



The Gist  
of  
New Thought

OR  
YOUR MIND DYNAMO  
AND HOW TO USE IT

BY  
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There is a tide in the affairs  
of men which takes at its  
flood leads on to fortune

## The Gist of New Thought

### CHAPTER I

#### THE PRINCIPLE

THERE comes to most of us at times a perception that we are living but half lives, and that if we could unlock powers which we feel vaguely stirring within us, we could do our work swiftly and joyously, could live lives of health and power and serene mastery. Emerson says:

“A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary, and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Believe and love—a believing love will relieve us of a vast load of care.”

“By contenting ourselves with obedience we become divine.” That is part of the secret—but obedience to what? A law of righteous or scientific living is implied, by obedience to which we will come naturally and inevitably into our heritage of power, love, and wisdom. Evidently, the most important thing in life is to find this law, and then to bring every activity of our lives into harmony with it.

The supreme truth upon which joyous and suc-

cessful living is founded is that man is but the outward terminal of an inner life and power, and that fully and perfectly to express this unseen life, he must bring his desires and activities into harmony with its purposes and laws of action. What, then, is the purpose of Divine Life, and what are its laws? A moment's consideration will show us that its purpose is always *creative expression* — the bringing into visibility of forms of beauty and usefulness; and in this work of creation, Divine Life works through various focal centers; every man and every animal and insect in the universe is expressing Divine Life, to the extent of the limitations imposed by its stage of development. Evidently, its success in this work of expression will depend upon its intuitive or conscious grasp of the purpose of Divine Life. That is why, "only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine." The life and substance back of us, ready to be expressed through us, are limitless; but only as we obey the laws implied in the eternal purpose of Divine Life, can we draw upon this infinite resource.

So much for the principle upon which masterful living is based. Now let us consider the actual ways and means of utilizing this principle. If we are not living the lives of joyous creation for which we were fitted, how shall we begin to realize our possibilities?

The first thing for us to consider is what may be called the stratum of automatic force. This is

the psychical realm where mental and spiritual seeds are planted and are brought to harvest by the very nature of the creative force. In man, this stratum is called "subjective," or "subconscious" mind. In various abnormal conditions, the working of this subconscious mind can be studied — as in the hypnotic sleep. Here it is found that subconscious mind never forgets; that it does its work with incredible swiftness and accuracy (as in the case of mathematical prodigies); and that it has perfect control of the physical organism. It is amenable to suggestion, and unless this suggestion is inhibited by a counter suggestion in the form of direct command or fixed belief and desire, it will carry out to its logical conclusion the primary suggestion.

In the normal, waking state, subjective mind does not at once accept and act upon suggestions offered it by the conscious or objective mind. But to suppose that these suggestions are without effect simply because they do not at once spring into visible growth is a mistake. The truth is that no dynamic thought or emotion is ever without influence on the subjective mind, and through it on body and affairs. But in the hurly-burly of life, so many counter suggestions are offered, so many antagonistic thought elements are introduced into this realm of automatic creative power, that only the averages and balances can be traced. Subjective mind takes the preponderance of belief, desire, and emotion, and works it out into body and vitality.

That is why, in the philosophy of righteous

living, there are no "idle" words or thoughts. One such may not produce any noticeable effect, but when one is added to a thousand others, forgotten as soon as they are thought or uttered, the result may spell disaster or success. *There are no idle and unproductive thoughts.* Every one is posted on the debit or the credit side of the soul ledger, and goes to build up or to tear down the fabric of life.

And so, at the very beginning of this new life which is to lead to assured success in body and affairs, it is necessary to examine our thoughts and desires and to see that they are in harmony with the great law of life. We will consider this more fully in the next chapter. Before turning to it, however, I want to ask you to think over the philosophy of life which we have just considered and to notice how it insures success in all worth-while things to those who accept it and who learn to live in conformity with it. Notice that the purpose of Divine Mind, or God, or the Father (for this Creative Spirit is the Father and Source of us all) is to express Itself through each one of us in accordance with Its own nature, which is always love, wisdom, power. There is no root here of failure in body or affairs; no element making for possible sickness, poverty, or sorrow. Evidently these elements have been introduced by our failing to grasp the nature of our lives and the central purpose of Divine Life, working in and through us.

As a preliminary exercise to teach you to use wisely and consciously your own creative power,

I want you to take time every morning and night to consider this statement of truth:

*I am an expression of Divine Life, and in vitality, body, and affairs I show forth the limitless love, power, and wisdom of my Father.*

In Chapter III we will consider more fully just how to use this and other statements or formulæ of truth. For the present, close your eyes and repeat the statement word for word, considering as earnestly as possible its full meaning. Remember that you are sinking a requisition into your own creative center, your subjective mind; and that, by the law of its being, it is bound to carry out this suggestion to its logical conclusions just as fully as you let it by refusing to consider counter suggestions.

