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Mind The Builder Magazine



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Mind The Builder ... Magazine ...

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Mind the Builder, a real magazine will be a monthly of 24 to 32 pages, the April number, 52 pages, practically solid matter, and subscriptions for a year are solicited at \$1.00, single copies twenty-five cents. There can be no higher quality of philanthropy than to contribute a sum per month for general distribution—Dr. Lindsay can hardly conduct such distribution alone.

PLEASE SEND NAMES OF YOUR FRIENDS WHO MIGHT BECOME INTERESTED IN THE LAWS AND FORMULAS OF TRUE PRACTICAL PSYCHOLOGY, WHICH WILL BE IN EVERY ISSUE OF MIND THE BUILDER MAGAZINE.

The above title to this booklet, it is desired, shall become an established monthly magazine of twenty to thirty-two pages of appropriate practical psychology literature edited or written by the author of the 450 page book, "New Psychology Complete, Mind the Builder and Scientific Man Building", three books in one, Dr. A. A. Lindsay.

Other books in print by same author, "Life's High Way and How to Travel it" and "Scientific Prayer".

It should be noted that Mind the Builder Magazine is practically solid reading matter, not commercial advertisements, chiefly.

At one dollar a year a gift is comprehended in every issue—it cannot be produced and delivered for that sum.

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

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VIEWS AND REVIEWS BEFORE GOING TO SLEEP

While I write there never can be any basic influence that can, in any degree, cause my departure from the scientific truth that in my own life and career has been incessantly demonstrated—I cannot be otherwise than faithful to the fundamental, briefly stated: the soul is a phase of intelligence that in the human has omniscience so far as the individual is concerned, and equally omnipotent so far as the instrument, the body of the individual is involved—the knowledge and power that created the body and can regenerate it under the same laws of first generating its own body: also I shall be loyal to the fact that the soul is under the law, that it is controlled by the images (suggestions) it possesses or becomes possessed of.

As strange as it may seem, we must as yet continue to declare that the mental and psychical of the human are as fixedly under laws (now known laws which I have worked under for more than a quarter of a century) that govern as any law of matter ever disclosed or ever will be discovered governs in the material elements. All that I ever shall write will be in strict accord with the above statements. It is not very voluminous and it would justify anyone to meditate upon the above golden text, and maybe, would repay more profitably than anything else one ever completely mastered.

When one is going to pass into a subjective state or a state of unconsciousness in sleep, sleep, natural or forced, that which one immediately preceding the entrance into the state in any degree subjective, has visualized (thought) tends to be a perfectly scientific prayer which the soul registers and treats as a working plan. The conscious mind can formulate a picture, but of itself, cannot fulfill, but the law is that the soul **MUST** use the plan in principle if not in exactness—a destructive line of thought will determine for destructive fulfillment—a constructive view or a review that becomes closed constructively, will provide for constructive realizations.

I wish I could declare that the numerical practice in thinking constructively before becoming passive or asleep would pertain to the people one hundred per cent. The George Washington spirit cannot be discarded to make such a declar-

ation possible. Acknowledgements of the individuals would seem to justify the conclusion that no one has very often dealt only in happy thoughts before passing into that state that places the subconscious in the ascendancy. Then, results in predominant manifestation, show that almost everyone has given his soul orders to perpetuate worry, fear, anticipation of disappointments, creating the fulfillments of the illnesses called for in diagnoses, correct or erroneous and many other forms of unhappy pictures—placed in the soul under the scientific situation, prepassivity.

Occasionally there is a news account of a parent talking to the child while it is going to sleep, which was followed by healing, the correction of some habit or fault, and sometimes where a parent has encouraged the child with reference to becoming freed from self-consciousness or other obstacle to its progress, in a subject of its study. An interpretation that the parent had on the occasion used the formula, that actually fulfills a soul law, has been entirely remote from the interpretations of any humans who are teachers, ministers or physicians, medical or psychiatric.

My life's work would be wholly or adequately repaid could I impress just one parent to consent to the scientific laws and formulas that would be fulfilled in such a practice and so impress that parent that he would give faithful attention to the mode in the instance of the one child throughout the period of the child's development. There would be one person whose life had been built on a foundation such as that where a parent had interpreted the ideals possessed innately by the child had been liberated from inherited or otherwise acquired destructive images and their effects. An individual liberated to personify, objectify, express his innate self would be in his happiness and usefulness a superhuman being.

Truly I would be supremely happy could I impress a degree of appreciation of the above law and formula that that would lead to the application even in one life.

Do you ask what relationship has the practice of a parent presenting encouragement to a child when it is going to sleep, to that subject, what one thinks about and manner of thinking before he goes to sleep or into a passive state? The answer

is—the parent directs happy, hopeful registration of images that immediately and directly are placed in the soul of the child as working plans—when anyone thinks only constructive plans (suggestions) into his soul before becoming passive he is using the same law that the parent and child apply.

