

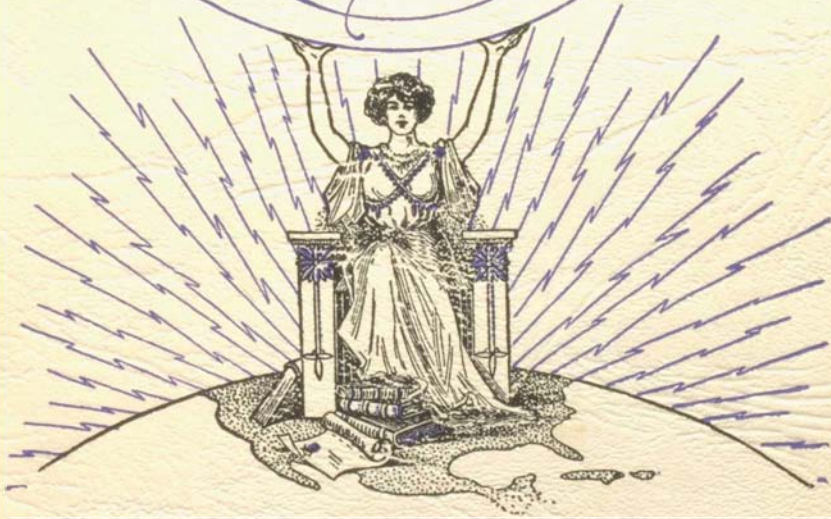
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Mind The Builder Magazine



DR. A. A. LINDSAY

AUTHOR Complete Library Psychology Literature
LECTURER Founder of Society of Soul Culture

Hotel Ansonia - New York City

M A Y
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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

(SEE INSIDE BACK COVER)

May

1939

Mind The Builder ... Magazine ...

VOL. II, No. IV.

"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

HOTEL WOLVERINE, DETROIT

Always among friends! Maybe I should have expected to feel that I would be among strangers when a letter reached me in New York that the management of the Hotel Wolverine, Detroit, had changed in personnel.

If I had any such expectancy before hand I soon would have been disillusioned. Upon being admitted into the lobby I did feel that wonderful transformation had taken place, leaving little resemblance to the former Wolverine and it suggested some beautiful New York hostelry, so beautiful and with its appointments of convenience I immediately felt that a place so attractive must be in the hands that were devoted to giving pleasure. I promptly was greeted by the genial assistant manager, Mr. Rhodes, but before long was with Mr. Hall, the manager indeed, but soon realized I had a friend indeed. Perfectly fine and taking the personal interest in every tiny detail that might relate to my comfort and interest, he cancelled any conclusion that "business first and all the time" was uppermost, but rather, the pleasure and comfort of the guest took all of his attention. He inspired in me the deepest desire to be of service and pleasure to him. The kindest thought and best will and wish may be all that I can ever extend to him but he innately is so appreciative that he may place some value even upon my attitude. His house is booming with the spaces, private and public rooms all filled. I can do no better for my friends, who go abroad, than to have them become the guests of the modern Hotel Wolverine. I hope I will not disappoint our subscribers too much if I am late getting *Mind the Builder Magazine* into their hands, the May issue, be-

cause of my engagements in this pleasant place—it really has been difficult to prepare it since being here.

A LETTER AND REPLY

“My Dear Mr. Lindsay:

You may recall that I purchased a copy of your ‘New Psychology Complete’, etc.—also that I wrote to you

Enclosed is a donation. I know that you can free me from the tobacco habit. I know I am slowly being healed; I know that the power of mind is working. But I do need help with the tobacco habit. I feel that it is a defilement.

I do certainly need to break with all negative hereditary tendencies. I could write at length regarding this. What you say in your books regarding this seems like the breath of the Holy Spirit and I know the spirit has revealed the gift to you. I note what you say regarding *possibilities*, being needs. I believe that. I know that you can help me by telepathy. I believe I need to express the Self, I do so aspire. I believe that you can hasten my healing, mentally, physically; to liberation from tobacco and the needs. God bless you and your work.

