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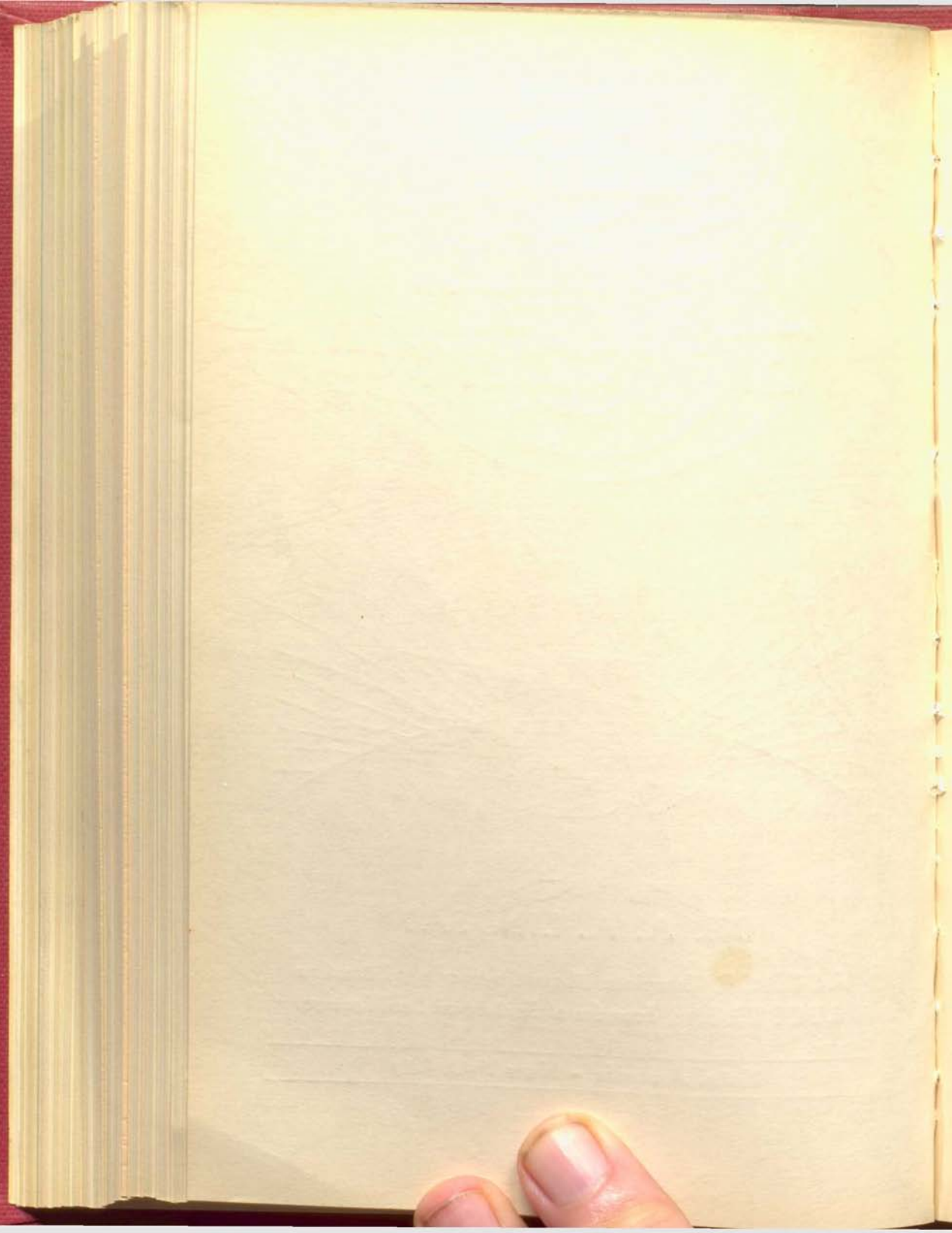
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April

1939

Mind The Builder ... Magazine ...

VOL. II. No. III.

"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.

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,

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

TO OUR PATRONS AND FRIENDS

New volume, new year began with February, 1939—Renewal and remittance sought. Extension of subscription to the magazine fund is necessary—more contributors needed. Last year the writer's financial burden was too much.