## CHAPTER II

### THE ONE CONDITION

THE only limit in regard to Mind Power is that it must be used creatively. This is a logical extension of the fact of the oneness of all life, for if individual men and animals are but outlets for the One Life, it is evident that those individuals which strive for the common good can most freely draw on the common resource of love, wisdom, and power. This does not mean, however, that the individual must give up his work to turn general busybody. The present mediums of interchange of property and service

will suffice, with such evolutionary changes as come to all customs and institutions with the general advance of civilization. The practical result of recognizing the oneness of life and interest between all living creatures is rather the perfecting of each man's work, and this implies in the very beginning that this work must be susceptible of perfection. Here again Emerson can be quoted to advantage:

"It is not an excuse any longer for his deeds that they are the customs of his trade. What business has he with an evil trade? Has he not a *calling* in his character?"

And so, in the very beginning of a successful attempt to master the mind forces, it is necessary for the student to consider his daily work. The laws of life are so perfectly balanced that only the worker who is striving not only for his own, but for the general good can possibly succeed. Selfishness is isolation from life and power, and is the fundamental cause of all inharmony, just as love is the perfecting of the law.

This word "love" has been so generally misused and misunderstood that it is necessary to get back to its real meaning. When a man loves his kind, he does not sit in a rocker and smile benignantly upon the world. Instead he draws regularly and fully upon the divine resource, expressing the power that reaches him from the common source according to his own peculiar bent or genius. He applies the law of love to all he desires and does, and this law teaches him that lust and anger and covetousness are evil, not

because the Bible or any other book forbids them, but because they are un-social, and if commonly accepted and developed would destroy the formed universe. He realizes that what mankind at large cannot do, he does not really desire to do. This leads him to an understanding of real desire: universal and perfecting desire as contrasted with selfish and corrosive desire; and he finds that he has completed the circle and has returned to the primal purpose of Divine Life: Creative expression, the bringing into visibility of forms of beauty and usefulness.

Love, then, is the expression of the original, creative desire of Divine Mind in the life of the individual. It is the impulse which leads a man to seek satisfaction in doing, in creating, rather than in tearing down or hindering; and in this impulse no self-abnegation is implied. If you will study the lives of those around you, you will find that the people who derive the most sustained and comprehensive satisfaction from living are those who "find themselves" in their work, and who have so developed this work as to make it fill a broad, human need. Every week the papers tell of the success which has come to some individual who has discovered in himself the capacity to serve his fellows in a new and needed way. Recently, for instance, two young men conceived the idea of teaching country people some of the vital truths about country living through the medium of moving pictures. First came the idea; then it had to be developed — the films must be obtained, and as these were nowhere in existence the making



of them involved original, creative work. Then the medium for putting this service before the public had to be worked out. These young men discovered a broad, human need, and found within themselves the possibilities of filling this need. The resultant success was more than financial, although it included that: it lay in the satisfaction of doing something worth while, and doing it in masterly fashion. Let us take this incident as an illustration of practical love — love in action; harmony, service.

So the first step is to study your work, to discover all its possibilities for creative expression and for service. If you have been "holding down a job," quit. That doesn't mean that you must throw up the work you are doing and seek another opening, but rather that you must change your attitude toward work. Financial reward, the "pay" which you extract in money for your services to mankind, is a secondary consideration. Don't imagine for a moment that I am preaching anything impractical in this — it is the verdict of the ages, and of the masters in every line of activity under the sun. If you have studied the successful people whom you have met you will know that the principal characteristic of these people is enthusiasm for their work: they may be good "business people," and may, when the work is done, take proper steps to secure the pay in money to which they are entitled; but the basic incentive to work is not the desire for money, but for expression and service.

Get into harmony with your work. Get right

down to the roots of the matter, and realize that all the real satisfaction in the world comes from doing something worth while, and doing it masterfully. If you have formed the vicious habit of finding "pleasure" in sensualism of any kind, you will have to change your view point entirely. The pleasures of sensual things are as different from real satisfaction as is the flavor of highly seasoned food from that of a ripe peach or an apple. Sensualism inflames the organism and unfits it for real and lasting pleasure. The man who tries to play with his animal appetites may be a good business man to begin with, but the time will come when either he will master the lower appetites or it will master him. Many a victim to the so-called "strenuous life of business," is in reality an illustration of the futility of trying to drive business and sensualism in the same team.

Does all this sound forbidding and unattractive? If it does, it simply shows how far we have journeyed from the truth in regard to the nature of life. Life is creative, and the individual who learns to find himself in creation, in building for himself and for the world, discovers that life broadens around him as he goes forward; that the apparent passing of the years is bringing him fullness of power, serenity, satisfaction.

Before concluding this chapter, I want to call attention to a fallacy which has done its share of mischief. This is the old attempt to get just enough spirituality to bring mastery of the outer world, while at the same time the seeker strives to hold to sensual gratification. Many of the

failures of New Thought students can be traced to this root. It is but another illustration of the old attempt to grasp the rose without its thorns, to secure an apparent pleasure without paying the price. The futility of this attempt was pointed out centuries ago, when Paul said, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap!" It is a matter of law, just as is gravity or magnetism, and in all the boundless universe there is no such thing as the tiniest violation of law. The mastery of mental and spiritual force will not enable you to defy the central law of all life, which is always creation, the building up of the beautiful and the useful. That which tears down, whether it be sensualism at the table or hate of one's neighbors, is an agency of death. And if you introduce this fire of the Spirit into your life, no amount of "affirming" or "denying" will avail to save you from the penalty.