Respectfully and sincerely,

.....
.....New York State.”

Copy of my reply follows:

Dear Friend:

Your faith and trust shall not go unrewarded any more than would Nature allow any other instance of

proper cause being put forth for the certain effect that follows that proper cause.

Your faith and trust are fine and I think I can guide you in their application.

In treating for the tobacco habit I have my patron resting perfectly, and his conscious mind is drifting wherever it would tend to go, always telling the individual not to center the attention on the habit for I am directing his soul's attention to that, with the suggestion; "During the next twenty-four hours you will be just as well satisfied with half the amount you usually use in that period. Next day I suggest: You can easily cut off half or more of the amount you used yesterday, and probably you will begin to sense a distaste for it—at least you will realize you do not want it like you formerly did and in a few more days you will lose all driving desire and easily can choose to quit it and you will not feel deprived, nor suffer at all from what you omit, and any discomfort would be from what you use, especially any headache and nausea would be from what you use, for with cutting down, the nicotine will have been reduced that was stored in the body and when the cells are freed from all that there can be no demand for storing your body with the poison again." This is the suggestion line that I shall begin next Monday to give to you—I shall give you this attention at times during each day and emphatically and formally at ten-thirty at night when I would expect you to be asleep, a state in which your soul is completely enthroned and my message and impulse will pour directly into the acquired phase of the soul, where the image and seat of desire reside. We can cancel both image and desire completely in the week. No power in the universe can take away your privilege of choosing.

This means that you must not tamper with the thing. You will become free from the desire but if you choose or consent to use even a small taste, that becomes a scientific prayer to learn over again, just as you did in the first instance. There will be no breaking out of the desire ever again—no spontaneous impulse demanding the tobacco.

Of course you know I am interested in your welfare in every regard and your needs and possibilities. I shall see that we work together to bring to you every good, according to your soul's knowledge of the needs.

Your faithful effort and aspiration have given me great encouragement. As you state, my monthly personal letter, named *Mind the Builder Magazine*, is my very best contribution to aspiring and intelligent people—this I am hoping will be taken care of, financially, more largely by voluntary contribution to the Magazine fund—I do not believe that burden should fall so heavily upon us—therefore, I do thank you most profoundly for your kind contribution to the work.

Sincerely your friend,
A. A. Lindsay.

FROM A PHYSICIAN

“Salt Lake City, April 5, 1939.

Dear Dr. Lindsay:

Enclosed, find one dollar as my renewal subscription for ‘*Mind the Builder Magazine*.’ It is the finest magazine I receive, and I feel that we are blessed and fortunate in knowing you as our friend, and being able to be participants of the wonderful knowledge you so liberally share with us.

I will try to interest my friends in your publications—hope to send a larger contribution very soon. Would you like to send a copy to Dr., Glasgow, Montana.—I cannot spare one of my precious numbers, as yet. Love and good wishes for continuous success.

Sincerely,

”

From a friend of more than 20 years:

“San Francisco, Cal., April 10, 1939.

Dear Dr. Lindsay:

I am enclosing check for \$5.00 for this year's subscription for the Magazine. No need telling you how much I enjoy reading it, and how much real help I have received. Do you expect to visit our FAIR? I am nursing a hope that it may be made possible for me to come to New York for a visit—I can think of nothing more thrilling than just to pop in and say 'hello' to you. Thanking you again for your help, and best wishes to you and Mrs. Lindsay, I am,

Sincerely,

”

ACCURATE KNOWLEDGE AND ASPIRATION

ENTITLED TO REST—your unrest is due wholly to the fact that you have not objectified your spiritual gift to the greater degree.

The universal or individual yearning of the human heart is an absolute guarantee that there is a power with ability and disposition to answer, in complete fulfillment, the desire of that heart.

