

Mind The Builder Magazine

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DR. A. A. LINDSAY

AUTHOR Complete Library Psychology Literature

LECTURER Founder of Society of Soul Culture

Hotel Ansonia - New York City

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Mind The Builder ... Magazine ...

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"MIND THE BUILDER MAGAZINE," An established monthly publication, written or edited by Dr. Arthur A. Lindsay, owner, location, Hotel Ansonia, New York City.

Annual subscription, \$1.00—single copy, 25 cents.

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.

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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—i: 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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Immediate subscriptions may date back to cover that most wonderful array of subjects as above—total 12 copies given for one dollar, the annual subscription.

After seeing the exhibit of actual formulas used for all purposes of correction, healing and growth as given in the August issue one surely would wish all the supportive proofs, leading up to the statement of the laws and formulas, as given in the back numbers of Mind the Builder Magazine.

There remain no secrets pertaining to the practical psychology application—BUT ORDER NOW, for all the advantages.

We had hoped to put all the above in one book—it seems we must give up the idea, for financial reasons.

One's Predominating Mental Attitude

MENTAL attitudes in every one are variable—one has a variety of thoughts in every twenty-four hours. We are all living in an objective world and each one must meet with many objects, a variety of conditions and so one is impressed with one's own individual thoughts that those contacts inspire.

The above is true and we write much about the varied interpretations that people form concerning the objects and conditions. One feature, however, is well exhibited—there is a highly distinguished exhibit which is, above all, shown a predominating (maybe a dominating) thought running throughout the entire category of daily life contacts.

Since my own life always has been devoted to helping people out of their inharmonies; when I recall what it means to consider the predominating thought in many people's lives I am required to think of FEAR that continually runs in human thoughts in multitudes of instances. To such persons, maybe there is not a single contact nor thought in an average day (24 hours) but that in some degree suggests or contains something of fear. This is a good point at which to examine yourself. Do you take, spontaneously, a hopeful view of each item as you come in contact with it, or do you adopt some destructive attitude toward the subject?

I know of two people who *must* live together—it is supposed to be to the best interest of each that they do. Whatever subject that arises in the life of one, in some measure affects the other, perhaps. The elder one may begin to express a view; the other positively, and often violently, assails that view, not even awaiting information upon the matter upon which to base an opinion. "You are wrong, whatever is the subject and whatever you think," is the predominating thought and attitude and acts that follow. The one thus assailed may not understand the psychology, the science of the situation, but with a degree of patience interprets the opposing one to be compelled to take the attitude of disagreement. Of course the situation is one of helplessly being driven by one's thought. But it is not beautiful, it is not conducive to harmony—it is a situation ruinous to the couple and injurious to many lives and vitally important matters are erroneously decided.

I know of the practical situation that confronts the architect when he must consider many builders and their qualifications and attributes—builders, who often are chosen for their lower bid.

The finite in our objective lives incessantly is confronting us and we have the requirement to contrast it with the infinite for our lives and activities show the products of human hands are artificial buildings built by adding from the outside while the natural are created from within, always as unfoldment, as growth.

Nature (our GOD) has given to each human the infinite phase or quality with deific knowledge and power adequate for the individual's needs and possibilities. Omnipotent potentialities are present in the innate phase of every soul.

The mental, intellectual, voluntary, objective, temporal phase of mind is not a retainer, not a storehouse of its images and yet we know that one keeps the pictures he makes. One's body is of ordinary material and chemistry so could not be a storehouse of the spiritual—it is the instrument in material form made by and used by the spiritual phases of the individual.

Excluding the voluntary mind and the body as possible keeping department of the individual's designs (thoughts) there remains the soul only, to serve in the immortal capacity of receiver and retainer of those results of the individual's voluntary thinking, his conclusions.

In the universe there are only two elements, spirit and matter, so, of course all that is not matter is spirit. One may understand that intelligence may be appointed or organized to fulfill different offices and become denominated accordingly under different titles—but all intelligence deals with images, the key to all functioning of spirit is the image.

