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Mind The Builder Magazine



DR. A. A. LINDSAY

AUTHOR Complete Library Psychology Literature
LECTURER MEETINGS - Tuesdays, 8:15 P. M.

Hotel Ansonia - New York City

**JULY
1939**

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

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

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PLEASE SEND NAMES OF YOUR FRIENDS WHO MIGHT BECOME INTERESTED IN THE LAWS AND FORMULAS OF TRUE PRACTICAL PSYCHOLOGY, WHICH WILL BE IN EVERY ISSUE OF MIND THE BUILDER MAGAZINE.

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It should be noted that Mind the Builder Magazine is practically solid reading matter, not commercial advertisements, chiefly.

At one dollar a year a gift is comprehended in every issue—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

Title Page of My First Printed Book
40,000 Words

THE NEW PSYCHOLOGY
ITS BASIC PRINCIPLES
AND PRACTICAL FORMULAS

By A. A. Lindsay, M. D.

*"I carve the marble of pure thought
until the thought takes form;
Until it gleams before my soul
and makes the world grow warm;
Until there comes the glorious voice,
with words that seem divine,
And the music reaches all men's hearts,
and melts them into mine"*

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A. A. LINDSAY, M. D.
1908

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READERS DIGEST — JUNE ISSUE

Thirty-one years after I published my copyrighted book of 1908 we find in Readers Digest an article condensed from Harper's prepared by Dr. George W. Gray. Please purchase the Readers Digest and read the article, "Anxiety and Illness" and see for yourself that with thirty-one years of added progress in the world it is becoming discovered that emotions may be the source of illness that may be manifested in the body. You will note that with millions of people passing into the hospitals, the majority of whom owed their illness to destructive emotions, an occasional one is now becoming interpreted, even if it is a case of eczema, asthma or arthritis it may be manifesting in the body the effects of having been emotionally disturbed.

After reading the Readers Digest article that is right up to date in *most modern disclosures*, please note the page in this Mind the Builder Magazine, issue, that is a copy of the title page of my first published book, the date of copyright of which is 1908. Then read the quotation from that book that, under account of *Case One* you will find my interpretation of cause of disease is, after thirty years becoming confirmed—although there is no disclosure, as yet, of the curative modes that I had been using more than ten years previous to my publication.

Eczema and Asthma and Emotions

By strange coincidence my "Case One" in my 1908 book, page 20, "She said she had had a breaking out of the skin, on her chest and shoulders, and that the itching and burning were setting her crazy" the article referred to above, deals with eczema and

asthma with their emotional source. You will please read that article but also read my quotations from book that was printed thirty-one years ago. Should you figure that I was thirty years ahead of time in publishing the *cause* of many diseases, try to figure how far ahead of time I began to publish the *scientific cures* of such diseases—for the scientific modes and remedy are not given in the publication in this Readers Digest article.

Case Number One—Book of 1908

This lady about forty-five, conducted her private school in St. Louis. She presented a body with such a multitude of inharmonies that to determine the leading disorder would be very difficult. She considered her greatest difficulty at the moment was indigestion and her overwhelming fear of all food. She had been treated medically for stomach disorders until every article of food, except a little cereal, had been prohibited and she was not subsisting upon that, comfortably.

The emotional beginning was with shock. In St. Louis, where she lived and I practiced, there had occurred that destructive cyclone that destroyed regions of the city and many lost their lives. Her husband's lifeless body was brought home—the first information she had concerning him. Her grief had continued 8 years—continuous destructive emotion makes physical readjustments impossible and her illness had become as chronic as her grief.

Let my reader keep in mind that I am giving the account as I find it in the original copy of my book printed and copyrighted, 1908. Maybe I could not advise a better form for my present day students to be guided by, so I will quote from the book.

How The Treatment Was Given

"She was so nervous that when she sat down and relaxed her body as best she could, and I requested her to close her eyes, it was impossible for her to keep them closed. Placing my fingers over her eyes and holding them closed. I began the suggestions.