No, I have no panacea for wretchedness to offer, except that which is implied in the very nature of the cause: *Learn the law*. Bring yourself and all that you desire or think or do into harmony with it. Then you will have cut the root of all unhappiness, and will have done with sickness and misery forever. And in doing this, the wisdom of Divine Life may be trusted to the uttermost: the Father of us all has created each one of us for success and happiness — indeed He finds His joy through us, and our misery by the very fact of our oneness with Him is His misery. Nothing goes out of our lives except to make room for something better and greater.

Here is an affirmation for you to use as you do that of Chapter I:

*Thou in me art creative love, and in every thought, desire, and action I express Thy nature.*

As you repeat this key thought, silently and attentively, review your work and activities in the light of the law of creative love. Open yourself to the higher wisdom, and begin to bring out the service ideal in all that you do. Don't be afraid that this is impractical — it is in reality the secret of the biggest success you can imagine.

### CHAPTER III

#### HOW TO ENTER THE SILENCE

IN transforming a life of failure, sickness or disappointment into one of that glorious and fulfilling success which is normal to man as the child of God, advantage must be taken of two principles. The first is that man as we know him — the physical and mental man of everyday life — is fractional and incomplete. He has not within his boundaries all the materials for mastery. Beyond and above him is his own Greater Self, his Spiritual Self, which is one with the Father, and only as he finds himself in this higher center of consciousness can he speak with authority.

The second principle is that *truth never changes or diminishes, but that only the part of it which we put to work is of avail to us.*

Now let us see how we are to utilize these principles. Personal man—the self of hopes and fears, of effort and disappointment—is incomplete. From the standpoint of this lower self to which you have heretofore confined your living and thinking, you cannot command success—you can only plead for it. Therefore the first step in putting the mind dynamo to work in gaining health or supply is to make connection with that Spiritual Self which is at one with all power and all abundance. And here is one way to do this:

Before you arise in the morning and again after you have retired at night, lie with your body absolutely at ease. See to this matter of physical relaxation first of all, so that you can forget it. Now, with your eyes closed and your whole conscious being at rest, visualize the atmosphere about you as luminous and vibrating with life. To your physical senses it seems dark and lifeless, but the truth is that it is vibrant with Infinite Life, Power, and Energy. And this Life which fills all space and which permeates your physical body, is the life of the Father—is the source and real support of all desire and action.

In this quiet time of the Silence, you are to realize your identity with It. If one of your friends were close to you at this moment, you would realize his or her presence, would you not? Well, you are to learn to realize the immanence of the Father, when you turn within to Him.

Next, addressing this living but unseen presence, which is one with you in all that is real and

eternal in your being, claim this unity. Here is one way of stating this idea:

*"I am in Thee, and Thou in me!"*

As you persist in this exercise of recognition, you will come to have a convincing and quickening sense of the Father's presence in you and about you, and of His consideration of all that you think. And gradually you will be able, during this time in the Silence, to merge your little everyday personality with the Greater Self, the Spiritual Self, which is one with God.

This exercise is like the process of tuning the wireless to receive certain vibrations. And, having keyed yourself, having brought your mental dynamo into direct connection with the source of all power, turn to the realization of your desires. You are to do this by the use of affirmations, or key thoughts.

An affirmation is simply a direct and concise statement of a truth. For instance, in the matter of health you may use the affirmation, "*Thou in me art glorious health!*" Again you are addressing the Father within you, and are putting into definite and dynamic form the truth about your relation to Him, in the matter of vitality and manifested life power. Why, you may ask, do we need to affirm this truth if it is eternally and unchangeably true? Let us get back to the figure of the wireless receiver: all the electrical waves in the universe will not affect it if receiver and waves are not tuned to the same rate of vibration. The waves exist; but so far as that particular receiver is concerned, they do not. So it is with man: he

is always the child of God, and as such has latent within him the power and wisdom and love of his Source. But if through lack of recognition or through the expressed negation of inharmonious action he closes himself to the vibrations from this Divine Center, they do not exist for him.

And so the first step in this matter of making real your possibilities is to claim them. You must form this claim definitely, so that your intellect can clearly grasp it; and you must then resolutely and serenely hold to it, must repeat it again and again with unfaltering attention. Why? Because of the "fly-wheel" action of subconscious mind, of which we have spoken. Down in your subconsciousness the old race lies which you have accepted from your ancestors, your neighbors and yourself are built into more or less resistant forms; and only the truth, applied persistently and in concentrated form, can dissolve them.