I know many of the answers the average reader would give to the proposal that everyone should crown the day—declare it to unfold into better days, by suggesting to his soul constructively.

Now, if you will be sincere in desiring and aspiring to know, through my familiarity with the probable replies to the above declarations, I can help you since I can anticipate your problem that you feel would make it impossible for you to become at rest or in equilibrium in thinking over experiences and conditions.

A conclusion or two that you can form voluntarily will be vitally helpful. First, decide that the thoughts of your conscious mind are subject to your own choosing. Second, worry, as you know, never helps and always is destructive.

In your review of the day's experiences you probably must admit that many were not pleasant—really, very unhappy. You need at this very point to seek your soul's aid that you may avoid deciding that the unhappy experiences must bear bitter fruit—counting on the destructive side. In an attitude of trust while asking your soul to save you from letting the unhappy experiences, their pictures which have gone into memory, count destructively, immediately you will know that you do not have to let them count for further pain.

That decision will mean a real triumph and will provide for perfect rest while sleeping and such wonderful uplift upon waking up.

You may state that there is a real occasion for grieving — an occasion of anything is not the main point but what you make it do to you when you decide before you go to sleep that it must register on the side of distress. If you decide that your soul can take over the problem and through its perfect knowledge of past, present and future, through its all

knowledge and completeness of power will save its body from becoming of wrong chemistry and its accessory mind from becoming confused and sad.

If instead of suggesting that constructive trust for good, one determines that the situation is awful and must continue ruinous, that decision is a scientific command to one's own deific power to destroy the harmonies in the chemistry of its body, create nervous tension and make its weakest points in its body weaker and establish all sorts of destructive conditions—even to order more emphatic sensitiveness to fear and other harmful emotions.

Every conceivable inharmony in the form of disease of body; inefficiency of mind and even its derangement, erroneous inspiration as an echo of the destructive orders given to the soul under the scientific situation of experiencing what one pictures before going to sleep, any or all may be caused by the picturing before sleep. Yet, beyond one's possible conception of blessing in building to perfect health in mind body and emotions; guidance by intuition that would provide for the perfect plans to be formed by the voluntary mind—even the inspirations that come to the conscious mind from the INNATE SELF all must be approved by that objective, choosing phase of mind if fulfillment is to take place. The innate self *impels* but will not *force* its intuitions to be fulfilled—the freedom of the objective will be absolute. All involuntary acts and conditions were first voluntary—all automatism, be it constructive or destructive, a harmony or inharmony, was first consented to or chosen by the voluntary self. Perhaps the strongest influence in creating that automatism was in the decisions impressed upon the acquired phase of the soul by the thoughts before one lost consciousness in sleep.

Believe with me; you do not have to view or review the pictures of experiences or conditions and close that exercise with discouragement—you can entrust problems and their solution to your innate, intuitive self—since you can be sure that a phase of your own being is qualified under natural laws with power and disposition to meet the needs and guide the steps constructive conclusions and encouragement—peace will be established before going to sleep.

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PSYCHOLOGY OF GOOD CHEER

My Friends:—The glory of Zion would seem to rebuke the situation in which a New York man would come to this region to deliver a lesson on good cheer—all the *art*, gathered from the whole world has taken form in New York while *Nature* has assembled her choicest forms of beauty, and every element of her designs as expressed in the Salt Lake environment suggests perfection and provides completest supply of food for the soul in the marvelous beauty.

Perhaps I am here to try to tell you something of your blessings that, maybe, are not as apparent to you as they are to one who has had occasion to reside in the midst of the artificial.

Our first impression, upon entering here leads us to exclaim: "Here is everything that Mind, Soul and Body, MAN could wish for in the ideal, surely spontaneous good cheer must characterize every human residing in the midst of all of Nature's glories!"

However, one does become disillusioned; one soon discloses that pain of disease; distress because of the individual not possessing satisfying amount of perishable material; unhappiness due to jealousy; wrecked minds because of dissipations due to such persons having formed artificial appetites, which they try to satisfy; overwhelming worry because the anticipated future may not afford complete release from inharmonies; and the general succumbing to fear, all these finite factors with their condemning influence, right here where infinite joys are to be had for the taking.

I am to interpret psychologically with regard to good cheer, therefore, let us look to what the soul has to do with the situation—psychology meaning the science of the soul. The

soul is that phase of intelligence which creates for itself a body through which to express here in this physical world. The word, *soul*, signifies life and intelligence and in the human there is that accessory phase of mind, known as the objective, voluntary mind. The soul appoints that temporal mind to interpret through senses and reasoning and so equips it with the privilege of choosing.

It is not the Innate phase of the human that has discounted truth and beauty, it is the finite voluntary phase of his mind that has told the Innate that there is no beauty, there is no health, there is no music, there is no harmony, no security.

