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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,

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 "suggestive" 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*.

December

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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.

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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.

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DR. A. A. LINDSAY, PUBLISHING
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he does exhibit, in his acting, that which in some degree, perhaps, is in every life. I believe he is doing a good work since he would tend to make one aware of what one, maybe, has lived so much that one has become an unconscious performer of that which the whole world innately holds in contempt.

A Digression Perhaps

Recently one suggested that, since psychology has become one of the most disgraced subjects that it has bad standing in the minds of the people, I might name our work something else. That would be impossible for it is psychology and nothing else and whatever subterfuge or substitute we tried, still it would be the *science of the soul*, psychology. There are some people still living who knew me as the exponent of practical psychology, forty years ago, and who accepted the truths therein—my fall might bring a fatal fall to them and multitudes of others—and I wonder how long I could live after having destroyed that upon which my life depends, really, my life?

The disclosures I have had, the teachings I issue are truths that are the foundation of all life, human or any other form— or in any other kingdom. Eternity is the extension of the truths I have given my life to—eternity reaches back to no ending or beginning, forward to never ending. Fraudulent misrepresentation by the passerby has misled shallow observers—at most, that could delay only, the spread of the truth, not destroy it. I never shall become ashamed of being a champion of the most vital truth and beauty the world ever can possess. There are

many humans that are so ashamed of this truth and beauty that they take all the good they can get from its exponent and yet act toward the teacher and the teaching as if they are the most dreadful and disgraceful persons and teachings in the history of humans. Even that would not make the least impression upon me except to pity anyone with such lack in true character that he would conceal the source of the chief blessings his life ever could touch, even if that were only to touch, in the most remote degree, what could become the chief stronghold in his life. Some degree of snobishness shows in so many lives——

Literal Definition of Inner Conflicts

The knowledge and application of practical psychology can be so revealing and corrective and saving.

To own the earth and the fullness thereof would in no measure provide for harmonies—you just cannot, with your objective mind nor with objective things, force, neither purchase the gifts of the soul. Individuals as far back as we can obtain their history have been trying to make such purchases—whatever might have been or may be the conception of the form their created God, penances and material prices offered to such a conception never purchased anything they were trying to gain—the creed description of the present day conception of the SOURCE is as great a failure as the offerings carried to the idol in the little stone, mud or wooden enclosure. Superstitions promise rewards but the supposed power does not deliver.

Individuals may as well learn to stage conflicts within themselves and not elsewhere—between themselves and natural law, not between themselves and things nor gods. Someone recently remarked that with these superstitions we have this civilization. Yes, we may know what we have with them, or in spite of them. Our ideals call for so much greater civilizations, may we not wonder how far beyond the present realizations we would be now, had we not perpetuated in such measure the superstitions of the primitive man?

Conflicts within one's self have their source in the natural feature, the objective, voluntary, mental phase of the mind and that other phase of intelligence, the soul. To the extent that these two phases have their natural relations there is no conflict, there is harmony, within the individual. Psychology is the only subject that can show these natural relationships, for it is the study of the laws of the soul that can inform one dependably. Academic study of the intellectual, mental phase, has made no progress in bringing about harmony within one's self—neither has academic study of the body solved the problem of "peace within". Academic study of theology has brought us no scientific knowledge of the soul—PRACTICAL PSYCHOLOGY comprehends all of these phases of human life and places all on a scientific basis.

Harmony Applying All Phases

Nature provides the human with the voluntary mind through which he may be of free will—Nature provides the human (man and woman, the latter too,

in spite of Mohammedanism that declares woman has no soul) with the individual soul, through which the human is possessed of creative power and innate perfect knowledge. The intellectual, mental, phase has no such knowledge but tributary to the voluntary, mental, phase are senses. The sense may prompt inclinations which the objective, mental, phase may desire to please. Many sense impulses, if satisfied would not be in accord with the innate ideals. Discord or inharmony attends this situation, yet the whole situation is within the individual. The two phases disagreeing constitutes the conflict.

The human has the privilege of choosing and consenting, therefore, he must decide which phase shall guide the life: the innate with its potentiality of perfect knowledge or the objective with its sense qualification and alleged reasoning ability. Presumptuous mental, intellectual self may choose to drive the program of life, or it may choose to accept the leadership of the innate, intuitive self and follow the impellings of that deific self. If that selection is sincere and complete that person that so decides will have no conflicts—will have only harmony within. Choose first the kingdom of heaven, which is within, and harmony, not conflict will prevail in the life.