A thought, idea, *conclusion* not retained by its maker is taken possession of by the subjective, subconscious phase of one. Nature presumes that the conclusion is a voluntary selection of a pattern to be registered in the soul with command to that infinite builder to create a result consistent with the plan. Perhaps I need not emphasize the negative idea at this point—any degree of intelligence would know that omnipotence of one's self is not to be passed over, and some other conceived of

power become the executor of the thought—thinking is praying to one's own within deity.

Any casual glance at anything I have written would show the proofs that the soul controls its own physical instrument (of course *using* the laws of matter, defying none). Having used its potentiality as a creative power in building its body, that life and intelligence, the soul, continuing the presence in every cell of its creation, one spontaneously interprets the soul as the potential omnipotence over its creation.

If the registered conclusion relates to the body, of course it is a prayer to the soul to destroy or build consistent with the picture. The soul does not ask the conscious mind whether or not it is joking about the order—the image is the key that unlocks the soul, the elements in the plan direct the soul's power.

It is true that a conscious mind's conclusion may be so exciting that the registering is placed, accompanied with emotion—an emotional state makes the order more emphatic and may be the beginning of fulfillment attends in the instant of registering.

It has been of frequent examination and demonstration that a destructive emotion reverses from the normal all the tissues of the body in their chemistry.

It is noted above that a direct thought relative to the body becomes an order to the soul to act upon its body and the order tends to become expressed in bodily changes, however, the quality of thought upon any subject has an effect upon the body—we should keep in our recognition at all times, the fact that the body is the material instrument through which the soul manifests in this objective world, manifesting through it and over it. An image in the soul is a suggestion, a scientific prayer or order with impulse to fulfill. There are two kinds of thought, two only. There is no neutral kind of thought, when we are considering a voluntary conclusion becoming registered in the soul, the quality is either destructive or constructive. Destructive emotional picturing, whatever the subject, will tend to destroy harmonies in the body. Read the chapter in July, *Mind the Builder Magazine*, on Joyousness. It illustrates the tendency of all constructive picturing in its effect.

One who is impressed to think consistently, with these teachings before him, on the subject of the course of a thought, naturally will conclude that any and all destructive thought, indeed all thought, must have a direct effect upon the manufacturing phase of one, where ideas are formed. One source of the effect from a soul registration would be from the impression upon the material substance, the brain which the voluntary mind must use with which to think. I cannot conceive of a reader of mine continuing to think it's the brain that thinks—one may as well think that the eye sees—the legs walk—that all that one experiences is the power of material. Long ago one would have grasped the fact that only intelligence experiences anything of any sense.

All good or happy picturings of the voluntary mind become registered in the soul—what the soul acquires, whatever the quality, constructive or destructive, the strongest manifestation of effect is upon the conscious mind, the picture maker. The reaction may be paralyzing of all ability to think correctly, clearly, or form any right conclusions.

The other situation, a constructive, loving, happy picturing dropped from the voluntary mind into the subconscious, involuntary, where all conclusions must go, may clear the conscious mind for perfect thinking, as if it really had become illuminated.

Of course a thought is a seed—a thought of the conscious mind is a virile seed and it is compelled to become planted in the productive soil—fall into the hands of the creative power that nature requires shall create each result that the seed calls for.

Voluntary planting and involuntary reaping, except one accepts the interpretation that he intended to reap voluntarily what he had voluntarily planted, whether seeds were of weeds or wheat, of destruction or harmony.

The Law of Redemption

I would wish the reader first to read—I assume he has read—the essay, “The Value and Destination of a Thought,” in order to gain the most from this scientific portrayal.

For the most part every human would have a dismal outlook if everyone were *eternally* fixed by his thoughts as usually he has made them. Instinctive recognition of an imperative need of remedy for the condition one finds himself in has provided for the largest commercialism that has ever existed in the world. Salvation has been in the market always—sometimes including being saved from eternal damnation or for future eternal bliss.

