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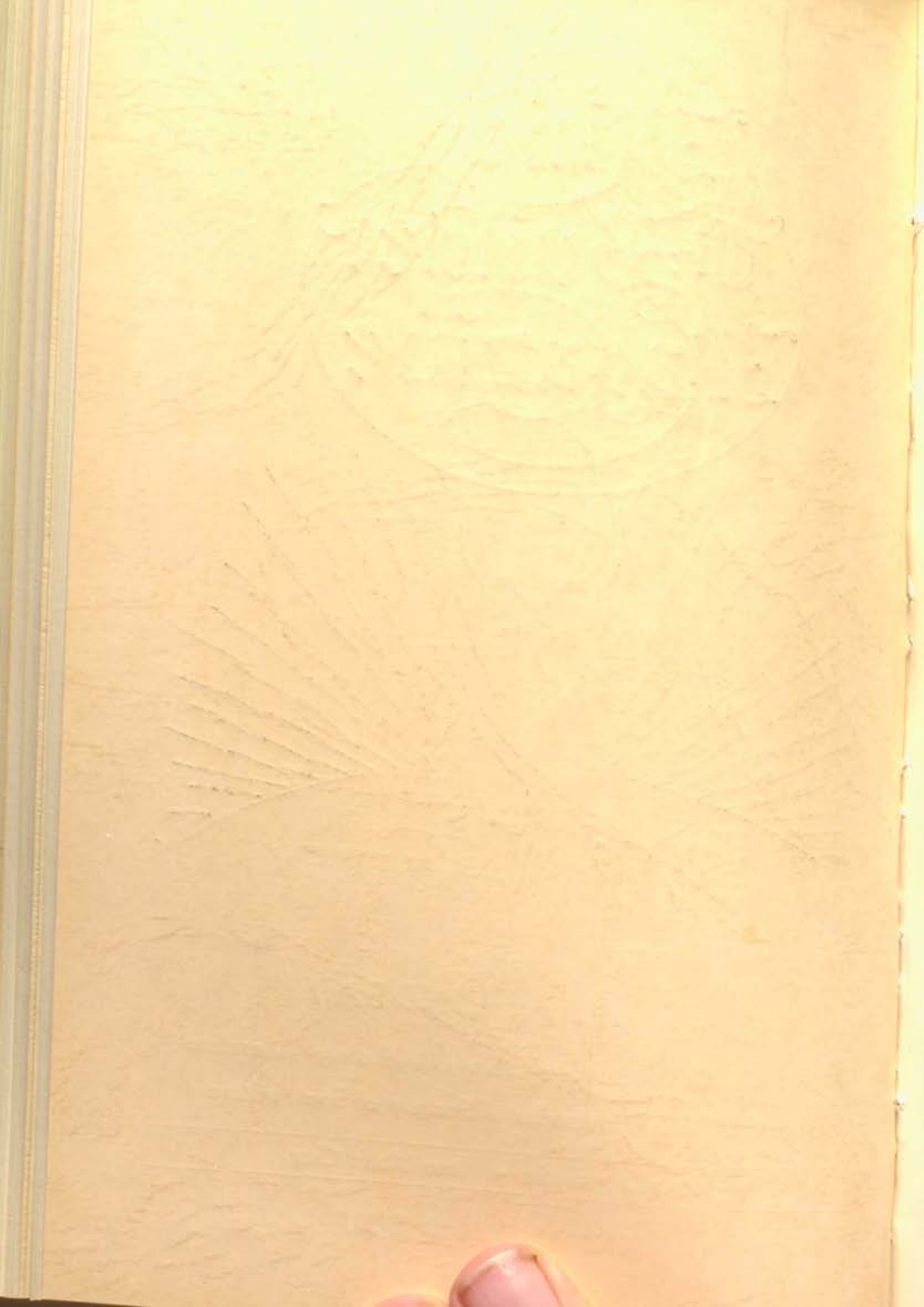
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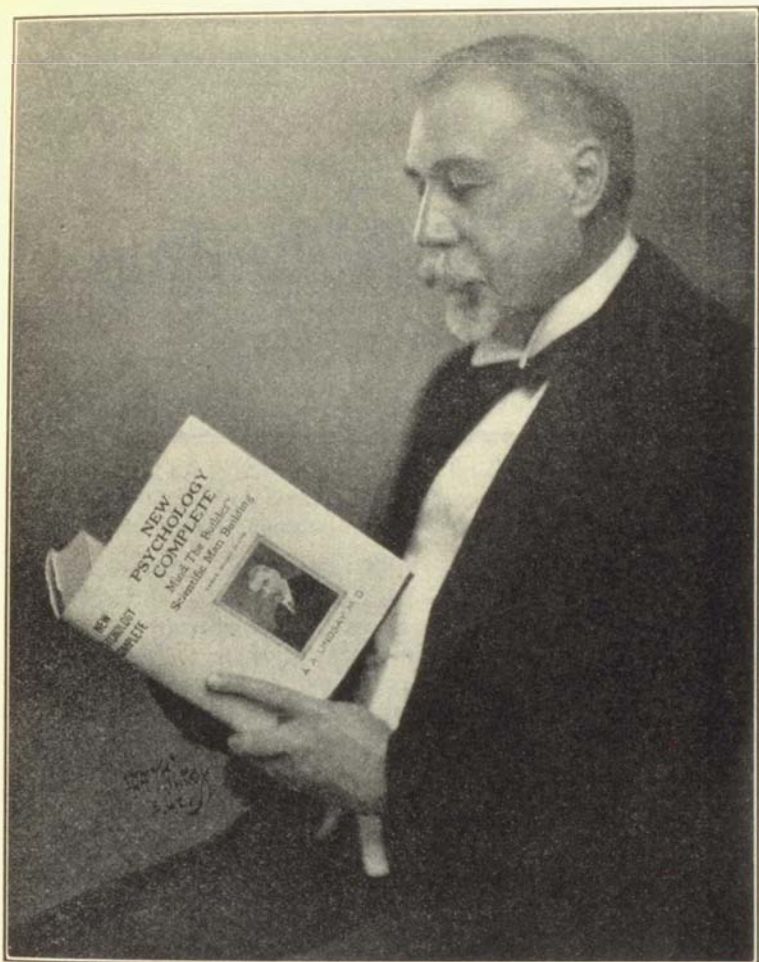
LECTURER Founder of Society of Soul Culture