The Innate, the intuitive (the instinctive) inherent knowledge offers its impellings, usually named the "still small voice" that would direct for all good cheer and would prompt the true relationships therefore give true estimates of THINGS.

Nature gives the human the privilege of choosing, and it would seem that in the main he chooses to doubt. What one chooses to believe, or consents to, he registers in his soul as a scientific prayer. His soul is under nature's laws which require the situation as if the soul says to the conscious, voluntary mind: "I impel you out of my Innate perfect knowledge—you have the privilege of free will, so if you do not choose to go my way, I will go yours and will create what you suggest to me."

TRUST is the biggest word in human vocabulary and the degree of spontaneous trust will measure the good cheer — perfect trust given to the Innate Self by the voluntary, conscious mind, will provide for the spontaneous good cheer to be perfect also. All things desirable answer to trust and good cheer. All healing has to occur through the powers of the soul; all dependable instruction and guidance must come from the soul—Good CHEER must be due to faith in the soul's attributes and that faith based upon knowledge of the soul's powers, and one must not stop at faith; HE MUST ENTRUST, HE MUST TRUST HIS OWN SOUL for all healing and guidance.

This explains why we have that interpretation under our true psychology that one must find ONE'S SELF.

PSYCHICAL CONDITIONS DEFINED

Psychical conditions and obsessions could be discussed in the same moment—in a measure I may be more helpful, treating with distinction although, maybe, will not find a mania or obsession except as a psychical condition.

A psychical condition is where one suffers from a picture of a sensation and there may be no involvement of structural departure from the normal and yet the symptoms seem so convincing that a large percentage of operations disclose perfectly healthy state in all the region from which distress of pain or other suffering radiates.

It may be true that it is difficult to understand how one can suffer so much "with nothing the matter." I use no such language—one may suffer more from a picture of pain than ever would be produced under organic change. So many persons of good intelligence have testified to suffering different kinds of unpleasant sensations in a foot although he had no foot—amputation of a leg being the situation. After less than another century it will be usual to realize one suffers in the intelligence part and not in the meat that the mind suffers in reference to. This does not preclude one suffering when there is a departure from the normal, structurally.

One may dislike to have his body mutilated, however, when he has only the more painful situation, a picture of a sensation as the situation. The man informed me that he knew perfectly well that he had neither a banana nor other object in his shoe yet often he would take off his shoe because with each step he felt as if he were rolling over an object of that form. Of course he was not insane—he was a successful member of the Chicago Board of Trade—maybe working under such high tension—going on nerve—could have prepared for the susceptibility to some sort of psychical condition—a peculiar sensation of which he had a picture, not of pain. Another person might take the image, a numbness, anaesthesia or hyperaesthesia—I admit I do not know how to select a condition—I know most perfectly that it is a psychical condition that never will disappear until a counter suggestion cancels the image.

A woman suffered most terrible pain in her toe — even cramping to such a degree that the toe would turn under her foot and she would have to remove her shoe and straighten the toe mechanically. She had suffered so long and so much that she had decided to have the toe removed surgically. I assured her that might not impress her picture of pain (and of course it would not have removed it unless she interpreted with such expectancy that she would have canceled the suggestion, the picture of pain through which she had suffered) there being nothing the matter with the foot. A great deal of surgery is done for its psychological effect. If no one in connection with such a case does not know how to use counter-suggestion and they all think that if one has not the organ through which to suffer he could not suffer they may cut with disaster. I am writing chiefly to inform people about practical psychology that they may have more resistance against taking on conditions but also that if they have a psychical condition involving whatever sense through which they have a picture of an inharmony-sensation one may have through whatever form the picture takes.

A man that declared he was being driven to insanity by an incessant diabolical taste, had been examined in all physical aspects, with the result, every evidence of perfect health. That was a picture of flavor. A nurse had been associated with a case for some time, a case involving most terrible and continuous odor. She remained conscious of the odor, day and night. She assured me that it radiated from every part of her body and that all of her friends were only generous with her endeavoring to comfort her when they declared there was no such odor about her. There is quick and complete relief from any such psychical condition when there is an operator who intelligently would cancel, counter suggest the picture that has been impressed upon the individual's soul. Oh, you do not like the word soul in such connection? Every word, psychic, psychical, psychology comes from the word, psyche that means soul. Mental science does not mean soul nor is it psychology except in the sense that it is an accessory phase of intelligence, an instrument of the soul. Physiology is not soul, it is the material instrument the soul uses and certainly controls when it destroys a body or builds it. The soul can create a picture controlling any sense one is possessed of.

A psychical sense may impress one to see as, if with the eyes, an abhorrent picture all the time, as may one have a psychic picture of a repulsive voice or noise, incessantly impressing the hearing.