You will become so calm, for all is so quiet and peaceful here that composure and comfort will occur promptly. This treatment is so soothing that nervous poise will be enjoyed. You feel better already so calm mentally—indifferent to your surroundings and feelings. You will welcome these suggestions with your whole being; you will realize all the improvements I predict for you—you will gain more hours of sleep, and in the night, any moments you are awake you will be free from worry, anxiety or fear but instead you will have delightful thoughts.

You will feel hungry immediately after this session; your appetite for food will return at once and when you eat you will take no thought that your food will disagree with you. I shall not direct your items of diet—you will eat a general, mixed dietary and have no fear or other thought about your food after you do eat and you will find that every meal will be treated properly, and you will want three meals daily and regularly. Your stomach will perform its offices in secreting the proper chemistry to treat the food—its muscular and nervous activities shall become normal. The assimilation of your food—all nutritive processes shall become improved—every cell shall find in your blood the proper elements for its food. All eliminative systems shall become stimulated to the normal functioning—all poi-

sonous or skin irritants shall become properly, perfectly eliminated. Improvements in all the directions of your needs shall proceed from this moment.

Soon you will be sleeping all night long like a child; eating normally eliminating perfectly and regular habits shall be prepared for in your program. Your nervous systems soon will find their equilibrium and this sort of quiet will be attained when you choose that perfect mastery over all your body and feelings. You can continue free from all worry—you will not live in the past except in its happy memories.”

The further history of this case was, that she received sessions three times a week the following month.

There is nothing published in the present day that would indicate any widespread appreciation in the least degree of the spiritual causes of physical and mental disorders and nowhere is there any hint of an understanding of the scope of the emotional (spiritual) causes of inharmonies.

Case One in Book of 1908 Cured

Eczema, indigestion, rheumatism, starvation, insomnia, worry, fear, grief, irritability, and mental inadequacy were all replaced in the woman becoming normal, mentally, physically and spiritually. And taking her place as a fine mother, artist and teacher, she was triumphantly happy.

All of her answers came through soul culture—scientific prayer in which images in the acquired phase of the soul which were images calling for inharmonies became canceled of all their working value and her own ideals of all forms of harmonies were the replacing images.

Right and Wrong Principles

Right principles were practised and published as found in my "New Psychology Its Basic Principles and Practical Formulas", copyrighted first in 1908. Many revisions and additions have now become "New Psychology Complete; Mind the Builder; Scientific Man Building", three books in one, 450 pages, six by nine inches—but in all the evolution that added years and thousands of clinics provided, not in one single principle has there been any departure from the principles defined in my 1908 book. One must look outside of this author's works for the wrong that are even impractical principles, regarding physical manifestation in inharmonies due to emotional causes.

The wrong and undependable modes call for the annihilation of physical features involved and wrongly pronounced the cause of the illness. If, for illustration, one has emotions of distress on account of disagreeable features in new position and he has asthmatic manifestations (and I am sure they could have been due to the emotional attitude) therefore he is relieved of the position and given a pleasing one and the attacks cease because he no longer has the aggravation, the principle is entirely wrong. My case number one had her troubles, organic, functional and psychic—all were due to her chronic emotion of grief due to the shock involved in the manner of her husband's death and her loneliness over the eight years after his departure. We could not apply the mode of appeasement described by the new discoverer of some feature I described in my literature over 30 years ago.

Maybe I can produce in the following an illus-

tration that even the giant intellect that could not understand the practical truths in soul culture, can comprehend.

There was little boy that was crying for candy which was not given to him in response to a few tears and modest expressions, so he became angry and yelled and maybe bumped his head in his anger then receiving his candy, he became all smiles and sunshine. Who will dispute the idea that the child is receiving training that will be fulfilled when he wants candy again—and when he is an adult he will be under the same principle of having to suffer before he gets any desirable thing? The subconscious is a child that every human is training and where one with his volition trains the involuntary (subconscious) to have certain standards, those standards will always have to be met. Then if one can understand the illustration of the boy and the candy let him step up to understand that although prohibition made liquor harder to get—or even if impossible to obtain, no addictions were cured—one is not cured of any addiction as long as he desires the thing which he is in spirit desiring.