Hotel Ansonia - New York City

NOVEMBER

1938





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Tuesday, November 8th, 8:15 P. M.
Public Invited.

November

1938

Mind The Builder ... Magazine ...

VOL. 1. No. X - Copyright 1938 by Arthur A. Lindsay

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Our literature inspires many questions and Dr. Lindsay is glad to give his personal attention to replies to all psychological interrogations—readers may address, for all purposes,

DR. A. A. LINDSAY, PUBLISHING
Hotel Ansonia, New York City

... *Feeding Your Tapeworm...*
THE PSYCHOLOGY OF HUNGER

DYSPEPTIC he was, sitting there eating the machine-made pie so rich in hog fat in which its crust had been immersed seemingly just to satisfy a dyspeptic, the satisfaction partly in having the indigestion fulfilled that was in prophecy when he began on the pie. What a disappointment to indigestion had not that pie been forthcoming!

No, my friend, I am not becoming facetious—I interpret that I am entering upon most helpful disclosures, and they are based upon what I know about the tapeworm in the myriad forms that my long career has disclosed.

Your tapeworm, in no probability, is in the chain form of sections or links curled up nor stretched out in your abdominal parts, hoping to enjoy life dining with you and going wherever you go. That form of life certainly wants nothing to do with a dyspeptic, it enjoys best the best food, best according to the high-liver on choice, mixed dietary, neither of fad-vegetarian, raw foods nor excessive meats. Maybe a temperate fellow but he knows good eatables and if he does not receive that kind he will make a rough time for his host—what he wants he wants. I have sought but found not any distinction in principle among peoples' tapeworms, and sometimes varied forms of tapeworms in the same person are present.

There was the young man whose tapeworm was the cigarette fiend that would apply three packages of that mixture every day and call for more for he never got enough, and the fiend would make the host cough to the danger line of bursting a blood vessel. Maybe this tapeworm was the "evil spirit" of Bible times—at least we commanded with three prayers and the young man no longer had within him any guest with insatiable appetite.