The attitude of the past generations has been that if such a power exists it is whimsical and, perhaps, may become placated or may not be of the disposition to grant even the most sincere, heartfelt, though legitimate, desire.

In many instances, though one's reasoning refutes the foregoing, heredity has stamped the individual with enslavement to its principles so that quite spontaneously one looks outward for that power—and with doubt.

That "advanced thinking" has failed is quite apparent, in instance of looking into creeds of cults; it has failed in all instances with persons of sagacity. Restatement of the same old principles is the best that can be said of them. They have gone so far as to adopt most foolish wording set to the old tunes. I could assemble a thousand declarations of disappointment of those seeking the key. They are heart hungry, for intuitively we all know that nature never created a longing that nature did not also provide answer for—nor impress a prophecy it could not fulfill.

You are as full of prophecy as you are of yearning. I must mention the glory of you if you acknowledge your recognition of that subtle thing, truth, in the little portion of my writings which you read, and in the assurance that you give me that having found, you will not continue to seek as if the key continued elusive.

The multitudes have the habit of going the rounds, and, not knowing the psychology of habit, they yield to the inclination to act as they acted before they found food.

You will find many people who have forgotten what health looks like, who cannot sense its garb at first.

At last, we assume you have come face to face with the perfect system for healing and for other correction and all development, so perfect that at no point do we build upon an assumption. Our practical psychology is the teaching with scientific conception of the power and its nature that can build the individual into that which his innate ideals comprehend and is the only teaching that supplies the formula, the modes of practice through which to attain.

Jesus, after having his subject describe his symptoms, gave suggestions without explaining. Explanation was not necessary, for his patients had the superstitious faith leading to such complete objective letting go (becoming as a little child to the kingdom of heaven within) that the soul's healing potencies became applied, full value.

You, like all the desirable ones of the present day, can become as a little child to your innate self only when your understanding is satisfied. Gains brought to one through superstitious belief are not the basis of building nor of future healings. Knowledge is the only saviour.

You, yourself, will become liberated through these truths and you will become an instructor and interpreter of many others and apply our formulas for their healing and development. I put this in positive terms, because to do this is what your soul yearns for and you are spiritually gifted, intellectually capable and may be physically near ready to render this service in the world.

Few there are who will perfect their equipment and live the life to do our work. It is the most personal manner in which service can be rendered; and those

whom we serve require of us that we be in appearance, manner and habit degrees of harmony that they do not require of themselves. Living the life, is the unsurmountable obstacle to many who would like to do good, that is they do not will to attain unto the better preparation whereby all men could become lifted up because of them.

The power that builds and controls in the individual is a phase of his own being, and is intelligence. This conception leads one to look with his voluntary phase of mind toward this within himself that had as its body only one cell which it used as its instrument with which to build a second and then the two to build four and in a few months had constructed for its instrument a most complex organization in every feature of which was a prophecy of myriad forms of activities and creations.

MY WORLD, WITH WHOM SHALL I PEOPLE IT?

Who has not felt as if he had cast pearls before swine? Who has not felt that his exalted thought was despised and the sacred in him desecrated? Who is there who has not had that rankling in his consciousness which made him, at least temporarily, feel embittered toward and estranged from his fellow man? Out of the emergency created by the experiences comprehended in the above grew the conception of the "holy of holies"—a place sacred to the individual, a place which those, who would desecrate, cannot approach.

Every woman, every man has made exhaustive effort to bring another or others into relationships to herself or himself who, by inherent law, must forever be excluded; sometimes an interpreted duty prompts

such an effort and sometimes it is only from policy—that which promises to prove remunerative. Individuals have attempted to apply the same standards of test, attempting to open wide the labyrinths of their souls to admit a pleasing or profitable associate, that they exercise when selecting friends or contracting a business co-partnership; they do not realize that “my world” cannot open its doors as the business world may. The innate self, the “Valley of the Ideal,” repudiates all such standards and one must suffer from the inharmony he has chosen.