Consistent with annihilating the occasion of destructive emotion that is the cause of the disease, let us look at the subject of hayfever—a disorder that my most ancient literature frequently describes as cured by soul methods—if instead of being wholly of psychological origin, one were to abide by the standard in vogue many, many years, that pollen is its cause, who could champion the idea that pollen shall all be burned up or otherwise destroyed. Well, the situation is that if the individual is not cured, allowing pollen to exist, or is not psychologically cured,

he has no promise because no *Thing*, of itself ever did or ever will cure one of that cluster of manifestations upon the body.

When the thousands of men and women lost their possessions in Wall Street in 1929—not all committed suicide as result of their destructive emotions but multitudes became ill in myriad forms. Who recovered the money, however loudly they cried, however their bodies may have manifested disease and suffering? Yet I know of some who got well of their afflictions, produced, not by Wall Street failures but by the spiritual attitudes toward that experience, the attitudes that created the emotions that created the diseases. I know of some cures for I used my scientific mode of getting action upon the emotional phase which holds the images that cause poisons to be made at home, that is, in one's own body. I used the formula that is defined in every magazine, every book, every brochure I ever printed, dating back forty years. My modes enable that change that adapts one to the inevitable and he becomes in poise where he was emotionally destructive—all out of equilibrium in his subjective self, out of which his objectifications must issue. In any result if your are not pleased with the manifestation, then change the working plan residing in your acquired self and used that creative power, the soul,—with every change in the subconscious image there will be the consistent change in the manifestation.

Much that is not welcomed with joy comes to every life—much that is brought by others who, with their privilege of choosing and consenting have many features of undesirable states or relations fixed in their program and they are so related to one that they

bring to one many unhappy elements. This is what I mean by "the inevitable"—that which others because they and their lives are so related to ours or to us that we necessarily must become adapted or adjusted to.

Resentment, grief, fears even hates often attend such situations and one cannot extricate one's self from them. Destructive emotions are seemingly forced into the victim of such persons or circumstances as "the inevitable" comprehends. Soul culture suggestions have a vital office to serve herein and I have used soul culture to the saving of sanity, health and even enabling one to gain the new outlook through which happiness can be enjoyed again. One cannot bring peace nor any degree of relief through the mode of taking one out of the inevitable, neither can the inevitable be annihilated, so, fortunate is he who can have the service of true psychology on such occasion.

Of course sometimes death brought the bereavements and sometimes worse than death has brought to one, sorrows or fear, or desolation that compelled destructive emotions, with their deadly effects upon health. I had occasion to apply soul culture formula in service to a mother who had lost her lovely three years old girl and immediately took the attitude of hopeless grief that promised never to be less than deadly in its influence on bodily health. Incessant weeping had continued over years. Our mode that cancelled the pictures of destructive sort, resident in her acquired self, liberated her to happiness again—harmony to the inevitable really was possible, but only through scientific modes.

Further Adjustments to the Inevitable
A woman pushed aside her head-covering, exhi-

biting to me her hair that she stated was turning gray rapidly although she was sure she was too young to be adjusted to such a condition. She cried as if with broken heart, weeping all the time, marring the beauty of face she had retained. Her emotional grief was hastening the result that she declared she would willingly give her life to prevent. Only intensified destructive emotion would attend if one assured her further that her grieving was hastening the destruction of her health and harmonies. Never is it of any avail for one to oppose with the volition that which the volition originally performed in the manner to create involuntary. It was a simple matter for me to use my formula that I began previous to the writing of my 1908 book, through which I countered the working plans of inharmony and placed in the soul the working plans of harmony—really transforming the emotions into the expressions of joyousness. I wrote a large book years ago on "*Mind the Transformer*" summing up such items of experience as were involved in liberating one from driving, destructive emotions and their consequences. Out of that developed the title to another book I wrote and published: "*Soul Culture or the Gospel of Liberation*"—all of my writings have been 100 percent spiritual and therefore religious, but never theological.

I did not encourage the woman that even when she became happy that her hair would be restored to the glossy black—but that she would be happy in providing for Nature to have its terms of consistency. My whole career has been given to aiding individuals through encouraging them—not much just in conversation, but almost wholly through placing helpful, healing pictures direct, fixing those working patterns in the souls of humans.