Another man's tapeworm demanded that falling objects must be incessantly falling on his head—the man would be at the right place at the right time for rusted wires and hinges to provide for a sign to crash down upon the previously uncrowned head. However, what the inharmony picture (the tapeworm) calls for, that is the food it must have.

I looked up at the box in the theatre and there sat an obese woman—she seemed to be holding on to the railing lest she would roll out—but she had her box of candy on the chair by her side and she and her tapeworm, which she was trying to feed to its satisfaction were apparently perfectly satisfied with the play. She had to feed her fat, she could not afford to starve her tapeworm (fat).

There may be a lot of good sense and truth in the idea that every disease, every habit, every STANDARD the individual possesses, is as the literal tapeworm, the disease synonymous with the foreign life that overrules its host and compels the food supply consistent with its taste and what the life of the foreigner depends upon. The chronic rheumatic certainly is a difficult person to guide into dietary and other features of right program, and to all appearances he is governed by this hungry tapeworm. At least when he quits feeding according to the impulse that the disease calls for he loses his rheumatism. As a medical operator (a system I was following at that time), I insulted a man's tapeworm with the pumpkin seed product. The worm, twenty feet long, lost his head and changed his residence forthwith.

A mania for eating, drinking or inhaling (smoking) the thing that feeds the disease almost completely controls the individual who has some chronic disorder, any chronic disorder.

A man has just left my office whose leading impulse is kindness—not a mania for doing kindnesses but a constructive leading in his disposition. I have heard, at times, an expression: "I would love to go about doing good, but I see no field in which to work at that." Not so with this man—he demonstrates that constantly there is at hand that which he sees as opportunity to satisfy his hunger for rendering aid, encouragement. There is no parallelism between the leading quality in his disposition and that parasitic situation I have given the descriptions of above. I am sure that one who hungers and thirsts after righteousness will find an abundance in food supply for that character trait and the difference in result between satisfying a normal impulse and feeding the parasite tapeworm or its symbol in disease or destructive habit, the blessing in one and the curse in the other, certainly makes it easy to make the choice. But, upon every hand is the abundance of food supply with which to feed to satiation what one has established an appetite for.

There was a girl in our school who had a tapeworm that must have a steady dietary of slate pencils. If she did not have the pennies to supply the essential she would steal from any of us—many individuals I could use in this analogy become as much driven as the morphine addict and become criminals against others as they are destroyers of themselves.

A young woman had a desire that she tried to satisfy by swallowing small nails, tacks and staples used in fastening the wires on the fence posts. Finally the surgeons opened her stomach and removed hundreds of those iron subjects. No, her tapeworm was not affected, with all the suffering involved in the surgery. Of course any situation of inharmony I have described or can describe is curable but not through withdrawing that which feeds the disease or habit—the image in the soul, remaining in force, everyone, just as did the girl who ate nails, will return to the former state. Periodic headaches will repeat regardless of what one does if there is not the cancellation of the images in the subconscious that are the source of the attacks. Insomnia is not cured through compelling sleep—that mode makes the indelible picture—at least it is harder to cancel when the drug has been used awhile.

A man presented his case to me, his selfconsciousness was so terrible that when a numerologist told him that if he would change his name to one that would "vibrate" as she would have vibrating, he would be relieved. He complied, but with no success. Just to show you that one's "tapeworm" will have its food, what it calls for; he was an actor and was given a part in the play in which every time he would return to the stage some member would begin to assail him with some sort of criticism that would overwhelm him to make him appear awkward—he would not have to play the part for his consciousness of his voice, his hands and his body seemed to require his constant watching. One's subconscious pictures determine what he must be, what he shall be and do, so this man would be under the impulse to get into the connection that would feed his selfconsciousness.

One must feed his loves or his hates, his faults or his merits.

One with chronic catarrh usually finds the current of air in which to rest—how else could he satisfy the demand for the perpetuation of his hated trouble—his tapeworm must live.