It will be heart-breaking to have to cancel anyone's subscription for 1939, 12 issues of Mind the Builder Magazine. This feeling is based upon the almost universal emphatic expressions upon the part of each one who has renewed the subscription for 1939. Following are examples taken at random from the letters:

"Dear Friend, Dr. Lindsay:—I am enclosing ten dollars toward the publishing of your monthly magazine. I greatly enjoy reading it each month and hope that enough readers will be attracted toward it to give a wide circulation, so that you will not have to lose your own money in sending it out."

He is rightly impressed.

Contributors to the fund to enable us to distribute more widely would share in the blessing of being helpful to others in the manner that the writer is giving and through which he is repaid in the satisfaction of knowing he receives the highest compensation, richest payment, form, spiritual. Everyone contributes toward the support of something—there can be nothing more meritorious than the CAUSE, SCIENTIFIC MAN BUILDING. Some more quotations from letters follow:

"I suppose you are busy working on your March magazine and we do look forward from one month to

the next for your help. I have several subscriptions and will attach a list with names and addresses. I have collected for these and the enclosed check will cover the subscriptions for the year. Maybe I will have an opportunity sometime to reciprocate for all the help you have been to me over these many years."

That is an exact copy from a letter from one of the largest contributors to the fund in 1938, who repeats her act, not waiting to be asked. Nature attends spontaneous giving with great blessing.

A recent subscriber writes: "Enclosing money order in the amount of one dollar to renew subscription for Mind the Builder Magazine. I like your magazine very much and feel that I get a great deal of good out of it." Another writes in renewing: "Will you kindly renew my subscription to the very helpful magazine, Mind the Builder, and will you please send a copy to Mrs. _____."

The man writes: "As my condition of health is ever on the improving side and those around me are apparently needing no help it is, perhaps, the feeling of loneliness that would make me desire to hear from you. I was more than pleased to note you will continue to publish the magazine—for my part, I also wish to continue on as I have in the past, \$5.00 a month—it is the season of giving and I know of no better gift than my pledge for at least this amount. I wish I could match your cash contribution. The chapter on Fear and Caution is a masterpiece."

"Dear Dr. Lindsay: Congratulations and all good wishes for ever increasing circulation of Mind the Builder Magazine, each copy is an eternal monument to Truth and Understanding, to Lighten the Path."

I could make a book as large as the magazine in quotations of appreciations from those who have paid promptly for their renewals.

Faithful to the name of the magazine and the slogan "Mind the Builder" there will be added values with multiplied numbers of months in the production—we have placed in the 12 copies of '38 a foundation upon which to build into your understanding the completest possibilities in healing, culture and growth.

RECAPITULATIONS

SOMETHING taken from each issue of 1938 would call to your mind some stored values or cause you to return to view deliberately the most prominently helpful teachings. One so often hurries through a new book to see what is therein, fully intending to read or study the subjects later, but maybe never seem to see the time that fits in.

The issue, number one, Feb., 1938, contained 1938 letter to all friends—Daily Life Psychology—Spontaneous Happiness—Your Problem—Its Solution—Practical Psychology in Selling—Telepathy in Selling and other chapters besides "BUSINESS PSYCHOLOGY" from which I quote:

"The very worst psychology in business is the mental and psychical state of disparagement, self-depreciation and depreciation of one's work. Envy of others is not based upon their superiority but upon the observer's erroneous attitude toward himself and his wail of unfairness is his annunciation of his own unfitness. Still, all wrong attitudes are from ignorance and our teachings would not be superior to other teachings if we resort to condemning the man for his error and fail

to show him how he can correct his psychology and lead him to the constructive side. It has been sounded from the housetops 'you reap what you sow,' but generations of the declaration have not made the reaping different. I am sure this is because man does not realize when, how or what he sows.

"Few, if any, have realized that the actual seeds sown are images or pictures. I agree with him that, usually, he has not done the things, he has not necessarily planted forms; however, this I will have to declare is a scientific fact, he has entertained the thoughts whose seeds have materialized the forms. One sows thoughts and reaps facts and forms and never is one sowing more veritable seeds than when holding disgusted, discouraged and despising thoughts with regard to his work."

Under "Ideal Home Psychology" I find this paragraph—in Feb., 1938, magazine:

"When each becomes the interpreter of the other the husband and wife possess a basis of an ideal home—that which so often is a situation of rivalry for rulership becomes one of complement that presages completeness. A child born of such parents never will have occasion to recall any violent treatment, administered to him to force him to do anything—he will recall the principle and practice of leadership and guidance into his best expression.

