

Mind The Builder Magazine

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JANUARY 1945

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 "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.*

January

1940

Mind The Builder ... Magazine ...

VOL. II. No. XII

"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, 10 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.

Author also of "New Psychology Complete, Mind the Builder and Scientific Man Building." Three books in bound volume of 450 pages, \$3.50. Also "Life's High Way and how to Travel It," 140 pages, 6x9, 50 cents, and "Scientific Prayer and Wayside and the Goal," 25 cents. All books, at price of Big Book, \$3.50 now.

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.

All Subscriptions begin with February, 1939 and end with January, 1940.

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

MIND THE BUILDER MAGAZINE

WITH this, January, issue all 1939 subscriptions expire—with February issue all subscriptions for future will begin—we wish to be notified if reader does not desire Mind the Builder—without such notification we feel justified in continuing to forward the monthly issue, justified because so many have written so reassuringly that they do not wish ever to miss a copy of Mind the Builder Magazine. However, we do urge the advancement of your request and one dollar. We cannot manufacture and deliver the magazine for the price of subscription—at most, subscribers are only paying something toward the material features of the work of producing 12 copies. I am glad to contribute the writing.

THE MAGAZINE AND BIG BOOK

ONE of the most disappointing features in our experience and effort in spreading our scientific teachings is in the revelations as to how little study has been given to all the chapters in the 450 page book. I am convinced that every owner has read every page but too much in the same manner that one might read an average book.

If one really knew nothing of mathematics—even if having guessed something about the subject—what he would know after having read *Ray's Arithmetic* would be of little aid in doing problems of numbers. Of more importance and of more value is the accurate knowledge of our true Practical Psychology (although no one can progress or proceed along any line without using some sort of mathematical

computation) than can pertain to the science of numbers.

Casual readers have stated that the Big Book is a book, every sentence of which is easily understood, but to gain the wide range of the meanings one should give it studious attention. I have given a great deal of thought to this situation for I was so seriously disappointed in the discovery that so little of the illustrations and their application were known. In referring to some of these in the lectures I was impressed with the fact that they were as news to the attendants, although many times they were "students", so far as owning the books was related, dating back many years. Perhaps they had attended lectures and had personal attention and so had become conversant with our teachings. Nothing can take the place of the literature.

The Three Books in One

The New Psychology Complete could not be replaced by my writings of today—it is a book written in the days of the experiencing the very things about which I wrote—the things of experience inspired thoughts and their application that no experiences of another period could inspire. Over all the years to date and in all the years to come, nothing will ever disprove the conclusions and inspirations of the former periods but scientific disclosures and history and prophecy as I lived, performed and aspired and thought are vitally important to everyone regardless of what varied elaborations in experiences and recordings of another period.

Everyone should own the Big Book for nothing can take its place, ever, but aids to its mastery may be helpful. I did print a question book, 1500 questions answered in the book; that has been out of print some years.

Attempt at Solving the Problem

Many have commented on the size—too large. A man stated he wished to read in it every day and that he habitually read himself to sleep at night but that such a heavy volume would make such a racket in falling to the floor that it would wake him up—he admitted too that it put him in a state of mind that the book teaches is not a desirable view to hold before going to sleep.

From all directions we have statements of most commendatory sort relative to qualities of the contents and the material and mechanical features of Mind the Builder Magazine; so convenient to pick up even if one has only a moment in which to read; so convenient for an airplane and other travel and no searching through pages of advertisements to continue reading a subject; the comfortable size and form of print, and much has been said about the good taste shown by our printer in finding such desirable stock as well as the elegant handling of same.

Argument and explanation need not be extended—reasons soon to become clear to anyone will suffice to assure all that the quota of good to be carried by Mind the Builder Magazine and its makers and author will be best met by extensive reproduction of chapters in the Three Books in One. Some will be reminded only that they have “read that somewhere

in Dr. Lindsay's writings before"—they will add often too "it sounds better, as I read it out loud, than ever before and either there is more in it or means more than ever before." Whatever of former writings I may reproduce in the magazine, much additional pages every month will be written of and for the moment. Having such intense desire for people to be the best and gain the most, I often emphasize the fact of our magazine being pure, unmixed, page after page, literary scientific instruction—it cannot be or become a commercial volume with negligible, fragmentary ideal lessons of uplift interspersed throughout an assemblage of articles for sale—all solid reading matter, all instructing upon daily life psychology and showing ways of *Peace*, effacing *Worry*.