It would be unfortunate to operate on the olfactories—it would be criminal to treat the auditory department, (crime often performed) or any other structure, organ or system when the individual is suffering from a picture of a sensation that would be more persistent perhaps if the sense, physical organ, were removed.

When one comes to consider the sense of feeling, under control of a picture, we enter a field, perhaps almost universally experienced by humans—some to degree of terrible suffering of pain or other distressing sensation—some only in a passing moment.

Probably psychical picture of sensation of feeling relates to every illness—a factor often very misleading in chronic conditions and often the largest factor in insomnia.

It will be well now, in view of psychic picture I will here describe, to return to the chapter herein on Views and Reviews showing the possibilities of lasting impressions being recorded when one is entering a state of unconsciousness.

An actual case where the woman was beginning to question her own sanity, based on her beholding constantly an image and also the image a part of every thought. She stated that it was the picture of a man. Proceeding with the history of her suffering more than two years she stated that in surgical connection the doctor who administered the anaesthetic brought his face right down over hers—her last conscious picturing was this man's face, that made it seem immediately upon restoration, that his face was still that intimate.

She had fought the picture by all will power she had—she had talked with him and both expressed the assurance there was no attraction between them. Nothing helped.

This lady knew right where and when this impression was made.

The theory of psychol-analysis, that if by looking up dreams from infancy on, through which (it is alleged) that in one to three months the analyst can tell one where the item came from and in that information there would be PERFECT remedy, would seem to be quite well annihilated in the instance of and by this experience. She knew where and when the picture was impressed—no one seems to realize that while, maybe we cannot say that in the soul was the place we can be absolutely sure that the soul (involuntary phase of intelligence) registered the image and, against all the objective will, forced the picture before her consciousness, all of her hours of consciousness. Is there a remedy? Only where some one knows that a psychic picture is a registration in the acquired phase of the soul (the subconscious) and knows how to get an effect upon the seat of the image—with that knowledge it is a very simple matter. Some have hoped their God would take especial interest in such a terrible situation, suspend natural law and take the accursed thing away. All sorts of nostrums have been tried in all the forms of suffering herein partially described—the suffering is too great to describe (people have said if they could have any sort of physical trouble it would be welcomed, in the place of this psychical condition.

In a period exceeding an average's man's lifetime I have dealt with this science, of psychology and, therefore, with soul pictures. (I have been happier when considering those innate in the soul, they are all ideal, call for and create only the perfect). I never met with an instance where a driving thought, a persistent picture of a sensation, that was happy or delightful.

Of course in dreams individuals have had delightful sensations of flavors—enjoying even a whole meal. Of course have seen delightful scenery and gloriously beautiful human faces and have heard the music grander than ever experienced in consciousness and there have been wonderful gardens of flowers and as for sensation involving feeling, one may have wished one could even recall the exquisite feeling during the dream. We easily contrast an incessant driving sensation of a painful psychic picture with pictures in a dream—both kinds are registrations in the soul—the painful kind are always acquired.

dream pictures sometimes are innate and ideal and are beyond the consciousness to conceive of in conscious recalling. Like all inharmonies manifested upon mind, body or acquired self, images in the soul are their source and the power and intelligence that has become possessed of the cause, a picture, is appointed by nature to use its potentialities to make the corrections whether in its mental part, physical instrument or subconscious acquired phase. To make corrections, that cause MUST become canceled, and when an inharmony plan has been deprived of all of its working value, the innate self offers for the conscious mind's approval the perfect plan after which the soul will build.

Your spiritual attitude is the determinative force in your life—may you, then, adopt the attitude of conscious TRUST, incessantly praying with your conscious self, directing your petitions toward that omnipotence that created your body from one cell (to become the most complex organization in the universe) for its healing and all of its harmonies and with absolute trust seeking its intuitive impellings. One can apply the intuitions for prosperity in all features of human attainments and obtainments.



NATURAL LAW OF RESURRECTION

A lover of marvels and beauty in nature called me recently to ask me to express some of my perceptions based upon her views of the situation at the moment when she was driving along the boulevard, looking at the trees in all of their outward barrenness and necessarily drawing upon her memory to conceive of what that environment would be like in a very short time—for, already new bodies were becoming somewhat visible and giving prophecy of beautiful adornment in the entire landscape. She was particularly occupied in her thought with the supreme exhibit of trust manifested in all the subjects along that street margin.

I feel much inclined to look back to consider the situation, the seeming evidence of death to all that had manifested such life and beauty. Not a subject seemed afraid—although terrific cold temperature must be approaching. Each form of life was intelligent and acted almost as if it were also conscious—I know it acted with reference to knowledge, although it might not reason—innately possessed and some forms went into completely frozen state and were preserved to continue its same body—but with accumulated force in the season of retirement. Some gave up their bodies that they had lived in for the past months of exhibit—yet, as if they knew they were souls that needed no longer the formerly used body because there would be the resurrection in a new body, although they might be preserved in a germinal, vital part, through which the temperature and moisture in their action would burst that cover and that cell with its hungry soul soon would multiply in its material part and show that in its soul was the picture of the subject of the same species that had glorified its kind in seasons before.