"Marriage or pairing, the union of the masculine and feminine has the natural purpose of completeness in order to create—no high order of creation can result where there is variance instead of unity and there can be no unity where one rules another. Unity is the result of each integral member expressing itself according to its nature—being itself. Each seeking to aid the other

to self expression, each seeking to liberate the other provides the basis of unity. The product of marriage cannot be of the highest order where either masters the other. The product of marriage may be in the form of ideas or physical offspring or both and either creation may be of the highest order when each lives the standard to aid the other in highest self-expression."

I find this pleasing truth in March issue, 1938, "PAID IN THE BEST COIN":

"The man who handed his book to the needy friend served as vital a part as I did in writing the book. His profit, he shares with me, or I share mine with him—we were and are paid in the most PRECIOUS COIN—the worth seems eternal, nothing discounts it, time adds to its blessedness for the comfort of memories serves vitally—my own life has been sustained because of payments in the indestructible coin, the spiritual, mental and physical benefits to others.

"You, my reader, probably have frequent opportunities to be situated to gather the BEST COIN, serving so helpfully, maybe in handing to some one the booklet, 'Scientific Prayer,' or maybe, 'Mind the Builder,' or 'Pearls of Ideal Psychology'—I can wish you no greater joy than that which attends such a service—it may transform lives. But you, who are contributing financially to make the printing of our literature possible, are providing for thousands of lives to be marvelously blessed and I congratulate you upon your preparation to gather the Best Coin—I can assure you there is genuine everlasting compensation through the joy that attends aid given to another, the real help that operates through spiritual blessing. The spirit includes in its building the intellectual, the healing and normal developments in the body and above all, the

soul solace—the peace at the foundation of the human. Give for the joy given to another, but Nature commends your gladness in having benefited another—may you not hesitate to be the beneficiary.”

April 38 issue, a wonderful number, from chapter “Views and Reviews Before Going to Sleep”:

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

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

“I wish I could declare that the numerical practice in thinking constructively before becoming passive or asleep would pertain to the people one hundred per

cent.”

And so it would be if we reviewed any chapter of any number beyond April, 1938 to April, 1939, inclusive, there would be the gems of practical daily life guidance. Anyone having lost any number should ask for its replacement—we will replace while any extras remain—12 for \$1.00.

Since our friend so emphasizes his estimate of the December issue, the chapter on Fear and Caution, I will for this issue, end recapitulation with extract from December, 1938, believing you will return to the valuable pages.

“It is well for my student to bear in mind that fear always involves a forecast of the future—invariably signifies that one is looking ahead to some undesirable thing that might occur. When one looks ahead mentally to picture a thing he lives the thing in spirit while holding such an attitude. The law of creating facts and forms is to begin with imagery. If that image should produce emotional states and physical feelings, then the creative powers are all thrown into the proper channel to produce that which is first lived in imagery, then in feeling. Now since fear is of that nature that one must imagine in advance of occurrence it must be apparent that we are using all of our powers to fulfill our own fears.

“Sometimes there are dangers right at hand which cause alarm but with the arrival of alarm there is nearly always a way shown us by which we may escape, provided we do not become overwhelmed by fear of that which might follow the present danger.

“Yes, fear always comprehends that one is looking ahead to create something that is undesirable.”



PLATE SIXTEEN announces: "HEALTH! I don't eat for it; I don't think for it; I soak for it."

Sixteen is a typical materialist—his surroundings need not be noted; his face, form and position advertise all the pronouncements essential to his classification. However, how he got that way might not be completely defined nor would it be so apparent that instead of being registered as "spiritual hypochondriac," the appellation should be, "the spiritual hypocrite." The environment would not be complete without the Bible on his lap—with that, one is made to know that if faithfulness to any one method would fail he will have the other that might give him healing. The picture may gain some levity, but it speaks volumes.

A man said of his wife: "I cannot stand listening to her cough any longer; it is almost like a cow bawling. She has taken five bottles of cough medicine and is no better than before and she cannot understand the cough—and I cannot stand it." They seemed to think they saw some significance in my remark that in swallowing the medicine it must have gone to her

stomach instead of the bronchial tubes.