One may have chronic congestion in the sinus and surgery is decided upon. Usually one operation must be followed by another else there is no hope of relief and this may continue, repeating surgical processes perhaps the rest of the life. Usually in other surgical directions one operation may not call for more than two more—surgery that is not attended by cancelling—suggestions seldom accomplishes what it seemed to promise—the sequela may discount the entire value of the operation, yet the normal use of psychology usually could provide for complete success in warranted surgery. Many inharmonies that may be called reflex or sympathetic associates with or coincidental with tumor or nerve pressure, displacements, etc., often continue after the operation is performed. Sometimes the operations are performed to relieve such distresses as those I refer to but they may continue. The psychological factor of pain habit or other sense habits may not respond to the surgery yet counter suggestion easily cancel the image-cause involved. The operation habit would be one of the worst sort of tapeworm for one to have to feed even if sometimes it affords chosen topic of conversation and qualifies one to outdo another in number enjoyed or extent of incision made.

When one has the mania of fear or even the disposition to fear there is always that at hand to keep it active—we can declare the same regarding worry. However, if poise is real strong in one there are always at hand so many features to support it. If depression is a persistent element there is no lack of people and conditions to feed it.

The kleptomaniac will easily disclose objects to steal—but no mania ever is content—it is always a hungry tapeworm—neither is there ever a time that the parasite tapeworm is not demanding more food.

A long time ago the Atchison Globe had a very witty editor. He liked to show his dislike for conceit or snobbishness. He thought if one were expressing himself he should say "I," so he stated that when he was stating his opinion he said "I," but if he said "we" he meant himself and his tapeworm. Anyway I find chronic disease, a mania, an element of destructive sort in disposition, religious fanaticism or morbidness each and all indicating a hunger for that which will feed and perpetuate the condition.

Jealousy when in control has its companion, cruelty, always with it and out of imagination can create the food that it feasts on and the morbidity and the tyranny that attend jealousy and cruelty have no parallel in this world of ravaging parasites and we will not slander the tapeworm as we would if we were to represent it as the symbol.

Finally, there are souls that are true—there are really people whose goodness and true greatness so abound in love, kindness, sweetness and beauty that we may wonder that God marked the other sort as humans. The same power and privilege of choosing is possessed by all humans and how they use that privilege determines the difference. It is all waste and loss to feed the destructive appetite-habits—it is ruinously destructive to provide a disease with what the morbid appetite calls for—meanness would depart from the earth if human choice were for the food of helpfulness—of course the idea of placating a vengeful God or even interpreting that there is a murderous hating God will continue to populate the world with all those similar to the destructive humans who must be fed on destruction. Faithful belief in the God of ideals will, under the law (the psychology) of hunger place God or ITS SYNONYM, LOVE, wherever I have used the symbol, the tapeworm. Everyone will make himself after his God—the opposites in humans show the opposites in the conception of the man-made GOD.

If one would become healed of his diseases, let him quit feeding the disease with the perpetuating elements the disease calls for. That feeding is in answer to the wrong desires—desires are registrations of pictures, plans (suggestions) in the acquired phase of one's soul—any wrong pattern can be canceled, using the formula advised by the "True Psychology"—every wrong pattern can become replaced by the ideal (the picture that pertains to the subject) which is in the INNATE SELF. The picture of the perfect upon everything that relates to the human is present in the phase of each human known as the innate self, the DEITY within. I would that you would have all disease images canceled and the perfect, the ideal of health in mind, body and character become realized and you liberated to completest self-expression.

Value of Confidence In Self

Every voluntary practice is for the purpose of establishing principles or precedents for performance—to conform to or establish a law of the life. The objective man should live constantly in the attitude toward the soul recognizing the soul as the superior intelligence and being guarded by its intuition, taught by its inspiration, warned and comforted by its prophecy and ever to be renewed by its memory. The waiting, expectant, asking attitude of the child is essential. Arrogance, objective self-sufficiency, the opposite of soul humility and love do not lead into the kingdom of heaven which is within you.

Paul had this principle in view when he said, "When I am weak, then am I strong." He taught that the objective submissiveness brought out the subjective expression, constituting the strong man.

All things are added to those who seek the kingdom of heaven under the laws we have elucidated.

One has no right to expect to accomplish that for which he has made no adequate preparation. What a magnificent change I would create in human affairs if I caused my readers to succeed up to their natural and acquired ability!

The percentage of individuals who execute to perfection that for which they have educated and trained themselves is very, very small.

Such a small number of men and women succeed that we may go through life and not see one truly successful man or woman.

A student of the situation who endeavors to disclose the cause begins under the preconceived idea that men fail through either the inability or the lack of preparation for the thing they wish to do, or lack of opportunity.