EFFECT AND CAUSE OR CAUSE AND EFFECT

HUMANS though we are, Nature would not seem to approve of an interpretation that the "*Supreme Over All*" assigned that classification as an insignia of helplessness or even weakness—"to err is human" originated in the mind of a seeker of a scapegoat—something or someone upon whose shoulders he could unload all personal results from his sense inspired performances. The name, human, signifies the incorporation of ideals whose qualities would be as high as the range of the grandest in spirit could conceive of. With any conception that is inspired there is the attendant guarantee that there are the potentialities to express, fully, all that the conception comprehends. It seems to me that *Man* or a man needs to realize his phases—otherwise he will never appreciate his creative potentialities—where they are nor what they are

nor how to gain inspiration—never perceiving what phase may guide nor what phase may be guided so that ideals can become realized.

The Chief Obstacle to Attainment and Obtainment

I can recall that many years ago I endeavored to define the two words, attainment and obtainment—it seemed helpful to interpret, attainment, to relate to character and other phases of realizations within one's self, through growth, and obtainment, to relate to material acquisitions—both forms of realizations most normal, natural accomplishments. For those results in fullest measure *I know* one must have the guidance come over to his conscious mind direct from his own innate self. In my hundred books one finds the definite formulas for gaining such service—putting forth the cause to gain the effects. Now let us note the chief obstacles.

Nature intended that every form of life should be happy—should live in its own realm and be joyous. My God did not create anything with life in it, not even the human, with the intent to punish what was created. Yes, I believe in *Purpose* and that Nature is *The Intelligence* that, possessed of purpose, established rules or laws through which purpose would be fulfilled. *I know* that it is no natural endowment by which a man hates and condemns another man because the other man has not the same conception of Supreme intelligence that the original conceiver possessed. Nature is not a vengeful God.

Nature identifies the laws and so plainly says to man: "Seek to disclose the laws of your being, that you may follow them and be blessed therein, for I

have no special providences for you, neither to condemn nor bless; I can suspend no laws for or against you."

The above may enable you better to understand about the chief obstacle to realizations either in material prosperity or character growth and other ideal expression.

I find that proposition is chiefly an exhibit of the "cart before the horse", an expression I intended never to use, for really the situation in most lives seems to be; seeking the harvest before or without sowing the seed.

Have you never made your happiness, and maybe, your chief endeavor at helpfulness at first receiving something? Maybe a change of circumstances or conquest over some one, such as making someone confess to having done you a wrong and seeking your forgiveness?

The above principles apply to all classes of people and in all sorts of situations or stages. "Let me have the capital to found a larger incorporation than ever has been formed, and I will be happy" says one; "make my oats bring more to the acre than my neighbor reaps (though I have not put on fertilizer)" says another. "Give me divorce from the husband so I can marry the man I love, then I will be happy," is the attitude of another. "Bring me a horse and a cow in the place of the animals I lost", says the farmer. "Let my horse win in the race, and I will be content" says another. "Send my stocks up and I will sell out and be happy and never gamble again," says still another. "My son must not marry that

woman; he must marry the one I picked out" says a father.

All promise to be content and happy when they have had their way—and their way is chosen by the objective mind that seldom calculates correctly. Besides and above all, Natural Law says: "Find happiness; adopt contentment within yourself; that is the first triumph for happiness is not ever to come and last when it is not within yourself whatever may be the conditions. Never is the ultimate influence in circumstances of one sort or another—it is in the attitude toward people or things through which or in spite of which one is happy. This lesson may connect with that lesson I often have taught that one must adjust one's self to the inevitable. Almost everyone is trying to change others, whereas Natural Law says you must adjust yourself to the inevitable.