Someone looking at Sixteen remarked that the man does not look like he would have a mind that he could be healed by. The speaker had not realized that the intellectual phase does not control the body directly and that the idiot or an insane person, an infant, the intellectual giant, the adult, not one has in his conscious mind the potentiality that can heal—that nature equipped the soul, alone, with that power and that everyone is a soul with a body. Even Sixteen shows an ability to choose (see the exhibit of what he has chosen) therefore could choose to permit his body to be healed by the intelligence and power that created it and with that exercise of choosing, his soul could heal his body.

FROM A BIOGRAPHICAL SKETCH

Written in 1927

By Guy W. Bilslund, Editor

“USING the resting, passive state in which suggestion is conveyed to and received by the individual to be healed—he found he was not happy and content with repairing bodies only, Dr. Lindsay began more and more to devote his attention to that larger phase of his work which he calls soul-culture. By soul-culture he means using the power of suggestion to awaken faith and ambition and to re-build character and personality; to remove all erroneous training in any part or other work, to cure self-consciousness, discover and encourage innate talent, and hasten the rate at which all art achievement or other attainment could be reached.

“This has become the central feature of his work. All his writings and teachings are built around this

soul-culture principle—the belief in mankind's innate ability to attain its real human and divine possibilities through directed scientific cultivation of man's inner, soul powers, through scientific prayer.

“All this, for more than a quarter of a century, Dr. Lindsay has been doing, without opposing theological or other established order, and without initiating any cult or organized following of his own.

“He has never formed club, society or church, but, instead, has followed the true scientific way of spreading his message through the spoken and written word, by lectures and writings cultivated by specific methods and formulas which he calls scientific prayer.

“Now, in his thirty-second year of work, Dr. Lindsay has lectured from coast to coast, has maintained two main home offices, and has always had large attendance at his lectures and a wide and satisfied practice.

“Yet with it all, Dr. Lindsay is a modest man, wholly free from bombast and limelight seeking. He has never made a sensation of his discoveries, nor advertised flagrantly. He is possessed of an evident sincerity and genuine love for his fellow man—and, for all his rare accomplishments in helping people, he still retains the humility of spirit that has always characterized him. All his life he has given—financially, as well as otherwise—his all to the Cause in which he believes, the cause of a better and nobler human kind.”



PLATE SEVENTEEN
EXPRESSION VERSUS REPRESSION

THE CONSCIOUS mind of a human being permits, consents to, approves of or chooses the thoughts which he personifies. He can neutralize (when he knows how) the inharmonious plan involved in the imagery of those in most perfect rapport with him; they cannot affect him with their word pictures nor telepathy.

Any man or woman, who is not possessed of personal charm bears irrefutable evidence that the thought life with its predominating emotions has not been true and good and beautiful; any man or woman beautiful in personality carries in the presence that evidence, pure cause and effect, that a thousand million men and women judging and testifying opposingly could not shake; that evidence, the positive certainty that the thought and emotion and act, the life, predominates in the harmonies—the true and the good and the beautiful.

This could not be true if man were built of beef-

steak and potatoes—in that event he must make matter of first importance and look after the quality of his food—he would live a chemical life, a material standard, a drug standard.

In plate seventeen we have the two standards (the builder is the same in both instances) side by side. Florence Nightingale, the grand character of history who loved; and Bridget the Bruiser who has many descendants with their standards similar to hers, that is, that man is his body. Those who hate and lie and steal and dissipate, because their thought must take form and action, develop personalities similar to that of Bridget the Bruiser.

No one has any difficulty in perceiving that not the innate ideal inherent images are personified in Bridget the Bruiser—surely no one doubts that ideals persistently remained present in her soul, the innate phase of her spiritual self. What does it prove to one who desires to think? The manifestation certainly shows that there is an acquired phase of the human. Observe then that one chooses or consents to images, plans and that after fulfilling them a few times one finds that he is so driven that he involuntarily obeys the inclination and in a brief period of time one is expressing according to acquired patterns and through that expression the instrument, the body from its depths to the outer integument and facial features, countenance and all bodily functions publish those patterns. Just as faithfully and consistently the character exhibits the destructive ruling of the acquired self that is made of pictures, thoughts that are inspired of artificial, sense inclinations, not having source in intuition. Free will to choose provides for the repression of the innate self, and since one must express something the manifesta-

tion and personification as the effect after the cause, the cause being the repression of the ideal, Bridget the Bruiser in some degree must be in the individualization.