A casualist might interpret that out of death is unfolding life—life did not perish—it used only the materials surrounding to preserve the germinal part that the life would be protected and provided with an instrument through which the same soul could build for itself a new body and a body adapted to elements of the environment in which it finds itself.

The most delicate flower has that to meet with that in the

human, in same ratio of obstacles, becomes afraid and doubting or because of doubting becomes afraid, our tiny subject keeps its poise and moves on in trust and expresses itself through the new body it has built. Or if it is not the kind that comes from root or bulb, in the previous season's closing process it has placed the seeds with souls with pictures like those in the original plant's soul, each seed showing the predominant element in nature, TRUST, rests dormant and innately knowing that temperatures and moisture will prepare for the bursting of the shell that hems it in and that out of that death (seemingly) will rise the new body.

Scientific resurrection is liberation. The resting (exteriorly, as to exhibit of life) trees have the assurance of their new bodies with all adornment through what they, themselves shall grow, first the budding, then the unfoldment of the leaves. Before that has taken form there have been many things going on—WHY? Because the soul in the original seed of the tree had an image as a plan for the whole career of the tree as manifested in its expression.

"God," yours or mine, does not have to recall what picture He put into a seed's soul—Nature having placed the image can depend, as we should, upon the loyalty to that innate picture in the soul—innate because Nature placed the life intelligence subject forever to the image therein. TRUST is fundamental in nature—it requires the human with his finite, sometimes conceited, mind to develop all sorts of fears, but when he has taken them on he seldom learns the TRUST through which he would be guided in experiences that would keep him in poise and TRUST.

The trees of the forest undergo processes by which the structure, which elements have destroyed, part from the live part and in that sense there is newness with some appearance of resurrection of the new out of the old—it is all a process through which the soul (meaning life and intelligence) is equipped by Nature to keep or create a body adapted to its environment—perish as may the physical part—the soul never dies—cremation is the most sane and sanitary way to deal with a body when the soul has moved out—we even aid in carrying out natural order in raking our fields and forests to gather the

dead part to destroy it that it may not obstruct life.

Resurrection is a process in nature, in principle going on all the time, with that interpretation life and intelligence is rising out of the death and decay.

As the trees and all their kin manifest TRUST because all things and lives are under law, so, concerning what becomes of soul, what form of body nor where located it shall be when it is resurrected, as it will be in the instance of the human (death and resurrection taking place in the same moment) one should TRUST natural law that will govern them. All that is in heaven and all that is in earth is under that natural law, which does not change—we can afford to TRUST and be at peace—may YOU SAVE YOURSELF FROM ALL THAT COMES THROUGH LACK OF TRUST.



Some Thoughts That Have Comforted Me - Along The Way -

We, millers grind visible wheat and corn into flour and meal, while the Invisible Miller (The Innate Self) turns the images, invisible thought held during the objective grind, into Man. The thing with which we deal is the occasion of our thought; the thing is transitory, the thought is Eternal.

* * *

No one, at any time, has been satisfied with the result when he expected things, of themselves, to become a blessing; no objective thing ever meets its promises. Let one gain everything that he wills to obtain, there is still that elusive thing, satisfaction, still unmet and something more or something different is required.

* * *

We have reached now the destination of Practical Psychology. It is the study which has as its end, the valuation of things, not at all for themselves but for their service in Character building.

* * *

THINGS, of themselves do not, never did and never will satisfy; things regarded as a means to a spiritual end do satisfy, and we cease to weigh and measure the size, count the number and consider the rarity of things and we do come to esteem each item of matter, as we do each item of experience, according to its effect upon the invisible Man, who, although being impressed by things which are the occasion of his imagery is becoming wealthy in Invisible Riches.

* * *

When we have any units of measurement in which to name the value of a MAN then I will tell you how much it is worth to cease altogether to value things, though they are worlds; people, though they are gods; knowledge, though it is food; intellect, though it is reasoning and designing; body, though it is the instrument of the soul—I will tell you then how much it is worth to be capable of valuing any of them or all of them only for their effects upon Character, the made man—the permanent, the immortal Self.

I would that I could tell you how much it is worth to esteem the universe, life and all things and experiences at their full value as means to the end, *self expression, individuality.*

* * *

It is worth while to aspire to gain the whole world and use it to shape one's Self, but all the realities are lost to the soul when one would seek to gain the whole world for possession's sake.

* * *

To express the individuality is the purpose of this mundane life and we should regard people, things, education and experiences as the technic through which to unfold the permanent Self.