In making this direct and dynamic application of truth to your own inner man, you will find great help in what may be called "speaking aloud in the inner silence." To do this, repeat your key thought or affirmation with such concentrated attention that you will seem to speak the words in the silent auditorium of your own consciousness, and will hear each separate word. Consider the meaning of these separate words as you utter them, and build them slowly together into the full affirmation.

Remember always that you are speaking and thinking from the standpoint of the Greater Self, the Divine Self, which is in perfect harmony with the Father. Affirmations uttered from the intel-

lectual rather than from the Spiritual center are without power. That is why so many people affirm for health and abundance for months and years without attaining either. First, then, you must get your trolley on the power wire by turning to the Father and recognizing His indwelling presence; and second, *from the center of force and mastery so established* you must speak the word of authority — not of pleading, or of flickering hope, but your spiritual fiat.

After the spiritual pattern of your desires has been formed, external forces will be put to work to realize in the external the ideal you have created. Part of these forces, sometimes all of them, will be your own physical and mental activities. But here in the Silence your work is purely spiritual — you are to form the perfect ideal, the spiritual pattern without thought of how it is to be brought into visibility. This means that the tensions, the hopes and fears, the waverings, of the personal man must be stilled. Your ideal is that serene impersonality which deals with your own needs and desires as if they were those of another, or of all the world: you must learn to poise yourself in the Secret Place, and with its authority to voice your affirmations.

At first this may seem too “metaphysical” to be easily understood but, if you will look at it in this way, you may be able more easily to comprehend just the mental and spiritual state I am advising: in the Silence, you are the supreme councilor and organizer of your own destiny, and your affirmations are the blue prints and specifications you are furnishing to the executive



department, to be built into flesh and blood and into external facts. When the trustees of a great institution meet to consider various ways of extending its activities, they concern themselves with the application of those principles of business with which all men of their class are familiar. From the standpoint of these business principles, they lay down practical applications which are put into definite and unequivocal form and then turned over to the executive force.

In the Silence, you, as the master and architect of your fate, are to put into dynamic form those desires and ideals you wish built into your life. It is not necessary for you at this time to foresee and plan every detail in the execution of these ideals: the board of trustees, to return to our figure, may decide upon the erection of a new office building and may give orders for the execution of this design; but they do not specify how each piece of structural steel is to be handled — this is for the executive force and its experts to determine.

And so in utilizing the mighty force of your mind dynamo, you are to turn within to the Silence, and in that place of spiritual poise are to recognize the presence of the Father and His interworking with the activities of your mind and body. From this standpoint of Unity you are to consider your desires, and to put them into the shape of dynamic truth statements, or formulæ. And these formulæ, you are to transmit to your own subconsciousness with serene confidence in the ability of this executive department to carry out your orders. In doing this, you are to learn

to hold yourself in the impersonal mood, without worry, doubt, or that excessive eagerness which manifests itself by trying to force things. As soon as you learn the secret of this spiritual poise and are able to sink your requisitions without tremor into the subconsciousness, you will begin to get wonderful results.

## CHAPTER IV

### *CUMULATIVE RESULTS*

**I**T is necessary frequently to remind the student of spiritual things that results are not instantaneous, in the realm of mind dynamics, and that this must necessarily be so: if your body and circumstances changed with every change of your surface thoughts, you would be too unstable in body and affairs to lead an endurable existence. The truth is that your health and success are affected rather by the forces of your subjective mind than by those of your intellect. Into this subjective thought-reservoir goes every emotion, every desire, every dynamic thought and belief; and with an unerring logic, the average of your beliefs, emotions, and desires is worked out in that life and substance which constitute you.

All of this takes time. Up to the present, you have been planting in this soul garden with the ignorant disregard of the after crop which a child might display. You have planted some flowers and many weeds. Now the time has come when

you intend to stop planting weeds and are going to "specialize" on the useful plants — the constructive activities of mind and body. But still there will be the seeds of your former mixed crops to eliminate. Or, to return to our figure, which compared subjective mind to a fly wheel, the motion of the wheel in one direction is not instantly to be checked and reversed.

This means that you must lay out a plan of campaign and stick to it. Begin by going into the Silence and realizing your own divine wisdom. From this standpoint of Light, consider your life in all its details. Study the work you are doing, the desires you are seeking to express; consider the results you have obtained, and decide wherein lies the cause of your failures to express yourself perfectly. Be honest in this — it may be that impatience or intolerance or intemperance is drawing off your divine energy in useless by-currents. It may be that you have not gotten down to your real desires, have not discovered the full ideal which Spirit is striving to express through you. Take time to learn these things now.

Next, reduce your plans for the future to definite shape. Decide on your times for going into the Silence, and for reading along spiritual lines. Decide on the changes in working, thinking, feeling, which you know you must make. Write out a schedule which will put into definite and visible form all of the things you purpose to accomplish, and the means of accomplishment.

Now you have something to anchor to, during those times of unsettlement and bewilderment

which are pretty apt to come occasionally. House-cleaning means dust and confusion, and you are now beginning some mental and spiritual house-cleaning which will be all the more strenuous for having so long been neglected.