Not a unit of the above consequences but that may be equaled in the individual results that constitute a glorious human when one chooses to gain his practical working plans direct from the highest—his kingdom of heaven within—as the basis of ideal self-expression.

The false teaching, source well known, has led the usual person to devote his efforts to annihilating (or hiding) his driving impulses that have their source in the chosen destructive inclinations. He sometimes thinks that if he can get them forgiven he would like the fun they seem to afford rather than have them cancelled of all their force. That the impossibility to express the ideal that would make one become a superior being while following driven impulses, is not emphasized by teachers who have presumed to save human souls through other than scientific man building. They appeal to the lowest that can be developed in one through acquired inclinations, rather than to appeal to the true manhood and womanhood and pronounce the values that attend the expression of the ideal.

The innate, the ideal in one is so very unlike the forces that may be developed in the acquired self, when sense inclination of the destructive sort rules, one needs the disclosures of the true psychology so that one may perceive the modes of each.

I must re-impress this standard—reiteration sometimes succeeds in teaching us: *One is always being erroneously influenced if he feels driven.* The innate

self does not drive, it always offers the intuitive guidance, it would lead one in all things that one should form conclusions upon or would perform. Tyranny never is in the phase, the ideal in the human—one can always choose. Every “mistake” one ever made has been in not obeying innate impellings based upon intuition that offers its dependable guidance but never will force obedience; one’s volition should choose incessantly to gain responsiveness to intuitive impellings.

Florence Nightingale, contrasted with Bridget the Bruiser, provides the proof of this conception in our teachings. She did interpret her individual spiritual gift (everyone has something that is the individual ideal that Nature would have one express) and she found happiness in expressing. All the arguments of loving friends did not silence that instruction she had from within. An ability upon her part to trust to the degree that although the whole course was not revealed at once she could see a step to take—next step was shown and she moved to its fulfillment. The price of her fulfillment was, to the world, the most terrible hardship, to her, the road to her destination, ideal self-expression. Reared in environment of highest refinements and fullest protection yet her ideal, like everyone’s ideal, was to be in its expression the greatest service to human beings. To the field of battle to administer as nurse, she was guided because she was dedicated to her ideal self-expression.

Why should anyone continue to wonder why I have devoted this long term of years to the exhibit to as many as I can reach, who will be susceptible to a scientific teaching that proves that there is in everyone the innate, inherent images of the perfect and that there is in the teachings the demonstration of the laws and for-

mulas for getting action upon that phase that holds the plans and the powers, that phase that would guide one in the steps for one's liberation and growth, even to the high attainment. My innate self, unquestionably has shown to my conscious mind what my work must be if I am to find outlet for what my spirit calls for. Your soul has endeavored to impress your conscious mind concerning what is your work. The kinds, or shadings of innate ideals are as numerous as the needs of humans to receive, as there are individual qualities and abilities to give.

The innate ideals cannot be lost, the images of the perfect always will remain within one's soul, they cannot be lost—repression is possible—the purpose of the human existence in his present form is to objectify according to the innate plans, build character after them, personify them.

NATURE COMMENDS INDIVIDUALITY

INDIVIDUALITY is the highest right, the first right of a human being. In discussing individuality I am required to consider that which one demands for self from others and that which one must grant to others. The problem would be in a fair way to solution if each allowed to all others that which he would wish from them.

Nature is faithful to the law of individuality and provides for each subject to be its peculiar self, all the way from amoeba to man. Man being the highest individual organization is possessed of volition—he has the free will to choose—he may be true to individuality or he may follow the inclinations and drift into the shapes, gravitate to the manifestations that haphazard

would produce; again, he may permit his will to become so paralyzed that any passing voice may lead him to imitation.

The mass of humanity is comprised of such results—we all find in ourselves evidence of our having been shaped at the hands of many creators, until each has become the expression of the inharmonies of the multitude, instead of the peculiar indivisible self of consistencies and harmonies.

Observers of many members of the human family declare that multiple personalities control every life; this is not true, but our opposites have their source in the destruction of our individuality and the enforcement of false and foreign copies.

Under normal conditions, to be one's self would be the easiest, for it would be the most natural thing to be, but to prove whether or not one is normal in his conditions, let him undertake to be himself upon any point; he will quickly disclose the tyranny of that of which he has become the victim.