The only human need for salvation is to be saved from himself and at that, really what he has made of himself. Self-made, he will be self remade if redemption ever happens. Scape-goats never will improve a human, for one reason: any subterfuge prevents aspiration—prevents growth.

I have brought to you scientific man-building—I have shown that everything one is has developed under the law of cause and effect—the image in one's soul the cause—the effect, whatever the image he has formulated or consented to describe and he has dropped from his own conscious mind into his soul.

Inherited images or telepathic images may have become present and remained in effect or are there to come into effect—for those are sources of effects as much if chosen. The source does not determine the efficacy, nature fixes that. One is presumed to know how to cancel of value any inharmony pattern, regardless of where it may have come from, not how did the image arrive, but has it been countered? is the signified question.

From the above paragraph one begins to perceive that to change the self one must know of a form through which to impress an image that has been placed in the subconscious self, where power to fulfill resides.

Do you suppose there ever was a human who did not *wish* he was freed or to become free from something that he suffers from? Have you any idea what percentage of instances where even most intense voluntary wishing produced the result wished for? Do you know by what accident that the wish was fulfilled on occasion?

Are you not sufficiently informed now to know that the manifestation which one does not like is beyond the voluntary mind with which one may be wishing to destroy an effect, the thing he suffers through? Beyond the voluntary and in the involuntary is the image that is the source of the manifestation of inharmony, is the situation. Then *wishing* to get action upon the item itself instead of upon its cause, the image in the subconscious, surely is of little promise and is going to continue to be a failure unless it just happens that the involuntary is impressed, due to some peculiar situation or state in which one is aspiring for liberation from an undesirable effect.

If one is suffering from some habit that is usually called a sinful habit, since one made it himself by using his own inherent power, surely he built the habit, the manifestation within himself—then how is any intelligent human going to feel justified in praying to any external power he could conceive of, under any name, to forgive the sin—cure the habit? I know you know the scientific answer.

Also, knowing that an image, as an architectural plan, resident in one's own soul, is the cause, is it natural that the effect, the manifestation, especially if it is upon the body the manifestation in illness or any other inharmony, should be treated materially than that one should seem to accuse some other power than himself as the creator and holder of his "SIN"?

You may ponder somewhat over the above and maybe some who do will quit blaming and praying to heaven to cure the sinful condition or habit—and maybe some will quit assaulting the body as if it were the cause of the effects manifested in the body. Common sense would lead almost anyone to know that I am no fanatic therefore would advise mechanics for mechanical conditions—the soul does not set bones nor usually remove tumors.

Reader: please pardon all digressions, or seeming ones, and in that peace that comes when you have generously pardoned, kindly let us tell you exactly, the law of redemption, the law of liberation and if you would like to live the life and use the scientific formula for helping others to health and freedom, do not overlook the simplest statement in the simplest words I can write although they describe a scientific formula.

Surely, when one has used the mode that was sought for the purpose of scientifically getting action, the action that would modify or cancel of all value the images, thoughts, working plans that had become placed in the subconscious phase of the individual and interpreted to be the cause of whatever form of inharmony the person manifested and the operator, thousands upon thousands of times got the results sought, one must declare the mode applies a natural law in the formula.

We believe we have made clear that by some means an accepted working plan has become placed in the involuntary phase of mind, sometimes called the subconscious, which I know, correctly speaking is the acquired phase of the soul; that all inharmony manifestations in the individual are due to the fulfillment of what the picture-plan calls for.

Extending over more than a quarter of a century, I used the one mode of getting action upon such registrations, and to the exclusion of every other factor, yet obtained the changed manifestations, harmonies taking the place of the inharmonies.