Results will not be instantaneous, especially in the beginning. You will find in your subconsciousness and even in the borderland of your conscious mind certain "limiting factors," such as the agriculturist finds in his soil. These may be positive or negative — it may be that certain desires which you have built up are not in harmony with the World Plan of the Father, and so must be eliminated. These conflicting desires, while they continue to exist, are positive limiting factors: because of the fact that they constitute obstructions to the perfect working, through you, of the One Life, they limit your power to receive and transmit power. The negative factors are those "buried talents," those dormant faculties, which you possess as the child of God, but which as the child of man you have not recognized. It may be that you "lack" business ability, or the power to do things wisely and swiftly. This means that as long as you limit your conscious expression to your personal self and its powers, you will not be sufficiently rounded for real success. The "cure" for this negative limiting factor is to learn to live and work always in the Secret Place of divine unity.

As you go forward and become acquainted with your self real and its powers, you will find that the seeming resistance within yourself and

in your surroundings to the better order of things is being done away with. Paul said, "I find then a law, that when I would do good, evil is present with me." You will find that this is a carnal law, rooted in your own subconsciousness, and that it will disappear as you persist in living not according to the flesh but according to the Spirit.

Your body is included in this order of advance. At first it will resist healing and that organic regeneration which must lay the foundation for real and eternal health; but if you will persist in going down into your subconsciousness and in feeding your substance with the truth about itself, you will find your organs and tissues responding more and more readily to this truth.

In the next chapter we will consider at greater length this matter of healing and bodily regeneration. For the present, remember that healing is the result of readjustment in thought, feeling, and action, and that this threefold readjustment, can be made successfully only under the direction of that Spirit of Wisdom which is within you. I can point out a few of the essentials, as they have been revealed to myself and others; but you must go into the Silence and learn just how to apply my advice.

## CHAPTER V

### HEALING

**T**HE secret of all real healing is contained in one of the statements of Jesus: "*In the world ye shall have tribulation; but be of good cheer, I have overcome the world.*"

In that condition of thought and desire which constitutes "the world," sorrow is as natural and as certain to come at frequent intervals as is the sunlight or the rain. And, like sunlight and rain, the tribulations which come to those living in the world have a beneficent mission: they serve gradually to wean the most "worldly minded" from his supreme faith in the things of the flesh, and to turn him in misgiving and inquiry toward a possible better order of living.

In the world you shall have sickness. The only way permanently to heal your body is to come out of that morass of carnal belief whose very atmosphere breeds the pestilence from which you are striving to free yourself. And The Way is not difficult to find or hard to tread. It is narrow and straight; so is the sidewalk which you follow all the more easily because it is not broad and winding. A straight and narrow way is simply a direct and scientific way of reaching a given point — which in the present case is health, complete and absolute mastery of the body.

So, to get away from sickness you must get out of the world. And the key here is affirmation, the direct and dynamic statement of Truth. The truth is that as the Child of God you are not subject to sickness. The Father, working in and through you, is Health, and Power, and Joy. It is only your little limited, personal self that builds sickness and imperfection. Disease is the logical result of misadjustment in thought, emotion, and action between the individual and the Universal, between the fountain and its source of supply. And

so affirmations heal because, by accepting and applying the glorious and transforming truth about man, they bring the Truth to bear upon his limitations.

As a matter of fact, you have built disease into your body by the same means you are now to use in getting rid of it: gradually you have built up, by your own thought and by accretion from the thoughts of your neighbors, a mental pattern of disease. You have established false modes of expression — sensualism and short circuits of the emotions. The very name of a disease is like a steel die, which makes a fearful impression on the susceptible mind. Every physician is familiar with people who “crumple up” at the very mention of “heart disease,” “consumption,” or any of the other bogies of the schools and books.

So much for the principles upon which real healing is based. Remember, there is such a thing as “false healing” — healing which for a time suppresses the symptoms, but which, because it has not eliminated the root, does not permanently cure the trouble. Permanent healing is based on the fact that man is in principle the Son of God, and that he can become so in fact whenever he is ready to adjust his life to the Divine standard.

In the very beginning of healing, go into the Silence as you have learned to do in Chapter III and realize the presence of the Father. Now take any direct and simple statement of your unity with Him — “*Thou in me art glorious health,*” or “*I am in Thee, and Thou in me.*” And as you go over and over this statement of the Truth, picture your body radiant with the vibrant life

of Spirit; luminous with that eternal life which knows neither beginning nor end.

*"I am in Thee, and Thou in me!"* This radiant energy which permeates you is the reality of your being; it *is you*, and your old belief in a limited "vitality," subject to all manner of infections and accidents, is simply a lie which you have given the semblance of reality by accepting and living in harmony with. Now you are going to live the Truth, in every desire and activity of your being.