Everyone can provide a multitude of illustrations of the situations where he has chosen or consented to something, which, with a few repetitions became an overwhelming demand and must be perpetuated—the first act of choosing and consenting may have been strongly advised against by the self that knows, innately. That soul-self only impels, uses no driving force.

THE VALLEY OF THE IDEAL

THE waif on the street is homesick; the poor old woman I see on the street corner selling papers is homesick; the restless vagabond tramp is homesick; the men and women who work in the factories and department stores are homesick, so are those who work on farms. On land or sea, mankind is homesick.

Neither the idle nor those who labor are free from homesickness. The merchants and bankers and owners of farms and factories are homesick. *You and I are homesick.* Ah! yes, this is a homesick world, restless with aching heart. In the history of each one, he creates and experiences that which he has been taught comprises a home, yet each fulfillment brings increasing consciousness " 'tis not home," with yearnings for home which with every realized, unsatisfying plan become more and more intense and possessed of less promise of relief.

The remedy for homesickness has been ever so elusive that all sorts of dissipations have been attempted to drown the consciousness of the awful heart yearnings for home; even indulgence in the fancy that, in this life, home never comes but its perfection may be realized post-mortem.

Human soul cannot yearn and pine and hunger for that which it can never know. Something in Man, yea, something in the individual has known, has enjoyed all of that after which he longs; he has in image that which he must humanize, must objectify to attain satisfaction.

Homesickness is a heartsickness growing out of the fact or conception of separation from that which is

vital to the individual's welfare and happiness.

Almost every one has experienced homesickness in the acute form. One feels at such a time that if answer does not come quickly, sheer anguish will destroy life. How long seem the hours of the day and how dreary the nights when one suffers from this homesickness.

A young man who had never been away from his father's house all night obtained employment as brakeman. His first run was a three days' trip on a freight train. Some index to his feelings while absent was exhibited by his exclamations on his return. He was sent to the well to draw some water; with questioning outcry he said: "Is this the same old windlass we had before I went away?" Then as he entered the house: "Is this our old gray cat?" I cannot imagine a more expressive way to tell of the long hours of anguish until he felt that years had passed in his three days' absence from his father's house.

There is a terror in that experience of being away from dear ones who mean so much to one. As a physician I have been called in to aid the sufferer to take hold of life under the new circumstances. All the functions of the organs of the body had become inert or demoralized and listless mind added to the ominous portending of every manifestation in the heartsick one. Still, all of the agony of the cruel hours following this separation is as nothing compared with that homesickness one feels when separated from that in another which is so vital to health, happiness, growth; indeed essential to the very life and all that one could become.

THE ART OF LETTING GO

IT IS of so much avail to let go objectively (if one lets go to the source which is so much greater than the objective self as to seem to be another being) that I have often thought we could well afford to name our Practical Psychology the "Science of Letting Go."

To a very great extent mankind is exercising upon the principle of violence (objective force) instead of upon the passive principle. All who become real artists in anything express upon the passive principle and to the extent that one expresses upon the passive principle he is an artist. The lazy individual is not expressing, therefore, to be passive is of no avail to him. One must learn the lesson of laying hold of power through objective letting go and invoking the subjective knowledge and power. From the intellectual phase of the question one does not, while making the most strenuous effort, obtain great illumination of ideas; not until after he has ceased to strive (has let go) does inspiration flow into his consciousness.

It is equally as true that not until one has ceased his violent strain, when attempting some physical feat, does power become applicable. All who demonstrate in power, skill or superior knowledge do so through attainment of that control most manifest in letting go; then why not make it the first aspiration to learn the art of letting go? Music, painting, sculpture, oratory, authorship, invention, draughtsmanship, acting, acrobatic and athletic work, racing contests, pitching or striking, writing on typewriter, reading and giving attention while reading, bookkeeping and accounting, successful salesmanship, chopping with

an axe, digging with a pick, shovelling, walking with endurance, eating, drinking, shaking hands, driving a horse or an automobile, teaching school, being a president or governor, or performing in any other conceivable capacity can best be executed when objective letting go has brought one to express upon the passive principle, precisely as if he had delivered his mind and his body over to some other form of intelligence and power within him to use all that his being consists in.

