We do more. We help others to live more. We co-operate with man and with God. We take up our true work of "manifesting the Spirit."

We enter into the great joy of living—of creative

living. We do not shut ourselves up in a cloister and seek to know God only within. We enter into the world, and we find God revealed everywhere without.

We sing. We dance. We play. We work. We live.

We become cheerful, happy, contented. We become the happy worker who creates to the fullness of his power the "Power Within." We become the happy employer who creates, through his co-workers, and divides the result of creativeness—wealth—justly between his men.

We become the happy creative Father and Mother—creating a family and leading up this family to God, as we ourselves have been led to God.

We become the creative preacher, teacher, lawyer, physician, business man, judge, social worker, magistrate, the creative leader of any kind—the creative worker, in whatever field we find ourselves.

So-called "menial" work is as truly creative as so-called professional work. The woman who cooks, who sews, who keeps house is as truly creative as the workman at the lathe, or the designer and artist in his studio, or the man who does "brain-work" only.

When we once let loose the creative spirit we do "our best" at all times in whatever field of labor or service we find ourselves. We strive to improve that "best." We strive to know more, to grow more, to live more, to be more.

Gone are our doubts and worries. Gone are our fears and fancies. Gone are sickness and suffering.

Only truth remains. Only love remains. Only wisdom remains. Only harmony remains.

We may have lapses—into error, into sin, into suffering and sorrow. But these lapses are temporary. They pass. Then we take up our work again with renewed vigor, joy, life.

Nothing can hold back a man with the joy of true creativeness in his heart. There are no limitations to a man who is a true creator—who lives in the image and likeness of God.

The creative man always goes forward, always goes upward, always goes towards wholeness, completeness.

Live, then, in the fullness of our physical powers, our physical pleasures, if we live Spirit—the Power which is within us and is being expressed in our bodies.

Live in the fullness of our mental powers—to the fullness of creative thought, if that thought is divine thought.

Live in the fulness of our Spiritual power—the power of Spirit, which is of God, not merely the power of the cosmos, which is of man. Then we do all good things, know all good things, create all good things, have all good things, be all good things.

I am sitting in the open air in the sunshine of a balmy winter day in the South. We have just emerged from a cold spell. Snow is still on the ground. But the snow—the cold snow—is disappearing. Snow and

cold always disappear before the warmth of the sun and air.

Cold is negative—the absence of heat. Heat is positive. Cold freezes. Heat warms. The sun is warming my body, as the Spirit, as I write, is warming my soul.

I have just emerged from a journey along the road of Error. By some lack of understanding I took the wrong road, a little way back, as I was climbing the mountain of life. I must have mistaken the sign-board. I shall look with clearer eyes, more Spiritual eyes, when I come to the cross-roads again.

So I have been re-tracing my steps. I have suffered. I have atoned. And I have been forgiven.

I am on the right road again. I am on the road of Truth, of Love, of Wisdom, of Beauty.

That I might have a better understanding of these things, that I might the more firmly fix them in my mind, I have been "thinking out" my thoughts—putting them down on paper.

And so this book is born. It is born of a new contemplation of Spirit. It is born of thought—Spiritual Thought, the one true creator of all there is, or has been, or ever shall be.

I shall send this book out into the world, among men, conscious of its shortcomings, realizing its weakness in exemplifying Spirit, but knowing, also, that it is a messenger of good, a messenger of God.

How do I know the book will do good? How do I

know the book reflects God—even though in an imperfect mirror?

Well, next Sunday is Easter. It is Easter in war-time 1918. Easter is the day of the resurrection of Christ. And the birth, life and resurrection of Christ prove to me—man—that man is made in the image and likeness of God.

Jesus was born of woman—a man. He became the Christ—the son of God—when he reached perfection—the fullness of life.

Jesus shows the way to perfection. Man must travel this way, striving after perfection.

Jesus lived in the fullness of life. Man must live the fullness of life.

Jesus suffered. Man must suffer.

As man strives to live Truth, to live Love, to live Wisdom, to live Harmony, he will travel ever onward—doing good as he goes, because he is living God.

I have been up in the mountains communing with God. I have retired into my innermost self and prayed. I have found Light.

I shall go back to work—to the material work of the world—and I shall enter into this work more deeply than ever before. I shall do more. I shall know more. I shall grow more. I shall live more. I shall be more.

I shall try to tell others what I have learned. I shall help others. And as I help others, others will help me. Most of all God will help me.

I have found the Power Within. I have found that it is a Creative Power. I shall live the Creative Power Within to the best of my ability—physical, mental, moral, Spiritual. And the Creative Power Within shall live more in me—shall manifest itself in me, the individual.

Thus shall all men live the Creative Life of the Spirit "till we all come in the unity of the Faith, and the Knowledge of the Son of God, *unto a perfect man*, unto the measure of the stature of the fullness of Christ."

AFTERWORD

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"Retracing step by step our homeward walk,
With many a laugh among our serious talk."