As you hold this key thought, turn your attention to the various parts of your body. Notice the vibrant warmth in your hands and feet. Talk to these "members," for such they are in truth as well as in technical phrase. We live too much in our heads, and the rest of our bodies are like the unoccupied rooms of a great building. Learn to get down into your body, to realize or make real the fact that you are the master of these organs and tissues, that they are your substance, and that you are the life which permeates and perfects them. You are the divine builder, the divine energy which created this Temple of God. If you have not hitherto created well, the time has come for you to make all necessary alterations. You are not different than you were when you first created your body, except that now you have begun to see the Truth and to live by it. That means that as you persist you will learn to do directly and unflinchingly what hitherto you have done uncertainly.

In the work of healing or bodily regeneration, your power lies in the fact that you are the expres-



sion of infinite resources. And you are to apply this power *first* by accepting it and putting it into the dynamic form of "affirmations"; *second* by visualizing it—seeing your body vibrant with the divine life which you are; *third*, by feeling it—searching out those life vibrations which have long been sending you their messages of co-operation and power, but which you have ignored; and *fourth*, by making such readjustments in your habits of thinking, feeling, and doing as the Spirit of Wisdom teaches you to make. This is an essential part of permanent healing, and no amount of "affirming," or accepting in word and theory, will make up for a lack of practical affirmation by doing.

Here are a few affirmations for healing; experiment with them and change them occasionally, for otherwise you are apt to get into a rut of mechanical repetition.

*I am the resurrection and the life: he who believeth in me, though he were dead, yet shall he live; and he who liveth and believeth in me, shall never die.*

*I come that ye may have life, and have it more abundantly.*

*I am in thee and thou in me.*

*Thou art my glorious health, and in thee I express physical and mental perfection.*

*Thou in me art the bread and wine of life: my body assimilates thy substance, and is fed and regenerated in every cell and fiber.*

*Every sensation of discomfort, every "symptom," is a lie: thou art the reality of my being in life and substance, and I express thy perfection in all things.*

## CHAPTER VI

*HOW TO KNOW THE TRUTH THAT FREES*

MANY people turn to New Thought for bodily healing, only to find that what they need most is wisdom. They discover that their present unhappiness is due to ignorance which has led them to seek things incompatible with true happiness, or to seek the right things in the wrong way. Solomon, you will remember, asked for wisdom, and the other things were added to him. Wisdom is the key to the door of health and the door of supply.

And wisdom, the light that lighteth every man that cometh into the world, is a normal faculty of the human soul; not of the human intellect, notice: intellect is simply the department of comparison between observed or deduced things. True wisdom is direct and unwavering. It is the result of the influx of Divine Light, and no amount of observing or reasoning can take its place.

The first step in realizing any desire is to go into the Silence and get the wisdom of Divine Life on the subject. Get right down to the *principle* back of your desire, which is always for *expression* in one form or another. Open yourself to the inflow of divine light by using this affirmation:

*Thou in me art illumination, and through Thee I know the truth which frees from every limitation.*

Sink this requisition for light into your subconsciousness, relax all personal effort, and for a few minutes lie passive. Then, preferably in the

same easy position, consider your desire and the most promising means of attaining it. Consider all the steps in the light of expression of the Divine Life, and of service both to yourself and to your fellows. There is always a way of doing every worth-while thing; if at first you can see no way, get back to your key thought and stick till you have dissipated the mist of carnal ignorance.

Often you will find the trouble in your not having comprehended the real nature of your desire. You have been affirming and working for a certain thing which was not the real end you desired, or perhaps was part but not all of it. I have known a man to work hard, within and without, to attain a certain thing, only to find when he had reached his goal that it did not satisfy him: he had not made his aim high enough. He had created a thing of beauty, satisfying to him as an artist; but he had not linked this creative goal to the world's needs, and the final product of his effort was something few people cared for. Solitary enjoyment, artistic appreciation of his own work, was not enough and the artist had to "back up" and begin over again. This time he began by opening himself to the full wisdom of Spirit in the very beginning, and so gained a broad insight into his desires.

Remember always that what you are seeking, when you go into the Silence for understanding, is not a voice from outside telling you what to do: you are seeking to open your own thinking faculty to the inflow of Divine Wisdom, which, coming

in this way, will express itself in your own thoughts, perfected and glorified. Literally, the Father will think in and through you, because you have recognized His part in your life and have opened yourself to His indwelling.

So, in getting at your desires for healing, for creative success, or for a home and a full pocket-book, you are first to turn to the Silence and to hold yourself receptive to the Father's Wisdom; and this wisdom will come through your own thoughts, perfecting them and lifting you in this matter you are striving to understand to the level of your own Greater Self.

Here are two affirmations for realizing wisdom:

*Thou in me art illumination, and through thee I know the truth which frees from every limitation.*

*I am the light of the world: if any man follow me, he shall not walk in darkness, but shall have the light of life.*

## CHAPTER VII

### HOW TO CONNECT WITH SPIRITUAL SUPPLY

IT has been the custom among religiously minded people for generations to talk about "Providence," but it is doubtful whether one in a hundred of those who use this term stop to think just what it means and what it implies. "Providence," that which provides. Do you look upon God, the Father, as that which provides in your life? Do you not rather look upon your own two

hands, your feet, your brain and eyes, as the providers?