The best aid I will ever be to anyone will be in causing him to grasp the lesson of letting go. When one is not "Letting Go" with his voluntary to his involuntary he is using only his voluntray powers; when one *wills* to let go to his involuntary powers then the soul which controls all this is involuntary as well as all that is voluntary takes charge of the physical execution and can support it with every atom of muscle or other physical source of energy supply; or if it is a feat to be manifested in the form of knowledge then if one uses his will to let go to the soul, it knows all that conscious mind and sub-conscious, innate and acquired knowledge consist in and will supply the essential information. If one is an objective performer then he only uses the muscular power that is under the control of the voluntary department of mind—in comparison with the involuntary it is not worth counting, although it is all that many people use. If one is an objective thinker, using the strength of will to try to calculate he gets action only upon the conscious mind's supply of knowledge, which, in comparison with the possessions of the sub-conscious realm of knowledge is not worth counting.

The Farmer and His Cradle

Some will probably think that I mean for one to go into his work in a dazed, self-hypnotized state unless I succeed in making the lesson very plain. A state of hypnosis, self induced or otherwise, is almost a complete separation of the objective phase of the self from the subjective whereas the true state for getting action upon all the power and knowledge one possesses for a purpose is a situation in which there is a blending of the two phases.

In former times grain was cut by men swinging a cradle, a combination of scythe blade with four prongs or fingers. I recall two men working at swinging the cradle, reaching into the standing grain and gathering a full sweep of wheat and laying it nice and straight for others to follow to tie it in bundles. One man was a hard worker—he made work hard; he struck forcibly and spasmodically, straining every muscle and tendon that he could bring into the action.

He drove so hard that he took in air through his mouth and expelled it in the same spasmodic way; he became very warm and had to drink a great deal of water frequently and was fatigued quickly and had to rest much of the time. He dulled his blade and had to whet it very often; he got his grain tangled and became disgusted and tended toward anger; he had ambition to be a leader, but could not hold out, although he began with great exhibit of speed and driving power; he did not do an average day's harvesting and was thoroughly exhausted before night.

The other man seemed to make play of his work; where the "hard worker" took both hands to lift his

cradle the second one would catch his little finger under the handle, and his implement would seem to follow him, and when he began to cut with it he appeared to be guiding it while it went its course. He breathed through his nostrils, unconsciously, regularly and rhythmically; he kept step with the stroke he made with his arms; he felt nothing about which to fret; he perspired with good radiation and at the opportune time, drank freely but not nervously.

This man's body followed the cradle around the big field, up hill and down, along the slope or on the level, steadily stepping and swinging; there was no waste of motion and he kept as good order as a soldier marching to music; indeed all of his performance was musical. No truer artist ever presented himself than did this one. Let those who know no better class him as an ordinary laborer. I know he was an artist, for in every movement there was the masterful expression of self, the self that has all the knowledge and controls all the power that the individual in his whole life can have need of. Self-mastery is the highest attainment and if one possesses it he can show it as truly with an implement or instrument as he can with painter's brush. Correctly speaking, the harvester was as fresh at sundown as at the rising of the sun.

You have the difference between men, that which marks one too expensive at any price and the other worth all that the product can possibly be made to justify. No one can afford to employ the former and yet that is what employers have to depend upon chiefly objective, hard working employers, who make their work arduous, employing objective performers who give the hours and exhaustive effort. All should be

artists, people who let their souls do their work, their souls using the entire machinery of body and intellect.

The highest example known of frictionless motion is the earth as it turns and travels in ether. Men have invented and built machines that have their various motions all with reference to harmony; steadily and evenly, hour after hour, day after day and in principle, forever, their motions must continue as frictionless as possible. If a machine becomes jerky or "nervous" it is immediately considered out of commission; it is liable to spoil all of its product and impair itself further unless it is restored to the passive instead of the violent motion. If these things are true of the machine, how much more are they true of the human; how important that one should do all things smoothly, passively.

There are so many things undertaken that are presently abandoned one must decide that a very small percentage of people can master the subject. Usually it is because the people are not taught the lesson of self-mastery in knowing how to let go. In most of the instances the effort made is in *violent attempts* to do the things—attempts to force the result. Oratory, singing, sweeping and all other things that should be in self-expression are simply the different directions in which individuals who have prepared themselves through letting go, have aspired and who, because they have aspired or have taken the suggestion and then let go to the soul, are being used by that department of the self to execute according to the ideal, each upon the subject of his selection.

Do Not Drive or Force

I have known teachers in different subjects to command the student to be himself so as to do the thing with ease; the pupil only grasped the idea that he was not doing the thing right and that he must try harder. Whatever one may be attempting to do with his voice and he uses violent effort to compel the result we all know how ridiculous the occurrence will be; it is equally as true of all other directions of effort made in that way. One cannot run well while making himself run—he must let himself run. He may attain speed and endurance when he has the right psychology, which calls for the attitude in which he will permit his soul to use his body in the race.