* * *

A week of destruction in mental and emotional attitudes and a day of joy will create a great deal of the undesirable and a little blessing—even one joy picture is a working pattern that is creative and is used by the soul to add beauty, but it cannot overcome six patterns which become working plans of in-harmonie's structures—both kinds of plans are used by the same Deity, the Soul, to create that which the patterns call for.

* * *

Taking a perfectly scientific view, a day's sowing of wheat covering a ten acre field, would produce a splendid harvest of all wheat—instead, let one day's sowing of rye follow in the same field, there must be a mixed result, and if there is six times as much rye sown as there is of wheat, the harvest must show very little wheat.

Wheat is the constructive thought of each life—rye the destructive—there is nothing more truly a seed than is a thought, and no one has a warrant for an expectancy of a better harvest than he provides for in his sowing.

* * *

If one sows only constructive emotional thought, he is authorized scientifically to be an optimist; if one has mixed his seed he should expect the field—life—to give him a medley in the result.

* * *

I wish all mankind to become optimistic, justifiably. Therefore, I must show the virility of a thought, and I must, if I

am to teach the truth, demonstrate that one accomplishes no gain by deceiving himself into a belief that he can reap only construction when destruction has predominated in the images he has entertained in his conscious mind.

* * *

The thoughts of the conscious mind are dropped into the subconscious, the involuntary mind, and there they become the working plans used by that deity that creates the forms with precision after the thought-plans formulated by the voluntary mind.

* * *

It is the office of Practical Psychology to supply the basis of true optimism and any life organized upon the science, our TRUE PSYCHOLOGY will become constructive, therefore, optimistic, justifiably.

* * *

LIBERATION IS THE BASIS OF POISE—THE LIBERTY OF BEING ONE'S SELF.

* * *

That Healing and Culture should be under a standard of the perfect seems most reasonable; if they are, then attainment is through growth—the ideal will become reached through *evolution*.

* * *

Aesculapius was the god of medicine—he had two sons, who were doctors. Aesculapius trespassed upon medical authority by raising the dead, so Jupiter slew him, however, remaining the god of medicine he connected heaven and healing, and to this day, mystically, theology and healing, continue associated, making it difficult to associate psychology, growth, evolution as the basis of ideal attainment.

* * *

THE SUB-CONSCIOUS A CHILD—Not everyone is required to rear a child as one who trains, rears, one's offspring, but everyone has a subconscious or involuntary phase of mind to cultivate and in its relationships to the voluntary or objective phase is perfectly parallel with the relationships between parent and child.

* * *

Pain is friendly; it would give one notice that he should

choose and will to do that which will remove the cause of the pain—narcotics do not remove causes, they deaden sensibilities—theologies often are as narcotics. Psychology would advise, thus—pain is actual, a need is actual and there is a power within the sufferer or needy one that, under proper suggestions, can and will remove pain's cause and fulfill the need.

* * *

I have written in all my strength, endeavoring to cause people who read our books to use suggestion scientifically, upon children and all others who have needs—speaking the words and thinking the thoughts immediately into the soul (that life and intelligence that creates for itself a body) that controls the body in all of its involuntary, subjective, states, manifestations and activities, scientifically meeting all corrections.

* * *

Ideal leadership into all that is good, the establishment of right desires, habits and disposition can be brought about through the scientific use of suggestion and when one would use the best discipline upon one's self, auto-suggestion used under the scientific formula will prove helpful.

* * *

In training children, I am not much for punishment but as a practical psychologist I pay all tribute to discipline, leadership into the right. I, who have seen the chief disaster of human life occur from lack of discipline should speak with authority.

* * *

Every friend and everything that is friendly endeavors to assist one to gain and maintain one's equilibrium; every sort of enemy or antagonist, or even a competitor conspires to destroy poise.

* * *

With all respect for the "learning" of those, who have said that every image of the mind makes special lines or dents in the brain "pulp", I am required to state the scientific truth—that the brain is purely the instrument of the mind—the surgeon's brain is, materially no more impressed by what he is cutting any more than the knife with which he comes in direct contact with flesh.

One cannot pay too high a tribute to poise—it is the asset worth more than all others—when poise is lost, nothing counts for much—it is vital because of its effect upon the instrument, the body.

* * *

In my writings upon self-consciousness I have shown that when one recalls the picture of his failure when he was making an effort similar to the one in which he is engaged, through this visualization of defeat, and because of such visualizing, fails again. This is due to the upset of his poise—he loses his head. Knowing the truth of this so well, I have made every effort to impress parents and all other teachers (SUGGESTERS) to use encouraging pictures that declare the ability to succeed and calling for success; incessantly, I have taught that fact, that criticism in the form of reminding the subject of his errors and sins of the past, his weaknesses and his defeats destroys, the poise, undermines self confidence, thereby supplying an architectural pattern that the recipient of such images must create after — and FAIL. 'Tis all under the law of suggestion. No one obtains a better view of the perfect through visualizing distortions of the thing he would create or the virtue he would express.