The FORMULA: the only preparation of the patron, his voluntary entry into a silent, relaxed, resting state in which his conscious mind, it is desired, shall drift in its thinking, not concentrated, thinking, recalling or anticipating pleasurable experiences, preferably. This preparation involves little, very little time for almost immediately the person has become in poise and passivity sufficient for the audible picturing (the scientific prayer) upon the part of the operator to begin. The individual hears every word but makes no reply, neither does he analyze or concentrate regarding the statements; the operator comprehends that he is directly addressing the enthroned soul, although there is not an unconscious state of the patron. I cannot give you any copy of wording the operator should use—common sense would impress anyone to state that the undesirable plan (mentioning the features) "WILL TEND TO DISAPPEAR—ULTIMATELY WILL DISAPPEAR COMPLETELY".

When using the formula, during the half hour session one should suggest that the inharmony images will become canceled of all their working value and this line should be accompanied always with the suggestion that the harmony plan shall become adopted by the soul—that perfect pattern for each expression is in the innate phase of the soul—the prayer endors-

ing the picture of the perfect will place that plan in the acquired phase and will tend to become used—and of course ultimately bring the consistent manifestation, harmony.

It is supposed that every picture one suggests to another is a description of that which the individual is aspiring to have fulfilled—there would be no virtue in the prayer if that were not the situation. If the patron has an autosuggestion against an item, the operator can make no impression upon the feature—the human privilege of choosing (free will agency) is not subject to any defeat.

Why may not one suggest successfully for all correction, directing his own prayer to his own soul? When an automatism is established, seldom will one cancel the images calling for the habit, disease or any other chronic situation. I have known individuals who abstained from an addiction, cigarette smoking, liquor and even morphine for a period of months, maybe a year, this accomplished by power of objective will, but everyone of them declared they continued to desire the thing and almost invariably returned to it. You may find in a recent number of *Mind the Builder Magazine* an instance where, using the formula described a man was freed from the desire for the cigarette in three sessions.

The same principle is involved in disease—automatism or any other situation involving time and repetition.

Any earnest seeker after the highest degree of understanding and preparation to be the most helpful to himself and his fellowman will apply the teachings and history he will find in all my writings.

My student quickly will understand why and how I went from healing bodies to Soul Culture. I disclosed the merit of our formula for the correction of mental conditions or liberation from obstacles and lacks; in the same disclosure I enabled inventors to get action upon the innate knowledge, gain the vision—the same also has enabled me to help the development and correction—to meet all forms of needs possessed by students and artists. Public speakers have been made successful—self confidence developed—self consciousness and that foolishness in terminology "INFERIORITY COMPLEX", whatever it is supposed to stand for completely annihilated.

Therefore, should an aspirant after the highest and best seek the knowledge of the natural mode to gain equipment, even to live, he can know the values in the kingdom of heaven in each human and in himself, through knowing the true psychology, the psychology that puts one's expressions upon the constructive basis. Our modes will do all that is claimed for them.



Loosen up the Tension-Tighten up the Slack

Peace and Power Come Through "Loosening Up the Tension and Tightening Up the Slack"

While life continues to be made up primarily of tying and untying knots, seemingly tying that untying may follow and untying knots that others may become tied, so long will the physician and educator continue to be required to devote his attention mostly to loosening up the tension and tightening up the slack.

If everything were retained in its poise, in its equilibrium, harmony and growth would be steadfast and there would be no disease; there could be only ease.

It will be well if we learn to view every need and every inharmony from the standpoint of the situation calling for either the loosening up of tension or the tightening up of slack.

In cultivating individuals back to health I have, these many years, interpreted the similarity between my work and that of the tuner of the piano or violin.

Some time ago a gentleman came to my office to tell me his story, with a remote idea that I might aid him if he could make himself understood. He had no conception of the percentage of the people in New York, and, in some degree, elsewhere, that used his same pattern.

Unable to Sit Still

He sat down to begin his story, but soon arose to take steps across the room. Then he sat and spoke a few sentences, when he again made the round trip to the opposite side of the room. In the course of time he made the essential number of trips

around the room and, incidentally, described the remarkable pictures of nervousness with which he was afflicted.