Sometime in the past, I thought that if one indicated goodness or nobleness or was, by blood or law, related to me, something must be wrong with me when I could not force my heart to open to that one and find joy in the companionship and fellowship. In those days I lived almost continually under self-condemnation for I inwardly rebelled against taking into closeness, really into my life, almost anyone I knew.

I could be friendly and genial to the average man or woman; I could do my part in our business interchanges; I could do, gracefully, almost all that man-made law required of me, but interpreting life at that time to mean that I ought to take a multitude into “my world,” I did my best to defeat that which I now know is Supreme Law. I blamed myself and was shamefully condemned by many others because in the face of my strongest effort to prevent it, mankind felt it was kept aloof.

The great necessity of finding a solution led to aspiration; answer to my aspiration secured for me a peaceful adaptation to a law that needs only to be described in order to become acceptable to each one.

A human being has many fields of action and expression—these are as so many worlds. There is the business world, the occupation or profession which brings one into contact or association with others upon the basis of exchange of service; there is the social world with which one mingles to exhibit manners and dress and to say the unmeant things in a double-meaning way there is a friendly circle large or small in which real heartfelt sympathy is exchanged, each having the interest in the other, leading to an effort to be helpful. There is the world made up of those of the same blood, the relatives. Finally, of the same class, there is the individual's domestic world.

One could be with you as a member of any or all of the above worlds and each could live up to the exactions of them all in an objective way and yet two may be as remote from each other as though you were of different species, so far as that holy of holies, "my world," is concerned.

All the worlds, except the Ideal, may admit its citizens purely from the standpoint of gain and they may serve in the objective way most successfully, as those worlds count success; even as duty, policy, convenience and public opinion would require in the marriage relation, all may be carried on up to the requirements of any of those worlds first mentioned.

I know of a couple of young people who have undertaken to be in each other's lives, probably entering with false hope that they could become, each the member of the other's exclusive world, although during the acquaintance-forming period they had frequent painful disagreements.

The young husband has at the foundation of his

All the prayers in the universe though mingled in an ocean of tears could not change this; certainly man seeking convenience or profit could not alter this law. Your kingdom of heaven, your holy of holies, your, "My World," is peopled with those whom you actually love and with whom you are in perfect harmony.

Are you finding the joy in fellowship in these precious presences? Are you communing with them? Are you permitting your soul to be the trysting place with your own? Are you glorifying in your outer expression the sacred of the inner? Is this sanctuary suspended through ignorance, doubt or the material beliefs concerning life? Are the joys of this life compelled to give place to an idea that joys denied now are the seeds which shall bear joys when the denied unfold? Are you stultifying every grand possibility in your life by the determined effort to force one who is related to you by friendship, service, blood or so-called law into this, "My World?"

There resides in your soul, the innate part, all that is beautiful in the ideal, but the conscious mind may ignorantly or by choosing, repress it. Your life and mine probably have had great millstones fastened upon them by our violent effort, our concentrated force applied to compel those of our acquaintance to correspond with the ideal. It has been mistaken identity so often that the majority of humankind has become embittered with the world. They have decided so often that those who were members of their objective world were personifications of the ideals of "My World" only to discover that there was no correspondence; the frequent disappointment has created the auto-suggestion: "There is no one who is true and good and beautiful."

You may never realize this inner world of congenial selves until you accept the disclosures of the New Psychology upon the innate self, the attributes of the soul, telepathy and all.

Should you have all of this revealed to you so that you can choose your outward associates and fellowships and have the outward companionships chosen and built to complement and objectify all that is within and that can be directed by "My World," there will be no greater blessing possible in your life.