GIFTED! WHY NOT?

Probably I would not encourage the attention to be given to a precocious child, that would hasten its expression, were it not that it, if given time to gain some fundamentals of a practical life, "common school education" for instance, it would have grown up to the size where boy or girl usually receives sneers and ridicule at an exhibit of any superior trend.

The usual individual *encourages the little one* the same as all the family may continue to tell a child, "you are so beautiful and you are so smart" but when the little one takes a sudden physical development and, for the time being, is not so comely, it is not only discounted as to grace and beauty, but also in the estimate of its intelligence. Sometimes one at twelve to fifteen compels parents and teachers to take some account of his or her talent and they will permit the education to be in accord with that talent—we suspect that a great many more times, that gift is suppressed. Of course the potentiality that is inherent, although repressed, remains within one but as years pass one usually has taken on responsibilities, he has ties that make it near impossible for technic to be acquired and expression of his spiritual gift provided for.

My educational work has kept me subject to the disclosures of so many disappointed lives—for it is true that a life turned into the channel, regardless of how it became thus diverted, the program that does not provide for the expression of the innate ideals, that life cannot be a triumphant, satisfactory, happy life. I find the individual carrying on manufacturing, managing in some lines of merchandising, mechani-

cally doing accounting, and even superintending the work of large numbers of men and women, that hate every hour of their contacts, every feature of the compulsory engagements. Sometimes cursing those who had the directing of their lives who were too ignorant to perceive the natural adaptations, or who interpreted that an artificial life would be more profitable, financially. I have been situated in some degree to encourage some who said: "It is too late now, I cannot reclaim my life" encouraged to dare to adopt a course that has demonstrated that innate spiritual and mental potentialities may be repressed, put back, but cannot be lost and have expressed the ideals. Maybe the "depression" has in it, compensation if it throws people out of work and into poverty—if one has the courage to prepare the objective technic through which to express the ideal self. The world may have little need for that which almost everyone does—the world does need every unit of innate ability of every human that it shall be brought forth in human service.

Are You Happy in Your Work?

Of course one great obstacle to human development has been the teaching that some special providence must be invoked to *give* one an especial fitness—if one have an especial fitness, that was in him when he was born—it does not arrive in answer to prayers of his own nor prayers for him, after he is born. Natural gifts are innate attributes. If innate, then one is born with the potentialities and anyone qualified to be parent or teacher should interpret correctly what "one is good for" and see that very soon after the child arrives. I wish so much to be understood in this lesson—if understood, many a life

would unfold in the normal, into the normal. The fundamental in this lesson that is being expressed in the simplest wording, is: in every human there is innate, in each one, some art, some trait, or, usually called, a gift, talent, stronger in one direction than any other, would be the normal trend. Nature being intelligence intends that the expression of that ideal shall be provided for—intends so emphatically that one should interpret that his existence in the present form is for the purpose of expressing the individual's ideal, or ideals, for almost everyone is versatile and can express in different subjects, although stronger in trend in one than any other.

Geniuses May Indicate the Principle

The word, "genius," is used rather in a relative sense—it would show, it seems, that along with the absence of the usual human ability, maybe, intellectually, there is the most emphatic unit tendency. The illustrations I shall point out are to support the principle that *each one has something that is natural for him to be and do*, therefore, with this promise of nature, he will have the best aid one ever can receive.

First name that occurs to me, from history, is Handel, whose father opposed the child becoming a musician—he tried to hide the instruments in the garret. The mother and aunt did not agree with the boy's father and when the father heard music from a distance they told him spirits were playing it. And so, by persistence of the child and deception of the women the child acquired the technic—I do wish I could impress this fact: it does not matter how much is innate in the soul, the intellectual phase must provide a technic, a language through which the spiritual self can objectify its images, although those images

are innate. To give to the objective world the marvelous composition in music, The "*Messiah*" Handel must acquire the language or technic. The same notes may be used to express all sorts of music, as the *words* of language may be used to describe every sort of ideas.

The father endeavored to repress all the son was, innately, and make of him a lawyer—fathers and mothers and teachers spoil most lives—often they try by prayers to get God to make the child a lawyer whereas God has ordained the child a musician. This has an appalling number of parallels.