* * *

The loss of poise will cause the paralysis of all superior powers.

* * *

No one is created to live with nor harmonize with everyone; neither does one have to HATE those with whom he never could blend—one can and should adopt an attitude of letting alone—I know that it is possible to cease even to recall persons and incidents related to the most unjust treatments—one can let them alone from the thought, completely. All through my life I have recalled an experience I had when I was a small boy; it was with some skunks—I recall with amusement, only.

* * *

Under the guise of love there is glad reception everywhere—love appears in company with sympathy and the doors are opened wide, as to a welcome guest.

* * *

Triumph and Disaster are both impostors; they offer, or

promise that which they never deliver and one is fortunate if he is grounded in the truth and understanding that only by his own consenting or choosing can anything reach his soul to harm him; that he must open his soul to a thing if that thing is to act upon him.

* * *

There is no warrant in great elation because any or many praise one and surely there is no occasion of despair in the world's discount of one. One may build for twenty years and gain a good reputation then lose it in an hour through an announcement against him, and, what is more, the report may not have a grain of truth in it—yet his reputation become lost.

* * *

One would be foolish to do anything particularly for reputation's sake when he cannot depend upon it any more than is indicated in the acknowledgement that a phonograph or any sort of mouthpiece can pronounce words descriptive of acts that never were committed, through which reputation may be lost.

* * *

Who has not over-estimated what he has interpreted as disaster? Seeming disappointment is far more often possessed of the potency of blessing than loss and if correctly interpreted, the experience usually may be converted into asset.

* * *

I affirm that one can gain a True Psychology that will enable one to endure under every supreme test. I believe the severest test is when "you hear the truth you have spoken twisted by knaves to make traps for fools," in the words of Kipling, and I believe you are far on the way in mastery of self through a perfect psychology if you stand the test of your poise, but even that mastery is attainable.

* * *

If one does not lose his poise in fear of what his enemies might do to his injury, he still has a greater test of his resistance when his friends misjudge him, criticise him and prophecy unfortunate outcome for him.

* * *

Notwithstanding any history and all history in which human beings have lost their heads and taken destructive courses on

account thereof it remains true that one can bear to let his noblest ideals and grandest work be twisted by those at enmity with all that is true and good and beautiful—one may see all that was conceived of him to be constructive turned into the channel of destruction and still not lose his poise.

* * *

The San Francisco fire swept destruction before it but San Francisco lost not its poise—the city was not destroyed because its equilibrium was maintained. The city, a spiritual thing was not burned, the buildings after old patterns were burned but the way was cleared for the glorious architectural plans to become objectified. Any human being could have a parallel experience relative to all the forms that have made up his life, and, not losing his head, go on to the destination, a MAN.

* * *

When we become too regardful of what others may think of us we work for an unprofitable purpose. The good opinion of others should be purely incidental to our normal course of action.

* * *

Fortunate is the individual and as rare as he is fortunate, who has not lost his head over someone. He tries to make one count for more or a place that nature has not created as a possibility. I have known this extreme of having one count too much so that life was lost, the individual actually perishing because the outcome of another was not what was desired.

* * *

We begin to wonder if it is possible for any to keep poise when there are the myriad ways in which it can be lost. All destructive things have one common point of attack—first, it would upset the equilibrium.

* * *

If I were going to leave a parting injunction to one I loved, it would not be to caution him against this person or that thing—it would be to beseech him to see to it that he did not become a slave to ideas which he deliberately created.

* * *

Therefore, we have this to record, the law of tyranny, that the soul that would limit, repress, tyrannize in the life of another, turns upon itself as a tyrant with supreme power. It

not only inspires the mind with ideas that are not correct, but distorts, limits and ruins the life of the one enslaved because he or she would tyrannize over another.

* * *

Applied knowledge is the individual's saviour—let it be True Psychology.

* * *

Psychology, (the science of the soul) brings peace because it discloses the truth about things as they are and supplies a basis of correction.

* * *

When a complete conception is had of our psychology one realizes that the only mastery over an individual is one's own ideas.

* * *

Auto-suggestions determine one's standards—standards may determine him to be master in one direction and enslaved in another. Principles consented to or chosen by one make the individual therefore, one may voluntarily change one's principles and become a liberated individual.

* * *

Man chooses and may have what he chooses. He may use all of his love to enthrall that which he loves. Again one may be in accord with his innate self, then he liberates all that he loves—then he causes growth to flourish in everything he loves.

* * *

Indeed Love is the only power that has the courage to liberate—Love is sure of itself.

* * *

Love, the Liberator says, "I am true love, for I liberate. Because I am love I wish everything to be free to express all of itself.