I suppose, in my life I have known a full carload of people who either wanted to get to California or get back East from California. Each had lived a period of time thinking that when he or she reached the other place they would be happy, whatever might be the conditions under which they would live. It seems to require a lot of experience to see that adjustment within the self must happen first, then in consequence of that poise and mastery and attitude, happiness, and realizations of attainments and obtainments come as effect after the scientific cause.

The figure of speech; "Cart before the horse" is in that situation where one endeavors to give a bribe in form of a promise to be happy *after* the desired realization has arrived, whereas when the state of adjustment has been reached and happiness within the

self has been met would be the cause of the arrival of the thing or its equivalent which, it was claimed would must arrive to permit happiness. This is indeed like requiring the harvest before the seeds are sown. In the above is described the planting that will bring the harvest better than asked for. *Triumph over self and adaptation and adjustment to the inevitable will always prove that therein is the fulfillment of the law of attainment and obtainment.*

VALLEY OF THE IDEAL—DECEMBER
MAGAZINE

THERE was no intention of playing to the morbid in anyone in my subject that began with declarations regarding the hungry homesick world. It was more the exhibit of the fact that we do become so heart sick for something not realized when we find no permanent abiding attitudes when we may have thought there was real anchorage in the genuine that we hoped was in another, or thought permanent satisfactions attached to environment in some beautiful spot. Always seeking but never finding was not the sort of blue bird story I was unfolding but there was no foolish word or thought such as the idea that, "all is folly". There can be any number of disappointing defeats and yet something abiding that is all that it promises to be.

My lament was that one must blunder through so many sorrows just because he was sent forth with sails wrongly set. Ancestry may have seen the truth in an instance but could not endure the loneliness of solitary understanding of a truth, so sent us forth to seek material wealth, conformity to creeds and

conventions predominant in the day and so, in the absence of right leadership we sought that whose end always was disappointment. Thus we have experienced the real desolation of homesickness although the matchless companionships within one's self existed all the while. We were taught to look outward for that which awaits us within—and I named it the *Valley of the Ideal*. It would have been as resplendent and the sweetness of harmony, rest and peace would have been just as great and all-satisfying without our heartsickness in trying to make our homes in hearts or environments that furnished not the soul satisfactions—Yes the thought is anything but morbid—'tis a sweet religion and with ideal conception may be "Home, Sweet Home".

We will print some chapters taken from the Big Book, in our monthly magazines—this should disappoint no one. One who knows all that is in the New Psychology Complete, three books in one, will be disposed to cooperate with the idea because the magazine goes to many who never had the big book. All, who are in sympathy with our work are glad to do any part they can in helping to inform others upon the science of psychology and laws of living a wholesome daily life—poise is distinctly taught in the department of high attainment.

SOME EXTRACTS FROM LETTERS

AFTER receiving free sample copy: "Dear Dr. Lindsay, Thank you so much for the copy of Mind the Builder, which I was pleased indeed to read. Ever since the day it arrived I have been blest, because of a line about conveying to the consciousness complete seeing, for that is my greatest need".

“DEAR FRIEND;—Inclosed is a whole dollar’s worth of promptness—together with a large portion of gratitude. Your books are still my Bible and your teachings always will be my guiding light. Your magazine points out the highlights—I appreciate it very much.”

Detroit, Dec. 22, 1939

Dear Doctor Lindsay:

You must know how much I appreciate not only your Magazine but all of your teachings and the help which I have derived from them thru the years. Should I go into detail to tell you how much I really do appreciate it all, this letter would be too long for you to read.

I am truly grateful for your help, and my prayer is that you may go on for many more years to come. We all need you so much, and the world needs your teaching more than anything else at this time. I only wish we could spread it more rapidly.

Dear Doctor:

Now that we are all telling each other of appreciation in a commercial way in a commercial world, I feel that I have had much more than commercial gains during the past year, and if my vocabulary were adequate this would be a very long letter.