Handel's music teachers stated "he knows music already, he teaches us."

The life of Handel is one continuous tribute to and testimonial for, inspiration. What is in one's soul that spiritual self endeavors to breathe its knowledge into conscious, intellectual self—Handel permitted the origination to come into objectification. Through the music in Handel's *Messiah*, his *Saul*, his "*Israel in Egypt*" there has been that which will be true eternally, an appeal to the heart of music in every human. Through the originations of Mr. Edison there will be perpetuated the copies of human voices that have told the Handel music to all mankind. There is by nature, the provision for eternal blessing to attend wherever all the natural terms have been applied in the expression of a harmony, not only in music, but in everything—even laws of health.

It is not tenable for a moment to a normal individual to interpret that an extraneous power is using the human to express the marvels—the human, who dares to be honest, declares that what is expressed by

the individual is an expression that comes from within the individual—the potentialities of which were innate in him. One's own spirit, his soul, uses the instruments, the voluntary mind and the objective body to express the soul's innate as well as acquired images.

Hayden, Mozart, Beethoven, Handel

One may point to the fact, these children applied themselves in study and practice—why do so many children, who are made to study and practice never become musicians? For the same reason that many men spend the whole period of their lives as merchants, farmers, mechanics, accountants who remain mediocers through all that time, while there are others who do become masters in these subjects?

The answer to all is the same: there was not that within them to be brought out through any such technic—each might have been a triumphant success, a master, had he followed his spiritual gift's inspiration.

Hayden was composing music before he was seven. When his father and older sister were playing, the boy was sitting there with sticks, keeping time, the sticks representing the violin—he was keeping perfect time—improving on that of the elders. He innately knew time—have you ever granted to your self that you know anything innately? If you did, why did you accept the interpreter who taught that all of you was your intellect, and if you manifested anything greater than intellect, that was something that *one* in the sidereal region was using you as His agent to manifest *Him*? Mysticism synonymous with superstition, is the curse of humanity.

Mozart—to give his history would practically

be to repeat, so far as inspiration, father and infantile development were concerned, for he was a child of a drunken father. His persistence was more commendable, possibly, for he worked under greater difficulties, but, anyway, all of these represent the same principle that within them there was something striving for expression, for it must be remembered that these composers did marvelous work in early life. There is not an individual, but that if he would bring his body and his mind into proper relationship to the soul that that phase can use those organs for free expression, but will pass for a genius along the lines that he is prompted to follow. There is something that does prevail, or at a time has wanted to prevail, above any other quality or attribute of the soul, and if you have forgotten it or neglected it, bear this in mind, that I tell you there is just as much a Handel and a Hayden in existence today, and you can bring that knowledge or talent out of your souls through a much shorter course than beginning at the age of three and working at instruments for the expression of music for a score of years. I refer to what science has done in the way of psychology; I am getting at the powers of the soul; I am dealing with truths about the soul. You would not be at all surprised if I told you that you can make just as good a ruby with chemicals, just because they have found out what high temperatures can do, as the natural ones taken from the earth, so that in foreign countries they will not make a loan on rubies, for they can't tell whether they are genuine from the mines or are chemically produced. The reason that you have a continuous rail, if you have it in your city, is because of the discovery that through high temperature you can make the rail practically continuous as if it were just one

rail, that they can unite them together, so securely that it is just like one long rail. Those things don't surprise you, and yet to go back to the time of these musicians that I am speaking of, and talk about such things as that, what would they think? It is only because you have become familiar with the physical advancements I am writing about that you have ceased to marvel. I am writing about that which is no more marvelous than the other when I tell you that we can with intent and purpose use a mode to bring out of the soul, its capacity in the line that one may incline toward, to as great an extent as these musicians that have been called geniuses or prodigies. When it comes to Beethoven I suppose he is always going to stand as a greatest marvel in musical inspiration, you will remember his history where his father determined to make a Mozart of him. His grandfather was a musician; his father was a man given to strong drink, but he knew what a furor had been created by Mozart and he said: "My son, you have to be a Mozart". And so, at all times of the night this child was dragged out of bed and compelled to practice music. After awhile he had a fondness for it, but then what are we to conclude concerning the inspiration of this child that had to have it beaten into him. Now, all the beatings that we have ever heard of have never made any musicians. There must have been that inclination within the soul of this child to be a musician or rough treatment, such as dragging him out of bed and compelling him to play would never have made Beethoven a master in music. Beethoven lost his hearing entirely and had no sense of harmony or discord, from a physical standpoint, and yet his playing was so astonishing, so attractive, so powerful, that the musicians slyly gathered