The truth is that provide-ence is a faculty of Divine Mind, and that only as man learns to live every moment of his life in harmony with this faculty can he be really provided for. It would seem, according to our old beliefs, that a man with half a million dollars in the bank would be pretty well provided for in the matter of food, for instance, would it not? Yet I assure you that many a man with as much as this or more starves to death, every month, probably every day. Money in the bank is but the symbol of supply; and when a child of God comes to look upon it as the reality, he must be given a lesson in absolute values. Hence the starving process — it is not pleasant, but in the course of the ages it is worth to the individual all it costs him in suffering; by it he will be gradually disillusioned as to the real nature of money.

From this it must not be supposed that I am proposing to do away with money. The gist of the matter can be comprehended by glancing at the relation between a government and its financial system: why is our silver dollar, for instance, exchangeable for a dollar's worth of sugar, or iron, or lumber? Not because the dollar contains a dollar's worth of silver, for it doesn't. It is because back of it is the wealth and the integrity of the United States Government. The silver dollar is a symbol of the financial power of the country. For man on the animal plane, this backing is sufficient. But as the process of personal evolu-

tion carries the individual into the spiritual kingdom, he has to adjust many things, and among them this matter of the symbology of money; there is just one source of supply and providence and that is The Father. If we use money as the symbol of His abundance and as the medium of exchange between His children, we will have laid the foundation for real supply.

Man has a providence-faculty or center within him, which, when connected directly with the central power house of Divine Mind, will unflinchingly attend to this work of material supply. And the reason that so many "good" people — kindly, honest, sincere, beauty-loving people — are failures in this matter of supply is that they have realized and utilized only a fraction of their faculties as children of the Infinite, and have allowed this providing faculty, this money magnet, to remain dormant. Very often they are enthusiasts on the side of creation and service, but the proper team-mate for this creative faculty, which must always be the providing faculty, has not been harnessed. Perhaps there is buried in their subconsciousness a limiting factor in the shape of a belief in their own inability to "make money," to handle property efficiently. They are poor salesmen, poor business men throughout. Your typical artist or musician is of this kind — he is so intensely interested in giving the world the beauty of life, as he sees or hears it, that he allows his providing faculty to atrophy. Creation is the greatest thing in the world; through it, Divine Mind expresses Itself in and through the indi-

vidual. But — providence is a part of creation; it is the commissary department, if you please, but, it is just as essential as any other.

Every man is a creator, with the capacity for a big and glorious success. In one line or another, he is a master. Usually his desires are the key to this secret — always, in fact, if he will take pains to get at his *real* desires. He must study himself, find out what he does most easily and efficiently and then, in the Silence, lay out a campaign for reaching the position of mastery he knows to be his. Dreaming is not enough — he must get the working plans in the Silence; and afterward he must carry them out, resolutely, cheerfully, confidently.

*Work and prayer are thus seen to be the divine team for making an ideal a reality.*

Next, the creator must begin to develop within himself the providing faculty: the money magnet which shall insure him abundant material to work with. It has been said that if a man creates a superlatively good article, the world will hunt him up to buy his wares. This is not true of the person within whom the money magnet is latent and undeveloped. He may even take his goods to the world's markets and not succeed in selling them — not because they are not worth the price he asks, but because he lacks something — “selling ability,” “personality” — call it what you will — which would enable him to make the exchange.

How shall you develop this attractive center for supply? By getting back to the principle

upon which life itself is based: You are an expression of Divine Mind, and through you the Father gives himself to the world. *You have within you, active or latent, every faculty you need to make this expression perfect and complete.* You have this money magnet, but you have never turned the current of Divine Life into it, and so it has been impotent.

Begin with this formula:

*Thou art my fulfilling supply, and in Thee I express financial mastery.*

Connect this ideal with the Divine Life, in the Silence, as you have learned to connect all other key thoughts. And visualize: see yourself successful, doing the things you want to do, amidst the surroundings you believe will best enable you to do good work. Don't try to visualize or to actualize extreme luxury or extravagance — not because the divine resources are unequal to the task of supplying these things, but because the very desire to actualize them will prove that you have missed the purpose of life and are not yet ready to leave the Kindergarten of Hard Knocks.

The principle you are to use is this: *The Father, working through you, is your supply.* The majority of the things you need — food and clothing and a home — will come through your own efforts; but the real power in and back of these efforts is Divine Life, whose wisdom and power direct and perfect all that you do so long as you hold yourself open to its quickening. And concurrently with your working and thinking toward your goal, Divine Life will make you a focal center for suc-



cess: will make you attractive to supply, so that you will come to work with the current, rather than 'against it. All this will result from your bringing into activity your own providing faculty, your money magnet: you do not have to create this center of expression — it is and has always been part of you; *but you do have to recognize it*, definitely and dynamically, and by your faith, your "expectant attention," to turn the current of Life into it.