To the contrary, however, he finds men well prepared, equipped and possessed of ample innate possibilities using a small fraction of their powers, serving indifferently and living unprosperously.

Something must be fundamentally wrong with failing—mankind, under the circumstances. We find that which de-

feats the majority of those who have inherent ability and preparation is the lack of self-confidence. Furthermore, observation of the few successful men and women discloses a superb, justified confidence in themselves which they exhibit in fearlessly undertaking things that test their individual powers.

Cultivation of self-confidence should begin with the child, but formerly so little attention was paid to the psychology of any subject that we may be sure that few of us received any such cultivation, for it is wholly psychological. I will present this subject, showing how to cultivate self-confidence in the child and reclaim it in the adult.

Consciousness of having failed in undertakings makes it impossible to undertake anything confidently; that is, the conscious mind, recalling pictures of past failures renders it impossible for one to have the essential self-confidence to put all of his being unconsciously into the subsequent undertaking. From this we are compelled to see that a self-consciousness is the real present state in the absence of the self-confidence that is vital to every attainment.

Self-consciousness and absence of self-confidence will account for our falling short of the measure of our possibilities in almost all instances. Let us define self-consciousness.

The undesirable self-consciousness is a consciousness, a picture of the objective self that comes between one and that which he would perform.

No one expresses superiority in anything except he forgets his own body, loses sight of his personality; and if through past failure he recalls a picture of himself in that failure he can act with no confidence and soon develops a confirmed inefficiency, with self-consciousness the cause.

Anything that makes it difficult for one to lose the consciousness of self renders proper execution impossible. Disease impediment in the body or bad habits (lack of control of the body) may cause a self-consciousness that reduces self-confidence to the minimum.

The history of the development of self-consciousness and destruction of self-confidence is in the experience of the individual as he realizes he does not control his body, that world

nearest to him, that instrument that is supposed to answer to the mind, the will, in all obedience and skill and plasticity.

Failing to master the instrument, his own body, disarms him of his self-confidence and with habits that govern his action, and diseases that he does not remove, he must remain possessed of a picture of himself that stands between him and all that he would execute.

Fundamental child culture requires that the child be taught that there is a power within him that controls his body and that he is responsible for the manner in which that power operates. There should be a constant demonstration to the child mind of the relationship of his will to that involuntary controlling power.

Self-control is the first mastery without which there can not be mastery of external worlds.

A man with inclinations that arise in and pertain to his body, primarily, which he discovers should be guided and restrained but have mastered him, has not a self-confidence and self-respect that would command confidence and respect from those intimately associated with him. He must face the world a discouraged, a self-depreciated man, a man of doubts. If he really undertook any important thing it would be pure audacity which is not a basis of building a business, a home or any other phase of a world and surely is not a correct basis of character.

Only that self-confidence growing out of an objective self-unconsciousness, a state of complete self-mastery, can enable a man to claim his kingship.

You will not find an individual with sound body and sound habits, in other words, one of perfect equilibrium, who is disastrously self-conscious. You will find him with that degree of confidence in himself which is in perfect balance with his innate ability and preparation.

His equipment is not destroyed by his lack of self-confidence but is completed by his self-confidence.

While the self consciousness described defeats the majority of human beings in their attainments of the desirable, there is a consciousness of a self that removes all obstacles of every sort.

There is only one thing essential to a man and that is to know his sub-conscious self and to be loyal to it.

Not knowing of his own soul, its knowledge, its powers, its methods, though one have the intellectual possession of all history, science, arts and philosophies, he is a veritable spiritual beggar, more helpless than the infant, more to be regretted than the idiot and more to be avoided than the branded criminal; the more extensive his knowledge the more disastrous his influence.

A correct interpretation of the soul can add the crowning glory to all other knowledge because knowledge objectified serves the purpose of soul according to the principles of the God in man.

I have shown in another part of this essay that all excellence of expression depends upon a self-confidence, also that holding a vivid picture of the objective self renders self-confidence impossible. I have also shown that in the absence of a consciousness of the innate self, one has no basis of confidence in self.

It is of no practical avail to believe in the integrity, the harmony, the beauty, the knowledge, the power in the Universe; it is of no importance that one concedes and admires the beauty and perfection of a master's production:

The one vital conception is that within one's self is a supreme power and knowledge which is for the individual's purposes equal to that in the Universe for its purposes or a master musician's for his.