That much of that gentleman's exhibit reminds me of a much younger man, who said:

"You must excuse me if, during our conversation, I shall arise almost to erect posture and immediately rest down in the chair, never taking a step. That is my affliction. I cannot possibly sit more than a moment, then I must rise, else I cease to think and I fear some dreadful thing would happen if I do not rise from my seat."

The gentleman, who must walk across the floor frequently, even in a brief consultation period, was simply so tense that tendons, muscles and nerves would really knot up, unless voluntary activity were resumed at brief intervals. One who would help him may determine instantly what to do if the patient is viewed by the light of loosening up the tension. I have had such persons reply to me if I used the word, relaxation, in their hearing:

"Relax, why I do not know the meaning of the word—I would give half of my fortune if I could relax; I do not relax even when I sleep. When I become entirely exhausted I may become unconscious, except I remain aware of the tension which never quits."

I have never known an instance where I have applied our formula that one failed to become relaxed during the treatment and ultimately free from tension altogether, for suggestions are given during the period (post-passive suggestions) that cause the soul to keep its body from becoming tense in nerves and nerve centers.

One who is going under such tension physically is necessarily hypersensitive in all the phases, physical, mental and emotional—all of one's being is under the same principle. Therein is the joy in our modes; we correct the physical through the soul as the controlling power, and when the instrument through which the soul is manifesting shows tension we know that the mind is out of poise, and, therefore, is suggesting destructive pictures and impulses to the soul.

One cannot gain in his conscious mind from his soul, the true and dependable intuition while the mental strain con-

tinues; and if this tension and lack of poise become apparent to others through the "nervous" action of one, then from all sources he is receiving the suggestion of "how nervous"—and this suggestion adds to the tension.

Many persons have experienced the result—involuntary depletion, exhaustion, looseness—following the extreme tension. Overwhelming relaxation usually follows abnormal tension ultimately, and this is often hastened by one endeavoring to keep up the tension, using intoxicating liquors intemperately or some other form of drugging.

There is the rule: over-stimulation, in its reaction, must become abnormal relaxation. There is no neutral situation in this matter where one is in a state of inharmony—for if there were the neutral situation in which there is no excess of tightness, neither looseness, there is the equilibrium of health; there is harmony. Diagnosis of the case becomes quite simple when examined in this light.

Also the principle may extend to the very cell as well as to the structures comprised of cells. Mind tension of the individual will become the mind tension of the cell and the cell's body follows under the principle governing in the mind. In active inflammations we have the state of excessive tension. We must relax the part so that the blood may pass through freely. Congestion is the opposite condition; the structures have become loose, the blood vessels dilated, so stimulation, toning or astringent effect is required.

Probably all pain is significant of a need either for tightening up the slack or loosening up the tension.

Again, my student realizes that the vital need can be met only through the appeal to the soul that controls all the being through the suggestions that it becomes possessed of.

The image that calls for adaptation, adjustment to the normal is the only possible source of correction.

To swallow the relaxant that makes tension impossible will call for a stimulant to neutralize the relaxant. To keep the drug balanced is an impossibility, therefore it is not a scientific means of tightening up the slack nor loosening up the tension.

There are many depressants that make tension impossible.

just as there are those things that act upon nerve centers so as to make it impossible to sense through the nerves; but all things that act in a manner to force the condition of relaxation or tension fail to create equilibrium. Nature alone is capable of doing that, and rewards the aspirant who looks directly to that controlling intelligence for the correction, by giving him the poise, the equilibrium or the natural pitch.

One gets no true tone from the piano or violin when the strings are either too tight or too slack, neither will one possess or express health harmonies while out of poise. The tuner of the instrument releases all strings, sets one at the ideal, natural pitch, then adjusts all the rest to the same, with the result: an instrument of harmony—and it is like that in treating mind, body or character in the human; in both instances it is loosening up the tension and tightening up the slack.