* * *

No hand is more blessed than the hand of the liberator.

* * *

How beautiful it is accurately to know where one stands—whether he is to be a free man or a slave in the future. Anyone may know this at any moment, for to the extent that one liberates, he, himself is free and to the extent one loves he liberates.

REVIEWS of "New Psychology Complete, Mind the Builder and Scientific Man Building," three books in one, 450 pages, \$3.50. Dr. A. A. Lindsay, Hotel Ansonia, New York City.

Dr. Lindsay has been using suggestive therapeutics in his practice as a doctor for many years and has worked out a practical method which has proven its value in so large a number of cases that only a very prejudiced person could ignore the results or doubt that they were produced by these methods.

The time is ripe for a better understanding of the basic principles of a force that lies within the reach of all who are wise enough to use it. Dr. Lindsay's book is one that places a good working knowledge before the reader in plain language and without making any claims that cannot be established by experiment.

He does away with unnecessary paraphernalia and makes the suggestions to his patients in a simple way, very calmly and persistently and in such a manner as to awaken soul expectancy.

Just how all this can be done to best advantage, how to overcome opposite auto-suggestions and the principles upon which to work are all made quite clear.—*Carolyn Hart, N. Y. Post.*

Dr. Lindsay writes from an exalted moral plane, his aim evidently being to make this a better and happier world by acquainting people with the nature and powers of their own minds. This book is not only for those who intend to take up the regular practice of psycho-therapeutics, but for those who desire to help themselves to better health and happier living and perhaps to exercise incidentally a beneficial influence among their immediate friends and relatives—*"Telegram," Portland, Ore.*

This is one of the best books which has reached the table of the editor of POWER. And it is just as such a book many students desire, for it

gives definitely not only the teaching but the actual formulas whereby the reader learns just how he can treat himself and others for any seeming inharmony. Dr. Lindsay is a deep thinker, and his writings are clear and concise as well as forceful.—*Power.*

Dr. Lindsay has made noteworthy strides in the development of a healthy mind in a healthy body among readers of progressive literature, but in this one he has not only surpassed armies of other writers on the subject but even himself. He knows exactly how to unravel the tangle and then he glides along, constantly undoing knots and rolls up the silken thread smoothly and symmetrically upon the plastic mind of his readers. "Mind the Builder" will and must become the Builder of Mind in America, and with that it will teach how to possess and preserve excellent bodies, magnificent intellects and superb characters.—*Naturopath, "New York.*

It is a practical and logical dissertation on the methods of mind-building, showing conclusively that it is the greatest thing in the world and that the subject can be, and is being, treated scientifically.

Dr. Lindsay is exceedingly tolerant of all religious sects, and never makes the mistake of attacking any one's views upon health or religion, at the same time he indirectly shows the fallacy of various cults when it comes in direct line with the science he is endeavoring to inculcate. In the pages on "False Affirmation," we find him sounding a warning note against certain methods that have taken deep root among a great many people. It is not difficult to understand his meaning when he says: "A false affirmation made, such as a declaration of perfections in physical health, mental or spiritual excellence of affluence which does not exist at the time, either in form or degree makes it impossible to ever attain, and I hope to make it clear that the law of cause and effect must always produce in such practice, self-deception, which extends far beyond the subjects upon which affirmation is made."—*Oregon Journal.*"

BOOK REVIEW CONTINUED
(Dallas News)

Dr. Lindsay is unique in his interpretation of the application of psychology to the healing of physical and social ills, in that he entertains no doubt as to the efficacy of the various methods of relief that have prevailed during all the history of mankind. His spirit is sufficiently broad-gauged and liberal to include not only all schools, but even those phenomena characterized as miraculous. "I am confident that had Moses not have erected the brazen serpent on the pole and caused his people to look toward it for healing that many more would have died from the bites of serpents," he says. "I know full well that the bones of the saints and the laying on of hands and the ashes or dust of the bones of the saints and the holy oils and the springs have thousands of genuine cures to their credit. The various schools of medicine, although extreme opposites in their methods, are all successful in that they give their treatment and cure often follows; and one school is just as successful as the other when one has an equal opportunity with the other. I wish to bear witness positively that thousands of cures have taken place in recent years when a theological formula was used in the treatment.

Dr. Lindsay's explanation is that none of these agencies in themselves possess healing power, but through them access to the soul is frequently found for healing suggestion. Soul expectancy is created and in such cases healing takes place. "The power that built the body, the soul, must heal it. * * * The conclusion of the psychologist or any one else who examines the history of healing is this: The power that heals is within the individual who needs to be healed." On this theory as his predicate he treats interestingly such subjects as "Domestic Psychology," "Business Psychology," "Social Psychology," "A Quiet Mind," "Joyousness," "Thought Effects," "How to Reach the Hundred Per Cent," "Ideal Economy," "Having a Vision," etc.