There is pleasure in hell as pictured by Dante compared with the suffering, degradation and ruin in an outward act or attitude which should be a love demonstration in accordance with the laws and harmonies of "My World" which is experienced from the standpoint of objective sense. This is true even if custom or state law, with its army to enforce its commands, would bind the situation upon you. If you are sure you have made a mistake—if you have taken a citizen of any of your other worlds who is not also a citizen of "My World" and endeavored to establish relations that can only exist between those who are in each other's "My World," then you have made a mistake which can only be corrected when you cease to make such a pretense. One may be punished in an objective way if he does not obey the human agreements, called laws, but when he acts counter to the law of his being the consequence is absolute ruin through repression of all that is innate in him to become. Expression is defeated.

Let every one first be true to "My World" and its people; the life of one who dares to do that will be a powerful saving force among men and will be filled with the harmonies.

HOW NOT TO GROW OLD

A manufacturer telephoned to our office to secure an opening for a visit for one who had been in his employ for more than nine years; a young woman that had become insane through worry. Those who had been taking care of her informed me that two weeks previous to this call she had become violent in ravings. There were periods in which she was objectively conscious of what she was doing. When she arrived at the office she was suffering from nervousness and a generally overwrought condition but was clear in mind and could give me the history she had made except during the time of these violent and convulsive periods.

I knew her employer would not have retained her in so important a position unless she possessed unusual qualities, therefore, there must be extraordinary causes in the situation; causes must be there which were not purely imagination's workings as often happens among the idle women with their purposeless lives. And a real cause was there.

Dating back a decade she had worked for wages and provided a home for her mother and an orphan child of a relative. The mother had no taste for the nicer things although the girl's wages would have made them possible, and refused to move into a better neighborhood and have more comfortable quarters. The daughter wished to supply every essential of a nice home and share the same with the mother and bring up the boy with proper influences. The discomforts amid which she had to live discouraged her but she carried the burden many years hoping that through saving her surplus she would be able to buy them a nice home; then surely she could persuade her mother to co-operate in

the home idea.

The boy grew to an age and strength which made him valuable to a relative who invited the young woman to come to see him and bring the boy. She went the journey across several states, taking the boy and her savings. She accepted the suggestion that it was not necessary for her to have an account distinct from that of the relative. He kept all her money, not allowing her sufficient to take the boy back to her home with her. Separation from the child that she had reared, taking as much interest in him as a mother would have felt was a greater grief than the loss of her accumulation, money saved by many a sacrifice of her personal comfort.

The suffering young woman had no loved one to whom she could appeal for sympathy. Her mother had only taunt and jeer and added every humiliation and worry to the girl's life. We have all seen pictures of old hags with their hair flaring, their teeth like tushes, their skin saffron and their clothing soiled; this old woman fulfilled this description and yet here in my presence was a beautiful young woman with every mark of delicacy, good breeding and fine qualities of character who had to call this old witch of a woman, mother. The daughter had supplied ample funds for their home but to add to the torment the mother accepted washing which she did for other people.

This old creature used the most terrible language in abusing the daughter; oaths that could scarcely be conceived of by a man in his meanest attitudes. Such things as these the daughter had endured for years never supposing she could become so undutiful as to leave her mother to shift for herself. She had contemplated suicide after the boy was taken from her for

she was so beside herself with grief. We could scarcely imagine a greater trial coming to one than this young woman had borne yet it required another to bring her despairing mind to its complete loss of equilibrium. The daughter received a written notice that if she did not prevent the old woman from stealing wood from them, the neighbors signing the notice would have the officers take her into custody for theft, sending her mother to jail. An envious girl at the manufacturing plant, who had desired to get rid of our young woman, whom she considered in her way, heard about this notice and whispered it to the other employees. They all had some passing regret when the persecuted girl fell in their midst unconscious—one among them took her to her home where she had received care until the proprietor of the institution noticing her absence was informed of the above history. He had on other occasions sent to me, for treatment, employees and friends to the number of seventeen persons and he did not delay an hour in seeking the first date I could provide for this young lady to whom he said: "Tell the doctor everything and trust him entirely and do everything he says and you will be back well and happy."