In the world of machinery we find our title fulfilled as literally as in the human himself. In the present day many devices are attached to main parts to cause the automatic adjustment relative to tightness and looseness. A belt too tight or too loose may cause the loss of hundreds of thousands of dollars, or of human lives in an instant of time. The heating and cooling and oiling mechanical aids connected with parts in motion are all adapted to the needs from the standpoint of tension.

All human unrest signifies the need of adjustment under the principle with which I am dealing in this article. The wrought up individual is one whose mental and emotional tension has become so terrific that an outlet in some sort of explosion is the only hope he seems to depend upon.

In one it is to fight, in another it may be to have a tantrum in which all the words that express hate must have pronunciation before the loosening up is completed so that the individual can go on again. In another it may be that a period of weeping suffices.

Others may run or take long walks or play games—whatever is selected, of this character, it is catering to nerves, it is a process of becoming enslaved just as much as is the man who must have a period of liquor debauch or some other kind of dissipation—and some people have to attend a religious meeting and shout or roll on the floor; must have a religious debauch in order to get up and go again.

One may be deceived by the marvelous poise of one of either kind of persons described, just after recovery from the spell has taken place. I must say that there seems to be a miraculous effect when anything has resulted in taking off the tension or tightening up the slack.

But I would not choose any mode for you except the natural one. All other modes ultimately fail altogether and at any stage the result is quite transitory.

Nothing artificial ever lasts.

To place the soul under suggestions calling for ease, equilibrium, poise, mastery and evenness is by natural law appointed, and by nature rewarded in the form of spontaneous harmony of health, keenness of mind for thinking and the faithful service to the mind of the soul in its intuition.

In all the big cities we have opportunity to observe the sorrow and the tragedy of rush, of going on tension. "Americanitis" is the word that explains the lack of thought for others in one's haste to outdo the world in the race for the destination, which sometimes is money or one of many other forms of things.

Spiritual attainment for the sake of serving others in the most helpful manner, and at the same time to express one's own innate ideals, never develops the disease "Americanitis."

This proves that constructive imagery preserves the poise and removes the necessity to loosen up the tension or tighten up the slack, while the destructive imagery in the competitive life devoted to striving for things does cause the disease that is well comprehended in the inflammation mentioned.

Some months ago a man who devoted his days to work on the floor of the stock exchange called to tell me about his varicose veins. These blood vessels of his legs stood out like ropes along both of his legs below the knees.

He said sometimes he was a bear and sometimes he was a bull, but whichever it was he must keep up to the highest tension. He also declared that if he found a remedy he could assure its application would be thankfully received by the majority of the men in his form of activity. A few days ago I was in a broker's office and I had occasion to step aside and let

a woman precede me. She remarked that courtesy was a surprising thing for a woman to receive in places of the sort.

I could gain my reader's attention in giving my thought, under my title, wholly to various diseases, organic, nervous and psychical; all being conditions that must be met through loosening up the tension, mentally, physically and spiritually. Since the mentioned character, habits and principles possessed or practiced by those human beings are really states of over-tension (or where, as in all such situations of excessive tension, they become followed by the other extreme, excessive slack) I include those causes and conditions as features for cure under the modes we use to loosen up the tension and tighten up the slack.



...Book Reviews...

"THE NEW PSYCHOLOGY COMPLETE, MIND THE BUILDER, SCIENTIFIC MAN BUILDING" THREE BOOKS IN ONE

Book of 450 Pages, Cream-tinted Paper, Better Than Leather
Bound, \$3.50.

Written by DR. A. A. LINDSAY after a quarter of century
specializing in practical psychology (*Soul Culture*)

Order from A. A. Lindsay, Publishing, Hotel Ansonia, N. Y.
City.

Who could treat a book of seventy chapters, book nine and a half by six and a half inches, averaging six pages to the chapter, with any justice in a limited space? Every page relates to the practical life—the mind, soul and body of the human, all the way from the individual's primary cell becoming created, through the embryonic, infant, childhood, adult and maturing stage of self-expression—the book for scientific preparation, correction and ideal attainment.