Retracing our own homeward steps, in concluding this book, we should remember these words of James Russell Lowell. He was speaking of his intercourse with Agassiz. One was a poet and scholar. The other was a scientist. Both were deep thinkers. Yet they mingled laughter with their seriousness.

Laugh and learn. Make this attitude of mind your elixir of life.

Be happy in your work. Be cheerful in your life. The end of life, as we know life, is not death, not even sorrow, but more life; more life of the right kind—the creative kind—which means more happiness.

AFTERWORD

Spirit thinks and creates for us a happy and successful life when we forget our own petty thoughts, and think with the Spirit. Consciously we live. But subconsciously we create.

There is a time to think and a time to forget, a time to work and a time to play, a time to suffer and sacrifice and a time to enjoy, a time to cry and a time to laugh. Only when we experience life in its myriad sides does it become fully rounded.

Serious man-thought is necessary when we are building the man-machine. Little or no man-thought is necessary when Spirit-thought is creating through the man-machine.

An electric motor illustrates this. It is man made, but man does not run it. It runs automatically when electricity is applied.

"It runs automatically." Remember this. On the motor hangs a sign: "hands off." Automatic machines run best when not interfered with.

Man is an automatic machine when Spirit-power is applied. When Spirit is at work a sign should hang on man: "thoughts off."

This is what I mean by saying that Spirit thinks and creates best through us when man forgets his petty thoughts. Realize this truth and the weighty burdens of life fall from our shoulders. Burdens are mostly of our own making, any way—in the mind. Mental burdens interfere greatly with creativeness. Only a free and happy mind, unweighted with thoughts of tech-

nique or tools or "burdens," can create good and beautiful things.

We must not expect consciously and actively to be creating good and beautiful things all the time, any more than we must not keep an electric motor running all the time. But subconsciously, of course, our creativeness goes on automatically without ceasing.

We must take time to rest and sleep and eat. We must take time to play and be merry. We must take time to clean, oil, adjust, repair and renew—through re-creation—the man-machine.

If we attempt seriously to think and to work too much at one time, or too frequently, without the relaxation of lighter thoughts and lighter aspects of life, we become oppressed and depressed by our self-imposed responsibilities. We become dispirited instead of inspired. We lose the very Spirit we are seeking to find.

Learning our A, B, C's seemed a tragic task in childhood. Grammar was an ogre. Arithmetic, algebra and geometry were nightmares to most of us.

Yet as men we talk, read, write and figure *automatically* without thought of these rudiments of learning.

Now, suppose we use the "Chart of Creativeness" in this book merely as a guide to the technique of creative living, the alphabet, grammar and numerals of life, if you please. Then, when we acquire the technique of

Creative Life we forget the chart and use it *automatically* in our constructive thinking.

The musician works long and patiently to acquire knowledge of the musical scale, the principles of harmony, and the technique of expression. When he plays, as Paderewski plays, he forgets these things. The Creative Spirit merely pours out a melody of music through the perfected man-machine. The artist spends years in learning the technique of painting. One day he forgets his technique. He is inspired. The Spirit, through this man-machine, paints a masterpiece.

Again, use the Creative chart as a check-up on ourselves when we find things are not going right in our lives. Then we turn back to this chart, run our finger over its divisions and quickly see where we are at fault in our method of living.

Even when things are going well with us we can profitably turn to this Creative chart and see where we can improve, where we can oil certain parts of our machine, making it run more smoothly, where we can put in new bearings, where we can stop a little of the jarring, rattling and noise that produce wasteful friction as we work with our fellow men.

"I can understand all this," some one will surely say, "but why, when we build up a good man-machine and open it freely to the Power within us, then why, oh, why, do we have to suffer without apparent cause?"

Without *apparent* cause is the answer to that question. No one suffers without cause. Many of us suf-

fer without *apparent* cause because we do not comprehend the law of life.

All life is based on law—inexorable law that is just, is good, is wise, is true, is beautiful. Accept this philosophy of life and the sun shines more clearly.

Accept the philosophy of life that Thought alone creates and that it creates according to the law of cause and effect and we see that we are creatures of our thoughts—we suffer only as we allow ourselves to think suffering.

“That’s all very well,” you say, “but did you ever have an innocent baby stricken down with suffering?” “Yes, my own child.” “And was the child the victim of its own thoughts? What nonsense!”

No, the child was not a victim of its own thoughts. But have you ever stopped to think that a sick and suffering child might be a victim of *our* thoughts—of your thoughts or of my thoughts, acting personally, and of *race*-thought, acting collectively?

There are many things in life we cannot understand, and what we call “innocent suffering” is perhaps the hardest of all to comprehend. There is no such thing as “innocent suffering” in the sense of “suffering without cause.” The sufferer may be entirely innocent, but some one else, or some people collectively, must be guilty, or suffering could not originate. Suffering is the effect of a cause. No effect is possible without cause.

But suffering is in the world, whatever its cause, and

we must face it, and bear it. We must suffer for others and others must suffer for us. Through mutual suffering—as the race of man learns rightly to think—comes the chastening, the refinement unto perfection, as through fire comes pure gold.