An accountant who continues to calculate and make records by will power decides consistently that he is wearing out the cells of his brain, those which he supposes he is using exclusively. He is on the same basis as anyone else who goes on nerve—works under tension; this I have found among business men and those in the professions. Americans, in most instances, go like something outside of them was driving them to destruction. I am hoping to introduce a conception that will lead to their disclosure of a phase of themselves, which is within, that can use them constructively; keeping them upon a passive mode of exercise.

One may begin trying to ride a bicycle, holding on to the handles until he blisters his hands, as a gentleman told me he did so; when he has really mastered the art he scarcely more than permits his hand to rest on the handle and seems to be indifferent as to where the wheel takes him; there are those who grasp

the pen when writing, the broom when sweeping and the hoe handle when hoeing, who use more energy in the grip than should be applied in the whole work. This attitude of being forceful, *trying*, using the objective phase of mind to act upon the work instead of using the will and choice to direct the sub-conscious (the soul) proves to be an erroneous method, regardless of the form in which one desires a result. One who experiences through the sense of taste in high efficiency in that art cannot discern flavors of teas so as to distinguish and classify them while *trying* to taste—he must desire and aspire to obtain the flavors, then objectively let go, even becoming indifferent, in a measure entering mental abstraction so that his soul may convey to his consciousness the slightest distinctions.

Only overwhelming odors, disgusting ones, can be perceived while one is trying to smell; when one would discern delicate fragrance he must let go objectively and become passive and then his soul wafts to his consciousness the finest perceptions.

Only confusion comes to one who is *trying* to hear—he must forget that he wishes to hear, then he has discriminating perceptions. One becoming passive desiring to hear will recognize tones that an average person knows nothing of.

Narrowed vision attends upon objective efforts at seeing—one should use the objective to aspire, asking the soul to use his mind and his eyes to convey to his consciousness complete seeing; this occurs only upon the passive principle.

One wishing to perceive through the feeling can

experience only the sense of the crudest effects while *trying* to feel; scientifically he should use his will to take charge of the sense and convey to the consciousness the keenest perceptions through feeling; this the soul cannot do unless, after one has aspired, asking with his will and choice, he should become passive to the soul so that upon its passive mode it may carry to the consciousness all that is within the range of feeling.

All a Plea for Poise

My whole lesson is a plea in your behalf, a prayer that you may cease to be anxious, give up self-consciousness and become filled with self-confidence, confidence in your own storehouse of knowledge and power in the depths of your being; a definite formula for attaining the highest in self-expression.

Why not, for your purposes (it matters not their form) incessantly apply the passive principle? Suppose all of nature became suddenly reversed in its modes; suppose everything should take on forceful, violent effort to grow whereas under the present passive principle it unfolds? It requires no specialist to realize there would be no order and no endurance and no co-operation anywhere. Surely no one will understand that the passive mode is a powerless, relaxed and flabby form of expression. Nature will dispute that quickly for her law is endurance, permanence, constant inpour and incessant outpour to go on forever without exhaustion. Man should typify the universe and since the power of the universe is in its equilibrium, its poise, man's power is in those attributes also.

Every optimist, since an optimist is one who believes in and applies nature's laws in order that he may have a proper outcome, lives true to poise, never doing anything in violence but always upon the growth, the unfoldment basis.

Poise, even doing a formal act to let go to gain the passive control, is attained by the artist, athlete or acrobat and is maintained throughout his performance. Observers are interested because of the marvelous ease, gliding or flowing motion, with which great feats of strength and skill are rendered. All actors and their words are judged and esteemed according to the ease with which they play their parts. A self-conscious individual, one out of poise, cannot keep a place in any sort of show, for although few managers perhaps understand my subject scientifically, everyone knows the marks of the artist are not present in one *trying* to act, they all realize that people respond only to that which issues from the center of harmonies. An observer will perceive that there is an instant of preparation upon the part of the tumbler or other artist just before activities are commenced; this getting ready is a letting go, a passing out of the objective with its limitations to gain command over the subjective with its superior powers. The principles all artists finally acquire are the ones we wish now to cause you, my student, to take on immediately and apply in all that you do; for all you do should be done from the greatest that is in you—all that is worth doing is worthy of your greater self and should be performed under its harmonies, its poise, the passive principle.

Years would be added to almost every life if these principles of activity were fully applied and the lesson herein is worthy of all essential attention to master it. Read and study—digest it all for no greater aid to man can come to him than this lesson of Poise—Letting Go—contains.