The drugs that usually overpower one and compel a state called sleep had intensified her delirium and unrest. I looked over her situation very carefully and saw there was no indication for drugs of any sort.

She desired to get well if there were any better conditions in her future. I assured her there was every hope for her future provided she could be caused to realize that she owed nothing to the individual she thought she should call mother. Interpreting her greater self I disclosed that in those depths where

truth is innately known she would be guided out of all contacts with the woman; interpreting further I disclosed that the false teaching impressed upon her acquired self had declared it her duty to endure everything from the mother and continue under all circumstances to sacrifice everything for her was the real enslavement and truth would liberate her. I made it a part of my suggestions that she would become restored to health but would not feel any requirement to provide for association with this destroyer of hope. She promised me and herself never to return to the woman's presence so I put forth my best effort knowing I could do no grander work than to liberate this girl and provide for her self-expression. At the end of a week she was very much better in all the ways of nerves and mind and was sleeping well. She said she supposed she was able to do the work but she needed me to help her attain the strength to appear with the employees since they knew of her humiliation. Attainment of consolation and strength to be and to do what one knows is best—building courage—is the stronghold of our scientific prayer (*suggestion received while in the passive state*) and the liberated girl returned to her position, managing her department and she continued in complete mastery over affairs and her feelings.

During the past year this manufacturer informs me he has given the details of this wonderful transformation to many persons. I have rejoiced many times that I was accessible at the opportune moment for I am sure this woman had no hope outside the practical use of suggestion, neither for mind nor her life. It is possible that the mother has become a good citizen but there was no hope of her becoming one while she had the daughter, under the obsession of "duty" and the

fear of what "they might say," as her enslaved victim. While there was anyone for her to dominate she had the outlet for the worst that ever finds place in human character and finding pleasure in that exercise she would never turn toward harmony upon any subject.

Coming more directly to my title "How Not to Grow Old" I wish to emphasize *do not grow up amid criticism and faultfinding; do not take and keep a place when grown up where there is faultfinding; and as your own years increase do not become a faultfinder.* Abuse is a dangerous thing to become accustomed to enduring and it is ruinous above all other destructive things to become one who abuses. If only people who act and speak appreciatively of good and do nothing but praise were placed in asylums, no state in the union would maintain an institution for the insane. Builders do not become insane and when any faultfinder's harvest is ripe there is a crop of inharmony with all the principles of insanity in the gathering and I am writing considerable in this letter to show that in old age the culmination of faultfinding, criticising and quarreling constitutes a state of disposition that exempts every relative from the *duty* to take care of the elderly one and surely completely removes all privilege in taking care of such a one.

I think a child and a flower, especially the infant and the lily of the valley, are so filled with beauty that they can inspire the human soul with delicate thought and fineness of expression in a form and degree not suggested by anything else. But there is a grandeur about a beautiful old person, man or woman, that awakens every phase of greatness and yet all the tenderness of which one's greater self is possessed. Nothing seems to be as great a misfit as a despicable old person

—despicable for uncleanness of apparel or manner, harsh voice or fault-finding words. The natural storehouse not only of wisdom but sympathy, kindness and reverence is an elderly person but it is an empty storehouse indeed when old age is primarily the culmination of selfishness and a mind long closed to beauty in the world and people.

“How Not to Grow Old” may warrant many pages—a few words on “How to Grow Old.” The how: Let every hour, day, year and decade become simply the multiplication of thanksgiving, praise and gratitude.

SPIRITUAL AND MATERIAL AUTOMATISM

AUTOMATISM, without which my alarm clock would be of little value—but do you know of anything that would be of dependable value in service if feature, spontaneity, were not present and working? If seasons and every feature of them, if less than all of the features, were present, think you that humans could live on this earth? Even if humans had to gather some place to pray for the arrival of rain and yet depend upon the suspension of natural law that rain might be sent to the earth that rain might not come. But the seasons do come and when chemistry is set, the rain may come down. Night comes and morning arrives—every life on earth praying would not change the terms or the arrival for Nature has fixed the automatic regulator that rain must be spontaneous and so must all things in nature. Of course this has become an automatic age, mechanically, but we wonder that ages and ages passed by with never a human taking account of nature's modes and adopting its principles.