No man finds evidence of this supreme presence who studies his objective self, only.

He must enlarge his conception, extending beyond the shell to the kernel, beyond the mental man to the spiritual, beyond the instrument to its master, beyond the finite to the infinite; all within himself. Let him learn our psychology formulas for laying hold upon the innate perfect knowledge and power, then, but not until then, can he know himself in a manner to warrant his confidence in himself.

The final simple fact is this: Every man has within him a phase of his soul in which there are perfect ideals and a

potency of power to express those; those ideals pertain to all that he could ever become. but these attributes do not serve him until he chooses to recognize these attributes and that they are within him and subjective. Being subjective or beneath or within, one must adopt objectively the principles of the subjective to bring these faculties into outward expression.

Any one who forgets the finite of the objective self and remembers at all times the infinite of his own soul will have the absolute self-confidence to undertake and to execute equal to his inherent powers and preparations; he will be a Master who knows no defeat.



... The Science of Forgetting ...

The science of forgetting is not taught in schools which is only one more evidence that the schools are deficient of the true knowledge of psychology. Our education is not complete in the New Psychology, the practical laws of mind, until we know the part of forgetting. Many reply to the suggestion that forgetting is a desirable attainment, that they have had the greatest difficulty in not retaining what they learn. Their answer informs me that they neither know how to learn nor forget. A thing properly learned is forgotten and yet remains accessible at any moment; I will not add to your confusion but rather clear up the misunderstanding.

The people whom you meet and instantly know are suffering from overwork, are tired, because they try to carry too much in their minds. There are remarkably few people legitimately suffering from too much work—they are all suffering either from worry, excesses, or they are mistakenly carrying too much upon their minds.

Brain fag, brain fog and brain storm all have their source in not knowing how to forget and carrying too much in that phase of the mind that uses the brain as its organ. The more a man stores away in his soul, if it is truth, the greater and stronger he is—the man on the ragged edge in danger of falling over into insanity, is the mind crammer who thinks his mind with which he becomes conscious of things is also the storehouse.

You need the leading fact in the New Psychology, which is, that there are two phases of mind—one with which to sense, learn, or become conscious of things, called the objective or sense mind phase; the other, the sub-conscious, subjective phase, preferably called the soul. Things that pass through the conscious mind should be stored with such an attitude upon the part of the conscious mind that it can recall at will that which it places there.

Stop a moment and think how useless a thing is while it remains wholly voluntary. Then think how beauty, naturalness and value enter when it comes involuntarily; and a still better thought is, how delightful when the desirable has become spontaneous.

Until a thing is properly learned by the conscious mind's exercise and as properly forgotten by that same phase, it is not,

nor can it become wholly spontaneous.

If I ask one the result of three times three and he is compelled to *add* three and three and three before he can answer me, he betrays the fact that he has not properly learned to multiply.

Do you realize that you are not a mathematician until all of the fundamental in addition, multiplication and division is thoroughly learned and forgotten and yet capable of being thought over in detail if you desire to do so? A thousand times a day you might unconsciously use the multiplication table. Why take a drilling in orthography if you are to forget it? Simply because you are not a speller until you spell automatically, spontaneously. I wish to assure you it is not yours until you have learned it, forgotten it and do express it spontaneously. This applies to every subject. The youth stands on the platform grasping for words and gasping for them because he is trying to think what should be the next word. The speaker has learned a whole encyclopedia of words but he thinks not of words—he is conscious only that he has some information that he wishes to impart to his audience. If he had not learned the words and then forgotten them he would become so self-conscious in trying to recall words that he would not disclose the information. Yet should he desire to recall any word that would serve a purpose, he could call it up to his consciousness. Perhaps he has used the word hundreds of times and had long ago ceased to note the fact that it was a part of his vocabulary.

The musician has great difficulty because there is an intricate technic to forget. I wish to be understood here to say just what I mean in those words. I declare to you that the hardest part for an artist is in this feature of forgetting. The pupil by care and observation, can play the whole thing as it is written, he and all who hear know that music is not produced. Perhaps he is even playing from memory as we say and while there are no mistakes, still there is no music. Ordinarily one would say: "He is self-conscious, he has to think before he makes each movement." I answer by saying he has learned it but has not made it his and forgotten it—he is an objective player (a vocalist would not be unlike this); he has not placed it in his soul from which he must play if he is to be natural, spontaneous, an artist.