However, I trust I have demonstrated that it is a law of our being; each to be an individual and that no other law is more transgressed nor with so much ruin; let us turn to history, analysis and remedy. This is surely a question of psychology; certainly it is not one of theology, at least not in the remedy. The standards that have robbed each one of his highest rights will not be championed as remedy for their own effects. Because a true psychology holds the possibility of the corrections of all the disasters brought to man by tyranny of false theologies, psychology, its laws and formulas are sometimes opposed. Practical psychology is a liberating gospel, the opposite of all so-called

gospels.

To create, liberate and enthrone individuality, is the purpose, the heaven of practical psychology. To attain that, in any instance, the ideal would require us to go back to ancestry and correct its thought life, but we will be practical and define home, school, society, business and perhaps economics, in their psychological possibilities relative to individuality.

Individuality and every element of the individual, his tastes, principles, probably expression and expressions are so much affected by the psychology of the home that it becomes of first importance that his psychology shall be the right kind.

So much attention has been given to obedience that control through violent force of tyranny has become the rule. The violence of speech is just as much an enforcement of destructive tyranny as is the use of the club or switch; the child yields to superior force that compels him into a mold which he does not fit. It may be right for all the children of a family to come up to the harmony, but not by being just alike—we can say the same of the children of the community of families. One child might, if its innate disposition were interpreted, be vivacious in all of its manifestations; another might be slow and serious, yet both fulfill perfect harmonies. It would not be the bending of dignity if the parent allowed the activity, levity and seeming thoughtlessness of one and the serene calm of the other to have full outlet. There are many parents who would declare the home lawless when run on such a basis; perhaps many a man and woman-made law would be shattered by this, I hope so, at least, but not the actual law of individuality. That law, to be observed, re-

quires parents to become interpreters of the special, the peculiar in the child in his spiritual trend, that is, the innate in the child; then the parent seeks by all the means to aid the expression of that in the child. This is the manner of guidance that will develop its individuality—a normal parent is a guide, not a tyrant. To interpret and lead is a loving constructive process that builds one into the expression of the ideal self.

In my practice I have had more men and women to treat for their liberation from some limitations stamped upon them through the methods of their childhood homes than for conditions created by all other causes combined. Timidity and self-consciousness making it impossible to perform before others, although possessed of talent and objective education, have remained because reprimand or threat or scolding was the mode of parent or teacher.

The standards of home, regarding the children, are consistent with the attitudes and actions of parents toward each other. Maybe one attempts to rule or each attempts to rule over the other—this is the situation in all homes where tyranny over the children is the practice. Modes of forceful control may be adopted where there are no children in the home—this is a rulership which converts the possible highest state into the lowest—to dominate a life means to destroy individuality—yet the expression of individuality is the purpose of human existence—the innate, ideal individuality.

To annihilate others is to annihilate self—indeed, the tyrant becomes the certain victim of his own principles. Yet how beautiful life can become when each seeks to be the interpreter of the other so as to cooper-

ate in the self-expression, each of the other. Neither desiring to become ruler over the other—each to lead the other into the glories of individuality becoming the chief aspiration.

The child dominated by parent will become constituted to dominate husband or wife and child in its turn.

The proper psychology of the school and the teacher of anything is not in any principle different from that in the home. The teacher should be an interpreter, a guide, a leader. If you perceive my meaning you do not understand me to imply that there is no true sense of control; you will know that psychology teaches that to attain to true individuality involves the highest discipline.

An inclination based upon sensation is not the thing I mean when I use the words self-expression and individuality. No greater contrasts exist than are found in inclination versus ideal impulse. The lack of self-mastery in parents will bear the fruit of undisciplined children. The child will have such violent inclinations that parents will be compelled to gratify them.

Inclinations consist in sense tendencies; the individuality is a trend of the soul and the whole schooling of life for most of us is to create a unit between our senses and our innate individual self, the ideal, that our inclinations may harmonize with our soul's innate impulses.

Fill a child's life full of activities consistent with its spiritual gift and trend, its sense department is then fully disciplined.

The solution of all problems of business, society and government, is in this scientific, psychological concep-

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

"LIFE'S HIGH WAY," 140-Page Book, \$1.00.

"SCIENTIFIC PRAYER," 46-Page Booklet, 25 Cents.

All the books now \$3.50. Obtain at lectures or
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Hotel Ansonia, New York City.