We are making advances in our understanding. Man is no longer frightened into right living by the threat of Devil and Hell. Nor is he bribed by the rewards of Heaven. He has proceeded beyond this attitude of mind. Man is now being led by the power of Thought into the understanding that he has his destiny in his own hands.

Man's true destiny is God's intention, whatever that may be. God's intention is good and beautiful and wise, else God would not be God.

Thus, through science and philosophy, through understanding and faith, man will live a new creative life through Spiritual thought.

Living Spiritual thought in his daily work and activities, man becomes healthful instead of sickly, strong instead of weak, happy instead of sad, enthusiastic instead of despondent, helpful instead of hurtful; and, in material things, a true success instead of a failure.

Whether man comes to the way of Creative Living through scientific understanding or simple faith matters not. He reaches the true end of his Being by either road—and that is enough.

Let us live the creative life. Let us do diligently, honestly and cheerfully the work of the day, says Tro-

LIVING THE CREATIVE LIFE

ward, in substance, not as serving a hard task-master, but in happy confidence, and day by day hand our burdens over to the Loving Creating Spirit, and fresh avenues will open for us where we saw no way.

THE END

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A PERSONAL LETTER FROM JUDGE
TROWARD

St. Keverne,
Lower Shiplake,
Oxon, England,
December 2, 1914.

DEAR MR. APPEL:

I have to thank you very much for your kind courtesy in sending me a copy of your book "*My Own Story*," and I can only say it gives me great pleasure to see such a practical application of my principles by a man of business like yourself. There is no doubt a danger in these metaphysical strides of becoming dreamy and not pushing on to concrete results, just as there is the opposite danger of not realizing the relation which our spiritual forces bear to our external activities—the relation of cause to effect, and I must congratulate you on the manner in which you have combined the two. What strikes me about your little book is its thorough level-headedness, and I feel sure I shall derive profit from carefully studying it over again. It is, indeed, a case of my own returning to me with interest.

When I was lecturing in London last week an officer came and called on me and told me my books were much appreciated among the officers of his regiment, and certainly a regimental mess was hardly the place where I had expected them to be noticed. And then a few days later I received your kind letter and book,

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and the fact that the principles I have endeavored to state should thus find acceptance with really practical men—shrewd business men and soldiers—is a very great encouragement to me to go on writing and lecturing.

One gets a certain amount of practical training in the Indian Civil Service, for you pass through various grades before arriving at the post of Divisional Judge. Sometimes I have been in charge of a Government Treasury, and sometimes Governor of a Jail, and as (in my time) a jail was expected to support itself by manufacturing various things and also to yield a profit, one got a sort of an insight into that side of things. Mostly we made carpets and paper, but I remember once being appointed to a jail which I found considerably in debt, so I started making soap which turned out so successful that we not only cleared the debt but at the end of a year had made the largest profit of any jail in the Punjab. Of course one had to do one's regular magisterial work all the time, but these secondary employments afforded healthier mental exercise in other and more practical directions, though later on when I came to be a Judge of Appeals, I did nothing but legal work, and the only outlet I found for something more active was in building a windmill to draw up water from a considerable depth (the first ever seen in those parts) and in constructing a pulpit for the Parish church. Painting has been a life-long help to me and I exhibit my works from time to time in various exhibitions. I was out painting in oils only yesterday,

rather late in the season to be working out of doors in December, but I am very fond of it. The very first pupil I had in Mental Science was an electrical engineer, and when he told me his profession I said, "Now I shall have no difficulty in explaining Mental Science to you," and we turned the whole thing (by analyzing) into terms of electricity and magnetism, and similarly I could teach an artist by expressing it in terms of the construction of a picture. That is what strikes me about it, that the principles are in themselves so universal that they can be applied to any particular line of expression that may be desired and this is why I have ventured to talk freely about my own experiences. But you must *work* to learn the particular laws of the particular line before you can thus specialize the universal principles—you won't get technical knowledge by inspiration, though you may get a sort of inspirational expansion of your technical knowledge when you have, by hard work, got a thorough knowledge of the sort of material you are handling. This is what such experiences as I have had has taught me, and it enables me more fully to appreciate the line of thought you have taken up in your book.

As you may suppose, we are all greatly exercised over here about the war. I had planned to make a lecturing tour in the States this autumn but have had to put it off both on account of the war and also having moved into a new house where by the terms of my tenancy I have to create a garden; but I am hoping to find my way to America some time during the early

part of next year, when I propose starting lecturing at "The School of the Builders" and afterwards going to other places where I have received invitations, and should nothing occur to prevent this I shall look forward to the pleasure of meeting you and thanking you in person for the encouragement you have given me.

I hope you will excuse this long and rather discursive letter, but after reading your book I feel as if you were an old friend, and I have no doubt you have guessed that I am a rather unconventional person.

Once more thanking you, and with all good wishes, I remain,

Yours very sincerely,
(Signed) T. TROWARD.

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