around that they might hear, and they were amazed; they could appreciate the music that Beethoven in his supposed privacy, poured forth. Beethoven was very irritable and would not allow them to be present during his playing, and so sometimes through bribing the landlady, musicians got into the adjoining room and heard him play. Sometimes he would, in the midst of playing grandly with both hands, not hearing a sound, stop with his right hand and go on with the other, and those who were in the adjoining rooms hearing that bang, that thunder that was the result of Beethoven dropping his idle hand, would know that not sensing the accord, he did not even note the discord. Beethoven was really hearing the music in his soul, not that of the piano. The marvelous thing is this, that without our senses we may produce our best work. When we know how blind people perform and perceive and know so much, we will find that it is through the psychic sense.

Well, I have said enough in the illustrations to show to you that inspiration's source is in the individual; that all the practice of these prodigies in music was only to bring out the soul in them, and it was not in the power of the trained musicians to teach them, or put anything into their souls or their minds or their execution, more than to guide the execution. If the music was not in the teacher and if it was not the result of generating music through the teachers, then the source of the inspiration must have been in those individuals' souls. They were not unlike us. Analyze them as you please, mentally and physically, and they could not be constituted different from the rest of us, and whatever attributes they possessed or whatever principles governed them, govern us. Just

so long as we have an idea that inspiration is drawn from some outside force, we may not aspire for it to arrive from within ourselves, for whenever you determine that any force is native outside of yourself the results are uncertain.

Therefore, I say that just as long as you believe that the source of inspiration is outside of yourself, the results will be exceedingly whimsical. In your soul there is the power, the source. It is within yourself and whenever you do practice, if it is music, you are endeavoring to bring into outer expression that which is within yourself. The long tedium of practice, in other words, the conscious effort will bring you a result, a measure of success, but the objective method, repetition, never has been successful in making one genius, certainly not a great genius.

When Handel wrote the "Messiah" he said that "God and angels in Heaven" were before him. He saw a psychic picture. I would not have you understand that I mean that he saw them in reality; he used the highest terms that he could to indicate to you that what he saw and felt, at that time was of the highest possible ideal; his ideals were high, and so he expressed them in the highest terms.

LET CONFUSION DISAPPEAR

Agreement among the members of the human family surely is terribly feared; it would seem to parallel the situation where there is the standard, "wherever you see a head, hit it." Arbitrary agreement, of course is not sought under the true democracy. Much contention continues because of that weakness as a very wide streak in many humans, the weakness of seeming to be a "yes man" if one accept even a proved statement.

There is a science of government—there is no science of politics—politically, the “outs” are insanely jealous of the “ins” and the two are insanely jealous of each other and falsehood rules them both—jealousy inspire falsity to any degree of untruth—blinds one to truth concerning the object of jealousy. One can hardly dare think upon the subject of jealousy lest he arrive at the conclusion that jealousy predominates, prevails, in the world makes it impossible for humans to consider data and come to an unprejudiced conclusion.

Notwithstanding the disaster attending the subject, theology, I easily can omit it from consideration, leaving it in the class, mysticism, any shading of which involves belief, if believed, without evidence Political partyism, I can just as easily set aside too for there is not fairness dealt in by either division.

Human Welfare Is Our Interest

Concerning the matter of the controlling power present in any embodiment that is an organized form of life, no one is compelled to believe without evidence that is scientific. There can be no other subject upon which agreement could be so vitally important—I wonder if, even in politics, there is more competition of ideas or greater variety of beliefs. There are honest beliefs predominant among those who have come to their conclusions about that which controls the human body, although, with prejudice one can see (under the law of suggestion) what his preconceived ideas lead him to expect. A long time ago I knew a physician who was greatly shocked when he got at the body, through the undertaker, of a patient whom he had treated according to a wrong diagnosis. He disclosed a “floating kidney” which he never had suspected. After that he seemed to have

a mania for finding that organ displaced and constantly was finding occasion to suspect and operate.