I know of many people who are afraid to risk attempting anything unless they are sure that everything is before their consciousness and can be held there. Such persons look ahead and try to think what the words are, or the notes, the third line of the fourth verse, for instance, and if they cannot recall the matter they are frightened at once. I have seen music teachers who have had to memorize, as they called it, each time they had occasion to use a number. The psychology of this is in the auto-suggestion, that when a thing passes from before the conscious mind it is lost from the individual and with that suggestion one seals up the subconscious so that it will not express itself spontaneously nor give back to the conscious mind that which was formerly learned.

I think I will make this lesson clear, that you can fix your standard at removing your conscious thought from a thing and thereby place it in your soul; and that your soul or involuntary mind will fit it in and use it when it has occasion. We have been taught to think that to forget means that the thing has completely gone from us, whereas it is a veritable truth that nothing can be lost from that perfect memory. The memory is the subjective faculty in which all acquired or objectified thought is stored. It is a faculty of the soul and the soul itself is controllable by suggestion. A conclusion of the objective mind is a suggestion. Therefore, if one learns a thing perfectly then later thinks, that not having reviewed it for some time, the matter is gone, one places that suggestion over the soul that seals up memory upon that point. With these standards it is about the same as if one had never learned a thing. How very little does one know after all who uses or knows only that which his objective mind holds.

Hereafter, if you have my lesson, you will feel that you are putting away in memory all of the things you desire to learn and that your soul is an intelligent keeper and user of that stock in store; that you have not lost touch with it; that should you wish to review it consciously, it is accessible, or if you have occasion to express it, it will come forth spontaneously. That is the science of forgetting that completes the process of making ready for perfect execution and as the soul can not be overburdened, it matters not how much truth is placed in it, there will not be any overstrain such as one feels when he tries to make a storehouse of his objective mind.

Of all things erroneously taught, nothing has been as disastrous as the rules of concentration some have endeavored to enforce. Concentration if it is complete, is sufficiently exercised in an instant of time. It is the distinct separation of one idea from all others and if you can make a clear picture in a flash of time, that is concentration to which you can add nothing even if you keep it before your mental vision an hour. Make a clear design, have intense aspiration all in less than a minute, including the delivery of the subject to the soul and forgetting it, is the standard for the best results. The main purpose of the passivity in this connection is that in a state of objective abstraction the mind lets go of the image of the thing that has been prayed for and the soul takes possession of it. If you pray again, forget again—always see to it that you forget it as frequently as you think of it, persistently leaving your affairs for the soul to answer.

The chief reason that the suggestions from another are better than to pray alone and for yourself, is this: In formulating your own picture in the concentration, you at the same instant make a more vivid impression of the symptoms upon your consciousness from which you suffer more afterwards. Auto-suggestion will be of more avail to you after you realize the importance of my teachings upon this subject of forgetting, simply because you will find it easier to withdraw your mind from things of which you tend to be too conscious. Whatever you forget with your mind is taken up by the soul just in the attitude you deal with it in your mind. You should know this principle by experience when you have known your soul to fulfill your fears—literally creating that which you have mentally feared.

It should now be clear to anyone that there are two kinds of forgetting, each good in its place but ruinous when used as they usually are, the reverse of the proper manner. I am sure it is apparent to the discerning reader that there is a dual function and dual action throughout all intelligent activities. *There are not dual minds in the individual but dual functioning of the one mind.*

There is a reference herein to the fact that many take to themselves the suggestion that when a thing is out of the conscious mind it is forgotten in the sense that it is in no way known any longer to him. This is the attitude toward subjects

that have been memorized, formulas that have been learned and technic that has not been used in a long time. Some have the standard that without frequent review, a thing passes away from the individual. I have shown that this attitude seals up the soul in the department of memory and thereby cuts one out of all access to it, even preventing its expression automatically. I wish my reader to bear this fact in mind; that there is a mental process by which a thing can be sealed up so securely that it has no part in the life at all, for there are things that need to be forgotten in that sense that they become as if they were expunged. A mental attitude is required that will make the thing remain dormant forever, so dormant that it cannot be impressed even upon heredity.