You taught us in your magazine and in your lectures that appreciation is a spiritual growth and I have experienced this myself since I understand the principle more thoroughly. Therefore I must tell you that I appreciate these lessons and the many other ways in which I have had help from you. My health

has improved in so many ways and I will not even try to imagine what would have happened to me during this hectic year in business if I had not had your help and teachings. I am not afraid of the future, as I feel there is much for me to do and I will have help, I know, from many sources.

I suppose never was there a love letter similar to this one, handed to me by the recipient with the consent of the writer. There was a personal part which I felt they would feel was too sacred even for my perusal. The husband and wife and two daughters are still constant attendants in all of our work—successful business man and the happiest family I know—Dr. L.

N. Y.

February 13th, 1925

My Dearest—

Once again is hope renewed, faith made stronger, confidence made greater and love more beautiful by our wonderful Dr. of the soul.

Never had a man more faith in his ideal and trueness of purpose or love for his fellow man. Our Dr. is a shining example of Deity personified, a man thoroughly inspired by his own soul. He must thoroughly enjoy his life so far above the petty things. I certainly am thankful that through you I met him because through him I came to know you and myself better. Things that were of gigantic dimensions before are of no importance now. Just one thing matters. —————, and that is that our souls shall always be in rapport or attunement. That we shall allow nothing to spoil that perfection of harmony.

This is the only way of assuring future happiness. What a wonderful example we have in our Dr. He makes every allowance for shortcomings. Who knows but that they are not the fault of pictures made by ourselves; perhaps some uncompleted image of our ancestors.

The work that he has made his life is wonderful and the results he brings about through other people's souls must gratify him.

Tonight, again he delivered one of those lectures that start out, the subject must have been praying—he spoke of how people used to offer sacrifices. People are always praying for something, the human is a symbol of prayer. The animals are mostly guided by their intuition or instinct. He spoke of when he was a little boy walking through the meadows singing to himself and talking to himself and he said no doubt most people could recall doing the same thing in their childhood days. Then as he got deeper into his subject he told of a woman of average intelligence who paid a man, who claimed some sort of power to pray for her husband to return to her.

So people are always looking for something to pray to, most of them look outside of themselves. The soul has communication with outside power, he said but even if we did not believe this, if we only had the faith in our own souls they have sufficient power for each one's needs and its relation to the outside would in no way be altered. The Dr. got off one little jest when he was talking about the woman who was paying the man to pray for her—he said the man was praying on her because at short intervals

he would request another hundred dollars to secure the help of some Hindu, who was to help him pray for her. The Dr. repeats that he in no way led to believe that he was a miracle man and the words he imparted to his patients were magic ones but that the good was all accomplished by his patient's own soul and each patient was always left under the suggestion that his or her soul would continue to build from the new working plan.

RETURNING TO THE VALLEY OF THE IDEAL

THERE was a man, who like the rest of mankind was born in the Valley of the Ideal whose chief ambition was to obtain riches. He threw aside his high standards in many respects—always taking the thought that he could come back and take those up later; reassuring himself that the end justified the means for he could, with the control of money, carry out many ideas which were only conceptions and could become nothing more unless he could make the financial expenditures. Of course the man who sets aside his ideals yet lives within the man-made laws may accomplish much more and remain unmolested than does the individual who commits fraud outright or robs as a burglar or highwayman but I leave with you the suggestion that since every departure from the ideal is itself a cause whose effects are in no way dependent upon the standards of community agreements, as to their rule of action, the actual effects upon the individual may be the same in either instance. The disaster is complete when one ceases to maintain his own inner standard. This man was a most scientific investor—commercial affairs seemed

to be directed by his best inspiration and he experienced long years of uninterrupted prosperity.

Finally he seemed to think he had all the wealth to which he cared to give thought, so he would select the choice place of earth in which to live according to the ideals he had when those visions came to him many years in the past. He undertook to take up residence in the Valley of the Ideal. He quickly discovered that the practices of years had fixed upon him spontaneous inclinations, involuntary attitudes of mind and actions consistent with those; he realized that the habits of life were far stronger than his love for the true and the good and the beautiful. He endeavored to force many things into the Valley of the Ideal that he knew did not belong there; this was not a place where he could use force successfully. He became aware that he must renounce practically everything he had become; that he could not in any manner fit his acquired actual into the ideal.