To every reader who wants competent guidance in helping to solve his or her personal life problems, the GOLDEN RULE MAGAZINE unqualifiedly recommends this book. There is no other book quite like it. It is the most complete, the most inspiring and the most *practical* of a thousand or more books of which we know, on how to use the powers of the mind and the soul to change or direct one's physical, personal, mental, spiritual and financial affairs for efficiency, happiness, and success. It is a veritable guide to a successful life.

This big book not only explains clearly the laws and principles of psychology, but it shows just HOW to *apply* them. Above all it is practical—not just a book to be read, but life lessons to be applied and used. It is written out of the author's ripe *experience* of *twenty-nine* active years in *personally* healing, teaching and helping all kinds of people with all kinds of troubles and problems.

Dr. Lindsay has a trained knowledge of the human body; but he has gone farther, by specializing in the mind's action upon the body. He is a pioneer *practicing* psychologist. He has not lived with his subject in any ordinary way, but has used the laws and formulas of Practical Psychology in thousands of clinics, and knows *by experience* the working value of psychology *applied* in healing disease and liberating people from habits, as well as finding one's true vocation and developing one's best self through *self-expression*, in art, music and any other creative work. *Golden Rule Magazine*.

SEATTLE SUNDAY TIMES BOOK REVIEW
"NEW PSYCHOLOGY COMPLETE"

By A. A. LINDSAY, M. D.

Those who have heard Dr. Lindsay advocating his theories have been impressed by his manifest intellectual sincerity and his strict, scientific mode of teaching. His method is that of the laboratory. In dealing with mental phenomena he allows no more play to the imagination than he would in the study of chemistry. He antagonizes no beliefs, he denies no transcendental hypothesis, but simply says they are not yet proved scientifically. In his book, "New Psychology Complete," we find the same loyalty to things known, the same self-restraint concerning the unproved, and the result is that the reader follows with wholesome confidence.

Dr. Lindsay gives evidence that he has studied to great purpose, but he has been a servile follower of no guide. He has built up his own system, step by step, by personal observation and experiment in wide, private practice. Briefly, the philosophy of Dr. Lindsay's suggestive therapeutics might be stated somewhat like this:

In the human body the line of demarcation between psychical force and physical force is to all appearances very faintly drawn. Action and reaction between them are universal and instantaneous. But the mind is more than the conscious voluntary entity that flashes and smiles through the body. It, too, can become the victim of disease and saddle its diseases on the body; it can become the slave of habit and make habits for the body. In other words, the conscious mind diseased can no

more take the initiative in healing a diseased body than can the diseased body itself. It is here that the subconscious or subjective faculty of the mind finds its place in "The New Psychology."

It is upon the subjective or subconscious mind that our author banks for cures of physical diseases, mental errancy and moral degeneration. The body and the conscious mind may be side-tracked on some line of limiting or degrading evil, but the internal or subjective mind is still in the sunlight, in rapport with the forces of the universe. To awaken the subconscious resources is to give life and health and harmony. For this reason life is full of telepathic influences, making for good or ill through atmospheres so rare that we ordinarily give them no thought. He who harbors hatred, envy, dishonesty, sends out a potency for the multiplying of these malign forces. The man or woman who thinks and wills love and sincerity and cleanliness, is building along universal lines and enters as an element of strength into the lives of others. The "suggestion" healer is working to make the most of all the subtle forces of the soul for the health of the individual and the race.—*Seattle Sunday Times.*

Selections Casually Taken from the "Big Book"

Practical Psychology means the thing of practice, not the fancied thing, the mystical idea; *thought force* is a form of force to be expressed according to its own definite laws, for certainly there is a technic through which the creative potency of an image may become fulfilled.

At any moment an individual is that which images (thoughts) have made him—I have dealt with the human plant these many years, knowing the potencies of the perfect are present in each individual's soul. I have used the laws and formulas for bringing these into expression.

By same Author

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