I wish to assure you that your chronic disorder (by disorder, I mean not only disease but every other form of inharmony or thing that is on the destructive side) if it becomes forgotten in the complete sense that you decide that it is sealed up forever and cannot touch any phase of your life again, it will cease to exist. In other words, even disease will perish from neglect.

You have to recollect the symptoms to keep them, cancel their images and lose them.

Anything, good or bad, desirable or otherwise, will part from you if it is not appreciated to the extent to be retained active in the soul.

How well I should know this and how well I do know this when in hundreds of instances I have saved patients from their disease and distress, by suggesting to them when they were passive that they never would call back the literal symptoms, that they would forget it all as completely as if it were expunged from them.

You realize from this how we usually misuse our psychology. It is one's psychology that determines his health or his happiness; it determines all that he is. It is his psychology that makes him, *himself*, right or wrong, good or bad. Scientific use of mind power will bring an individual up to his possibilities, a misused psychology will take the life out of a man's body and all growth from his character.

I have known people who possessed such distorted ideas of faithfulness to some departed loved one that they kept all sorts

... Hindsight and Foresight ...

Almost every one says when he reviews the past, that if he had possessed foresight to have seen that which hindsight displays, he would not now have that which present sight exhibits in the undesirable.

Remorse and regret are among the most corroding of destructive mental attitudes, therefore, they have no right to exist. They do exist and we blame our sight because the occasion of them arises.

One seems to crave the benefits of experience without first having had the experience and still no one avails himself of another's experience. I am positive from my own observation and experience, that certain things that persons are doing, will bring disappointment and suffering, but how few there are who will use the wisdom I have purchased—even when by definite examples and best reasoning I show that one week of idleness must be creative and since everything reproduces its kind, industry cannot be hatched out of any such egg, but that more idleness and habits of being improvident, follow.

I know there is a psychological law that any line of thinking, any formulated sayings and any class of actions repeated voluntarily a few times will fix habits which are expressed involuntarily. I may give this law most clearly and forcefully only to see the youth smoking "just this once," speaking jestingly of sacred things "only for the moment," putting off the important work "until next week," acting irreverently as a "passing incident."

Each one imagines temporary indulgence is possible and that there is no after effect.

The harvest comes with the multiplied quantity and awful consequence in kind, then the individual blames his foresight for not showing him the effect which would follow such causes. This is not honest for he looked squarely into the results that must scientifically follow such causes, but he decided to take chances for the sense satisfaction he may have felt for a moment. There is sufficient wisdom in just plain common sense to meet such a condition and prevent it and it is not a question to be solved by foresight nor hindsight.

I believe a view taken of the various uses and misuses of the terms at the head of this essay will help us a great deal.

I have shown that which proves that if we saw the results that come from experience before we had the experience, that sort of foreview would not modify our program.

This will remain true as long as one is less than perfectly true to himself, for not until one is *wholly* true to himself will he do the best he knows.

This regret of the past always reflects on the present; it condemns one; it is a criticism upon one as a result. No one advances while under self-blame and condemnation, therefore there must be some attitude towards the past, even its mistakes, which will free one from that self-consciousness that grows out of self-conviction.

We have discovered that every form has its source in an image. This law continues, therefore, that looking back at the details of experience supplies an image which is creative or perpetuative.

History must repeat itself until the imagery is changed. We do not change an image by holding it in mind but rather each time we revisualize a thing we command the soul, the builder, to proceed to put the image into form.

Will you permit me to assure you that there is an essence in every experience which we should draw out and preserve but permit the details to be completely obliterated from our being? This essence of experience is Wisdom. You are out of the law of harmony if you recall your literal detailed experience, even with a hope of benefiting another. Show him by your results that you have gathered Wisdom from experience and share with him your Wisdom. This is possible and is demonstrated by hundreds of people who accept and apply the wisdom of my laboratory and clinical experiences, thus saving years of mind and body wrecking and soul agonizing work. Perhaps many a youth will yet avail himself of this essence gathered from life's grain field and save himself the bitterness of many sorrows. No one else is as far removed from the possible reception of Wisdom's essence as he who has not industry. Mind, body and soul at work will escape the hardest experiences at least.

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