However, he came back to the point where he saw the beautiful Valley of the Ideal from which his artificial standards and practices excluded him. Since he had not the courage to leave outside of the entrance to that Valley those things which could not be admitted, he often felt that he would better never have reviewed the world of his nativity. He gave himself over to the most rapid methods of self-destruction.

I could cite to you those instances where fame or power over fellow man was to be the first goal of the individual. Each one of these persons likewise suspended, *temporarily, as he supposed*, the standards of the Ideal until he could possess the actual in the form he wished. That later they endeavored to

force their actual to fit the ideals, and met with as consummate failure as the man who had gained wealth outside of ideal methods—you know that they too, failed completely in their effort to return to the Ideal.

It would be a bungling, untrue idealist who would here condemn wealth, fame and power. Every normal individual inherently desires his quota of all of these. I am sure that when one possesses the proper interpretation of life, all of these things can be obtained and that even learning can be gained and education attained, all consistent with, yes, guided by the innate phase of the perfect within and the Ideal be best conserved through the exercises essential to these attainments. In the above I show the short and dissatisfied life and unsatisfactory end of those who resorted to methods which denied the Ideal in all that they acquired.

At this time we are seeking not to return partially to the Valley of the Ideal but to return and be fully naturalized citizens with all the privileges of our nativity.

Since for man all things must begin in the image, the return to the Valley must begin with one harboring thoughts of that Valley of the Ideal and only thoughts consistent with the Ideal; he must look for the pattern for his individual self within himself and not desire to follow copy of any other individual that ever lived. Apply any one's good principles but never attempt to express another person.

The details of life become inspired; the longings and yearnings are satisfied. The King of the

Valley is honored and that sense of home security is realized. All of the outer life becomes a consistent expression of the deity within and a proper self-sufficiency is the natural unfoldment and yet with the most benign attitudes, all love, tolerance and proper trust in contacts and interchanges with others.

All that for which you would strive is yours for the taking. Your art expression which is your self expression partakes of the qualities of the perfect.

When one has known the glory, the peace, the sublimity, the grace, the majesty of man—the boundless and limitless Man—he has known the Valley of the Ideal. The Valley of the Ideal “cometh not by observation,” it is within you.

Yes, we must see to it that our soul attitudes toward ourselves are constructive, for we tend to influence ourselves according to those attitudes and we lead other souls to be in the same attitudes toward us.

The soul in each is the Deity in each and Nature has supplied the law that one must select his spiritual attitudes, or consent to them. May we choose to know the soul potencies that we may justify our souls in believing in their own greatness in potential harmony and beauty?

MAN HIS OWN BUILDER

Through Suggestion and the All-Power Image, Human Thought Creates Character and Personality

PRACTICAL Psychology is that science that exhibits the point of beginning for each form, fact or experience in the individual life; it shows this point relative to every form of plant, animal or human and explains the experiences of each subject.

To modify a form—to change the effect—one needs to know the cause of the form and impress the source. The practice usually has been to adopt some means of forcing the effect to become out of sight or beyond feeling or in some manner removed from sense preception, for a time, seldom by any means impressing the cause, thereby cancelling the effect forever.

Our psychology proves that never a change occurs in a manner in which anything is builded without there first occuring a change in the image, the picture, the working plan present in the mind that is creating the change.

Through the work of our laboratory we disclosed the mind in the cell. With that working point we realized that disease is created by the image of the disorder becoming present in the mind that controls the body in which the disorder is becoming manifest; that to cure the disorder we must, by some means, place a new working plan in possession of that mind.

We soon come to regard all images as working plans and, therefore, if an image calling for the removal of a definite form of inharmony were replaced

by a definite pattern of harmony, the symptoms of disease would disappear, the state of health then becoming manifested.