However, search as one may, there can be found evidence, based upon other than the examiner's wrong psychology, that the body controls itself. If the body, which is material, chemical, does control itself, under that hypothesis, when something develops as disease, inharmony, then it should have administered to it, material. The wide range of experimentation must be the plan in each instance of an inharmony manifested in the body. If one's plumbing in his house involves the hole in the lead pipe, one mends with lead. He does not gather things from every kingdom, experimenting to find something the lead pipe can use. Human lives have been, so always will be kept in uncertainty until there can be an agreement, through understanding, what is the controlling power over the material phase of the human. Charms always have been interpreted to be entirely deficient of any power to heal disease, therefore, healing attendant upon their application was due to superstition. Do you sometimes suspect that charms, amulets, still are having their day and the present, maybe, their greatest day?

The Value in Our Proven Teachings

One is valuing not at half the real value of Scientific Psychology when he estimates the increasing data noted and assembled by the physician who declares that destructive emotions are the source of diseases manifested in the body, as disease. The complete values cannot be estimated until he discovers that which our teaching disclosed much more than 35 years ago, namely, that the emotions are expressions of that phase of the human, his soul. Psychology (our psychology) is the science of the soul. Our

teachings demonstrate that the emotional phase (the emotions) has the power to correct the inharmony, that it is an omnipotent power in either direction, in which it shall operate, to destroy harmonies or create them, is determined by the images that become placed in the subconscious. I had occasion some years ago to deal with a man whose health had been practically perfect all of his life and was perfect up to the hour of engagement to be examined, relative to increasing his life insurance. He was not accustomed to contacts of the sort and probably his heart announced that he was unaccustomed to such personal attention.

The victim was condemned with heart affection. He went home and provided for absolute quiet — the first time too that he ever had the slightest interference with his comfort or business activity or social. He quit everything to give all attention to protecting a diseased heart. Emotionally he fed the picture, became helpless, he must be supported to go about in his home. Within four months he made all arrangements to die. Even newspapers are being used now announcing that emotions may cause heart affections and diabetes, asthma and arthritis. The truth there is no disorder in the human body (except mechanical) that may not be caused by destructive emotions—there is no disorder, with the same exception, but that by the powers of the soul's images can be corrected. When will these same discoverers of the omnipotent powers of emotions to destroy, grant to the soul the equal healing power, and learn how to get action upon that power that will demonstrate as was demonstrated in the case herein cited—for in less than a month of scientific cultivation, getting constructive action upon his subconscious self, he

was completely restored to health and freedom—returning to full range of normal activity.

Conducting Educational Work

The chief values of my work as I expect them to be an influence is through their educational influence, not upon any especial class of persons—but to you, my reader, the chief importance of my work is lost unless you use the proofs that abundantly demonstrate that the life and intelligence that created the body is the intelligence that is present within the instrument, the body and controls its instrument in all that goes on within the body. That the same Natural law provides that one shall have the free agency of his voluntary, conscious mind, of choosing or consenting to the images of disease as well as free to choose or consent to all the program of one's life; also that the images one consents to or formulates become the plans used by the soul as patterns, of what the soul shall create. The examiners filled the man's soul with the emotion of fear—he accepted the suggestion that he had a bad heart—his soul remained aroused with destructive emotions and destroyed the normality of heart, organically and functionally. Examiners prayed scientifically—ignorantly, of course, for the man to destroy himself through impairment of the vital organ. The operator prayed to and got action—informedly upon the power that controls and perfect healing followed—but, my reader if this and a thousand other demonstrations equally convincing would not lead to your belief in your soul as your own omnipotent self—it is all lost on you. *Believe Then*—you have scientific evidence—look to this innate self and keep the harmonies of health—*Trust*—your intuitions and express your ideals.

(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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