There is an old saying which has been used as argument in behalf of work: "It is better to wear out than to rust out." Neither is necessary if one has the right psychology. There is no place in this world for a parasitic, idle human being—the ruster, and he who works under the proper mental or psychical standards will not wear out.

The individual who does his work in an objective, forcing way uses his body in its voluntary powers and exhausts far more than he creates or renews; one who lets go his soul to permit it to do the exercising of brain or body or all the being puts the master chemist, the master electrician, the master engineer, the great physician, the great builder, the Supreme Creator in charge, an intelligence that knows the condition of every cell at all times and has command over every atom, therefore, when it has possession it keeps a balance between renewal and exhaustion, rather creating more energy than is used, so under the passive principle of expression one continues to construct in all phases of his being, to unfold—to grow.

SOUL EXPECTANCY—WHAT IT DOES

WHEN one is deteriorating in voice, the complexion, the acuteness of senses and the elasticity that characterizes youth, he becomes classified on the side of old age and decline. Inasmuch as these physical conditions cannot be corrected by material remedies it has not been hoped that oncoming symptoms of old age can be prevented. Neither have I any hope to offer from the *things* that can be put into or upon the body. I realize that at the family table the child of eight, the youth of eighteen and the man and woman of eighty dine upon the same kinds of food and participate in the same physical environment, yet the unlike developments must convince us that results are not chargeable to either food or environment. If I were writing upon longevity I would not declare the foolish thing that man can live forever in the body; but probably I could show that mankind has a habit of dying much earlier than is really necessary and that we die too early because we have inherited and cultivated standards that sixty years constitute old age, that seventy years indicate remarkable tenacity and four score years signify the special favor of the Creator.

To attain more years will necessitate a psychic change, a soul expectancy which will cause the renewal principle to become fixed; a fixed attitude—creation to exceed exhaustion shall continue in the periods subsequent to youth as it is present in the earlier years.

If longevity is a question of psychology, surely rejuvenation upon which longevity depends, is a pro-

blem to be solved only by psychology which shall rule the physiology for renewal, improvement and youth.

To live constantly in happy constructive thought and emotions is a scientific guarantee that youthful characteristics will remain in the body. Elasticity cannot possibly continue in the tissues of the body of one whose thought is pessimistic, depraved or grieved.

The failures in a declining body are not due to the cells ceasing to multiply. It is a law over the cell that it must divide and become two cells. This being of scientific acceptance many have said at once that the body must be made new in a short period of time. It seems very reasonable to the casualist that if many cells are dying and being swept out of the body and other cells multiply to replace the waste, that there would be new bone, muscle, nerve, blood, brain, skin and special organs—tissues as young in the old man as in the youth. This interpretation has led to very absurd teachings in many instances. Let us observe the facts.

The law that each thing creates its kind is, it would seem, never so true as in the instance of cell production, for cells not only produce their kind, but continue to produce individuals in the same conditions and responsive to the same trend as themselves. All efforts to break up the trend of the cells through any material and physical process have been without success. This fact was not explained until practical psychology showed that all principles of every sort are fixed by the image and impulse over the minds of the cells. Each thing creates its kind because it is

faithful to its own image. Given an identical image and impulses, cell mind will mix matter precisely the same way eternally and no power exists that can compel a cell to unfold a body other than that corresponding with the image. If a cell tends toward decline in its application of one or more of the salts, this ratio of decline and deterioration increases with time and nothing injected or fed into the body can change this trend. Should the individual enter upon a period of peace, joy and general uplift after depression, he reverses the trend of his entire being. His new attitude changes the trend of the cells by changing the image and impulse over the cells. Nutrition and elimination in the cells are stimulated and if one lives for a time in these happy states of mind and emotions he will establish this upward trend which will so improve the tone of the cells that they will in their aggregate constitute the elastic tissues found in youth. *Therefore, to become happy is a rejuvenating process.* But you must realize this law; you cannot modify body tissue for any permanent change, even chemically, without first changing the imagery and impulse of the cells so that they can unfold the different cell body. Increase of cells is accomplished by the mature cell coming in two in the middle, then these two, on applying cell food, build elements of the same nature into just such a body as they possessed when they were one cell, then they divide in the middle. This process is going on incessantly. In an instant the whole being may become possessed of emotion of uplift and change the image in every cell of the body—so live as to perpetuate this uplift and cell imagery; thus you will turn the years backward.

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.*

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