Suggestion the Key to the Subconscious

Every image, for practical purposes, may be considered an idea, an idea a Suggestion. A Suggestion is an idea present in a mind that possesses the power to create, such as the subconscious of the human, or the mind present in the cell of any animal, plant or human. This is sufficient definition of Suggestion. Suggestion, the idea, being the key to the subconscious form of mind, the subconscious being the creative power, we use suggestion for every form of change one requires for physical health, character or habit corrections, art development or ideal self expression.

We suggest in the direct way of influencing in order to impress the soul, the builder, rather than to use charms, theological formulas or any other indirect way of creating soul expectancy; although everything that has never been claimed to possess healing and other corrective power has had a percentage of cures to its credit, and, really, many wonderful cures have attended upon the administration of sugar of milk tablets and other inert elements.

All indirect methods of giving suggestions have had some successes. The suggestion value of a multitude of modes has been so great that, until the suggestion wore out, it would seem that each mode was the one ultimate remedy for everything it was alleged to cure. But, the fashion being required to change, with each new and well advertised "remedy" or mode,

there was the result: marvelous cures, for a time. As a practical psychologist, I must solve the problem of such wonderful results for a little while, then complete failure—except now and then a success where a superstitious attitude was possessed by the patient.

I have cited all of the above that I might supply any reader with one of the evidences: that with every change of an image in the soul there will occur a change in the physical manifestation consistent with what the image calls for. Pictures in the soul determine every condition in any form in the body. Pictures in the soul determine every principle in the character—results show what one's principles are. Suggestions determine every item of conscience. Standards are suggestions. What one manifests spontaneously, involuntarily or automatically is wholly due to registrations in his soul.

About "Inherited" Disease

One inherits images. By suggestions being given scientifically, the inherited image may become cancelled, then, although ancestry for many generations may have personified the item, the successor may become freed—for one can be enslaved only to ideas. Change the picture, where the controlling picture is registered, to a suggestion calling for freedom on the point and he becomes freed relative to the item.

No one ever inherited disease as a form of matter; he can inherit the image requiring him to create the physical according to the appointments of the image. Suggestion can prevent it from ever becoming a working plan, or can correct it after it has become a fulfilled pattern. The soul that builded the

entire body, beginning with the physical instrument of one cell, building from that the most complex organization in existence, we find is capable of reconstructing, within the range of that upon which it has to work.

The soul, the builder, is a great observer of the law of that upon which it is working. The soul would not accept a new image, however intense the prayer, if it were contrary to established law. A mulatto, by prayer most scientifically applied, could not cause his soul to make him pure white nor solid black. Yet "birth-marks," marks or manifestations upon the physical or the disposition, either of prenatal or inherited source, have disappeared under suggestion.

Actual science is accurate because it follows law; not by defeating nature. The soul applies the law of each thing in order to modify its materialization.

The "eye" of the potato, when planted, will reproduce after the pattern of the potato, from which it is cut. According to Mr. Burbank's experience, that same eye, should it grow the plant and go to seed the seed may produce a dozen different kinds of potatoes. In the seed is recorded the images of the entire potato family.

In the human body the image in the cell is the pattern after which the cell continues to reproduce. One has access to every cell of his own body and may directly place a changed image in the mind of the cell and have it become of an improved chemistry and form and function.

the soul being hungry for self-expression, an outlet for all of its potentialities in expressing the beautiful. Aspiration that leads to one singing one's own song.

It should be borne in mind that with the soul the Deity which it is in its potentialities, it yet cannot express beyond the range of its instruments, body and objective mind; that is, while in our present form. For this reason my exhortations are, first: build the body into health, that the physical instrument may be skillful and enduring and beautiful. Train the mind that it may possess the technic through which the soul can express its beauty in its full measure and versatility.

All the soul's expressions are in some form of fellow man's service. One is his brother's keeper; his maker, perhaps, since nature's broadcasting—telepathy—provides the means of communicating to another's soul, his builder, the patterns after which he creates his spontaneous states and actions.

My Reader: Knowing your potentialities of the perfect, I live toward you the suggestion: You shall grow into the expression of more and more of your ideals; I create thee beautiful.



JAN -7 1946

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.*"

By same Author

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