It is like the human who takes no observation of the

innate in human laws and endeavors to force results with his objective volition to act upon the desired result instead of permitting his soul with its passive manner to create that which only the soul can produce. With his voluntary he can set the regulator that will create the answer but he cannot make the regulator become the power.

I was only a boy, but the people around who knew how poor we were, called me the kid-gloved farmer because I bought a reaper with which I cut the wheat. A little technocracy to breed aristocracy. I hitched the horses to the thing that was a great saver of men's labor although it had so few automatic actions. When enough straws had been cut down by the speedy automatic going back and forth of saw-like blade and the golden grain had fallen upon the reaper's platform in quantity to constitute the weight, the automatic features would drop the wheat in bundle form—regular and dependable in manner that no man-power could equal. Human mind fixed the mechanism to do that which he could not do himself. So human spirit, the soul form of intelligence, can intuitively guide the voluntary mind to consent to obey that infinite phase of the human. The soul can be set by the choosing phase, the voluntary so that it will automatically go on, continuously, in renewing cells of the body, with improvement, whereas the intellectual, voluntary phase of intelligence could not, in all eternity, create a cell.

Probably there is no place in America where a reaper like that one that I thought was a jewel and that inspired envy of my neighbors, would be used for a moment. Taking the place of my reaper and my horses there is the gas-powered combinations, all improvements due to the voluminous performances made pos-

sible through combinations of automatic features, all working together and in order. The wheat is cut and taken through all the processes, threshing and placing the grain in sacks and piling the sacks.

Fullness of appreciation has been attained, regarding the automatic actions in the mechanical world—that should have led to research into nature that would have revealed the law of spontaneity in the spiritual realm of the human. By “spiritual realm,” we mean offices only the soul can perform. Man does not exhibit the “gimmies” when he is seeking the largest expression of power in the material world, yet he may as well ask for special providence to give him the machines and run them for him as to ask, in that same sense, for God to deliver to him healing, culture, character possession, forgive his trespasses against natural laws, excusing all the effects of causes he, man, consents to, or chooses to put forth. It requires no courage to put forward the above interpretations—just common sense is all, common sense that is intuitively approved. Being followed as a teaching it would put many off of their salaries, but might make honest men of them and that would be the pure gain that would compensate for all losses.

There is a mechanical cutter—in former times, as a part of theology, it would have been called either the Devil or his work—that, making its motions, up and down, so speedily that, even if it were true that the hand is quicker than the eye, the invention would overtake and cut off men’s fingers so often that they had to find protection in a saving automatic action. It was provided by the automatic invention that jerks the workman’s hand away regularly, faithfully and so quickly that the cutting part of the machine never

catches him.

Everything herein, in all these mechanical subjects is set as fixations for their purposes, and each creation was made and established to work, but every item was established, perhaps even to the temper of the steel, according to a formula. A cause for an effect is always involved, so there should be an attitude that in the work of the mind and soul, regarding the soul's offices, there would be fixed laws and formulas. There is work to be done by the human for the human's purposes, work that can be accomplished only by the individual's innate self. Of course prayer is involved, but it is scientific, direct prayer, not relayed prayer directed to a conceived of power in the siderial regions that must be besought to do the very things that God equips every form of life to perform for itself, including the human, who must create for himself, the answers in whatever legitimate form a need must be met.

Practical psychology is the science that teaches the laws and formulas for fixing the automatism for spontaneous, constructive work of your builder to go on steadfastly and permanently.



(FROM INSIDE FRONT COVER)

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.

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