Here are some key thoughts to help you quicken this providing faculty:

*Thou art my fulfilling supply, and in Thee I express financial mastery.*

*I thank Thee, Father, that even now Thou dost bring into visibility in my life all that I desire.*

*I am creative mastery and financial success: abundant supply comes naturally and unfaillingly to me, because I am attractive to it.*

## CHAPTER VIII

### CREATIVE MASTERY

THE success ideal, as most people hold it, is really built up of two other factors. One of these, financial abundance, material supply, we have considered. The other is creative mastery: the ability to do the work you desire to do and to do it so perfectly that it shall satisfy not only you, but the Divine Life working through you and the great world beyond you.

Just as work and prayer are the perfect team for building ideals into realities, so financial success and creative success, taken together, form a team of perfect results. Either alone is unsatisfying. The multi-millionaire whose wealth has come to him by the devious ways of carnal mind and the artist who has built a thing of beauty which no one but himself cares for are alike to be pitied. Each has reached a partial and hence an unsatisfying result.

The desire to create is part of the very life which we are. The drunkard and the gambler are each seeking, in futile and destructive ways, to find the life more abundant; to express that Infinite Life whose outlet each of us is, in greater or lesser measure. And creative success is the only thing that will cure all of these depravities of the flesh — the life current cannot be dammed back or destroyed; it must be given perfect expression, and then all perverted efforts to find pleasure in the fleeting things of sense will be done away with.

The first step in laying the foundation for creative success is to seek the light of the inner Wisdom. This is the logical first step in carrying to a successful termination any desire, for it is in the Silence that we learn the full extent of desire and the most practical methods of realizing it. There is nothing new in this idea — the world's successful men have always utilized it. The "scientific imagination" of Huxley is nothing but a trained faculty of receptiveness, which draws upon the Infinite for ideas.

So, before you lay down your plan of campaign, go into the Wise Silence and get the light of your own Greater Self on the subject. Apply the methods of Chapters III and VI. Seek out the full extent of your desire and be sure that whatever key thoughts or affirmations you use embrace this full desire; for affirmations are mental patterns, and unless you get all of your desire into the pattern or mold, you will not get all of it in the final result. Take time to understand yourself and just what you want. The world is full of people who fail to get what they want because they know but vaguely the direction or extent of their desires.

Next, make out a working schedule, allotting in it regular periods for each important duty in connection with actualizing your ideal. In the light of the inner wisdom, certain ways of working toward your goal will come to you. They may not promise instant success, but they will carry you in the direction you want to go. Now, in your schedule, see that you work out the most economical and effective way of utilizing these ideas. And plan for regular periods in the Silence, preferably three times daily. Wisdom and power are not commodities like sugar, or pig iron, which you can acquire by the pound or the ton for future use. They are Life, and must be absorbed every day, every moment. Plan to do this new work from the standpoint of yourself as an outlet or terminal for Infinite Wisdom and Energy, with which you must always maintain your connection. "Of mine own self I can do

nothing — it is not I, but the Father within me who doeth the works." Regular times in the Silence will help maintain this connection.

Wisdom, Light, you are to seek as we have already described. In the realization of Power you will find great help in just sitting or lying passive, turning your attention inward and holding yourself serenely poised and receptive. Use an affirmation or key thought to turn your expectant attention in the right direction — to key your receiver to the Divine vibrations; but most of your work in this matter of realizing power is to be just receptive, passive. Turn your attention from time to time to your hands, feet, and abdomen and recognize the life vibrating there, but use no affirmations in connection with this exercise.

The final step is to go to work. If you have laid the proper foundation in the Silence, you will find yourself quickened with a wisdom and power which will master every difficulty. That is what difficulties are for — to teach the individual that in himself he is not competent to cope with the resistance of things, and to force him to turn within, to establish his connection with the Infinite Love and Wisdom and Power of the Father. And this lesson will be brought to his attention as often as he begins to forget it and to believe that in himself he is masterful and perfect. As the child of God he is all that and more; as a limited, selfish, and sensual individual, he is just what the old time theologians called him — a "poor worm of the dust."

Here are a few affirmations for bringing out creative mastery:

*It is not I, but the Father in me who doeth this work.*

*I can do all things through the Christ Life which quickeneth me.*

*Thou in me art glorious power, creative mastery; and in Thee I work swiftly and perfectly.*

And here is one final affirmation which will help round out the others:

*Thou art the reality of my being, and Thou art glorious health, masterful expression, and abounding financial success.*

In concluding this little book, let me call your attention to the fact that pain and sorrow are but the obstructions and blockades which show that we are off the track of satisfactory living. Look upon them in this way; turn within and secure the light of divine understanding; and in this light make the readjustments in thinking or feeling or acting necessary to get you back upon the track which leads to fruition, to serene joy and mastery. There is always a way out of the mire, no matter how deep and black it may seem. Mastery, purity, love, and health are normal to man; you were created for them and they for you, and eventually you must find them. Therefore let me urge you not to be satisfied with any half-successes or any sugar-coated failures. Eternity is not long enough to bring you what you desire, unless you seek it where it is to be found.

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