

SOUL-CULTURE

(Practical Psychology)

SCIENTIFIC PRAYER

(Religious Suggestion)

RELIGION

(Attitude Toward Spirit)

THEOLOGY

(Conception of Supreme Power and Intelligence)

By

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"The New Psychology," "The Tyranny of Love," "Mind the Builder"

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THE MIND
AND THE BODY

THERE is no intelligence outside of the man that operates over anything in the man except as it operates through the soul of the man and this is controlled by the will of the man.

DIVISION I

SOUL-CULTURE

THE compound word, Soul-Culture, is made up of "Soul," which brings us at once to the religious phase of man, and "Culture," which belongs to the mental and physical. I will use these terms to comprehend all that man is, and since *I* am defining my words I cannot imagine the presumption of student or critic who would insist there is something yet in man beyond and over all that of which I speak. I have always defined Psychology as the science of the Soul, then proceeded to show the relationship of man's will, reasoning or sense mind, and his body to the Soul. Both my books, "The New Psychology" and "Mind the Builder" are faithful to that order, definition, and relationship. All of my lecturing, writing, and suggesting have been preparatory to a large conception of the whole subject of Man Building, under the title of Soul-Culture—Soul, the religious side, and Culture, the physical and mental. I am now preparing the simplest demonstration of the science of cultivating the mind and the body into harmony with the laws of the

SOUL-CULTURE

Soul so as to perfect the powers of the individual up to the fullest possibilities, potentially in his Soul—spirit department.

Let me tell you what I mean by potentiality. When you and I understand each other's terms we are sure to agree. All the differences in the world grow out of not understanding terms alike, therefore, I know my success and helpfulness depend upon the clearness of my statements. I now seek inspiration in the simplest thought and words.

I have every way of knowing that if a man were brought to the perfect demonstration of his potentialities, he would have attained the heights of ideals and nothing more could be desired. This potency is within him and its manifestation is dependent upon himself. How he may attain all is fully comprehended in Soul-Culture.

By potentiality I mean an inherent presence that is intelligent and powerful and is under impulse to express a perfect body, perfect mind, and superb character, and this expression is dependent only upon permission. Think of it! a deformed body, or diseased; an inefficient or uncontrollable mind, in the presence of a supreme power and intelligence which is even under the impulse to bring all to perfect stand-

SOUL-CULTURE

ards, and only awaits permission. Permission of what? The permission of the individual's mind, for man can will to hold images in his mind of all sorts of diseases, all sorts of fears, and all kinds of limitations (this is set forth in "Mind the Builder"), and these are hindrances to the expression of potentialities.

In the grain of wheat there is a potentiality of roots, stalk, branches, and fruitage, all up to the perfect, and there is an impulse in the Soul, in the single cell of the germ of wheat, to unfold like this, and what we call cultivation is giving permission.

A great student and scientist, among other wonderful achievements, has shown a thornless and spineless cactus, and yet he does not claim to have added any potentiality to the prickly and fibrous cactus we find on the desert. Indeed, he studied the inherent presence, the nature and possibilities present, then he proceeded to provide an environment which would permit these potentialities to be expressed. He added nothing to the cactus—it needed nothing but liberation. And as if to answer prayer and aspiration, after he had worked a long time to show the smooth, tender, edible cactus, and had proven that the mean and useless desert product had in every cell of

SOUL-CULTURE

its structure the potentiality of that beautiful, tender, and useful vegetable, a mining man in Mexico informs the world that there is a territory in that country where this identical cactus grows wild, abundant, and luxuriant, and without thorn or spine; that it is eaten by man and beast. Cultivation never brought anything past its inherent possibilities, but cultivation has caused the revelation of those, and we stand in awe frequently at the marvels.

The government in reclaiming the desert is providing just the right conditions for many kinds of agricultural and horticultural products to show the powers and attributes present in the individual seeds and species. To satisfy the taxpayer that it is right and worth while to provide for irrigation of the arid region, the experiment stations will point to a "common apple" or "scrub" fruit or vegetable as it has developed under the effects of the soil and climate of the redeemed district, and all of this shows there is even in the seemingly poorest specimen a potency which under favorable conditions can express all the properties of the best.

Have you ever seen the grand draft horse? Have you ever yielded your attention to the handsome cattle, or the typical, large, beauti-

SOUL-CULTURE

ful sheep shown as prize animals? If so, did you think of the wonderful truth that the wild pony, the cattle of the range, and the sheep of the mountains, all held these potentialities?

If in flower, vegetable, fruit, grain, and animal there is a potentiality which needs only permission to express, which is given it by those who look into the nature (Soul) of the specimen and meet its laws of expression, and all that is divinely beautiful and great becomes manifest thereby, surely it is right to assume that in man, right within him, is also a potentiality which if his nature, that innate in his Soul, were understood, and the laws thereof observed, individual man and the human race would reach the typical heights, supreme and divine, in all the phases of man.

All of the different forms of physical development in vegetable and animal kingdoms were attained through permissions given them after the experimenters knew the nature of the creation. Is the nature of a thing some peculiarity of its body? Is there anything characteristic in chemistry, which being understood, would lead to a treatment to develop a superb organism out of an inferior? Chemical analysis proves practically the same chemical elements in all forms of structures, and if Mr. Burbank

SOUL-CULTURE

had devoted his study to the acid, alkali, iron, lime, magnesia, and sulphur question he would never have brought about a single demonstration of a superior fruit or vegetable. He studied the life, the nature, and he honored the Soul as the source, and he believed in the potentialities inherently present.

As the horticulturist, agriculturist, and the breeder of animals esteem the life, intelligence, nature (Soul), and all they do is with reference to the spiritual presence being supreme over the matter or body, so does the Psychologist (Soul-Culturist) think of man as Soul or spirit which is supreme over the matter and is using the body organism as its instrument of expression.

If a man were his body, we would necessarily, when regarding him as a chemical mass, deal with him as we would with matter as we understand substance. Assuming some chemical element absent we would pour it into or upon the body, adding to it. We would not grant individual forms, functions, powers, or manifestations; we would attempt to fit all to the same mould—the same standard for all. You reply, “man has been treated by his fellows just upon that basis. His diseases have been named after a classification of symptoms, and there is a cata-

SOUL-CULTURE

logue of remedies where those symptoms exist. He has been treated as a chemical mass, and as a tree to be pruned and propped." He has been treated as though if he is to have health it must be added to him from the outside, and if he is to have knowledge it would be in the nature of something added; that there is nothing superior or supreme within him, but that he must tap an outside storehouse in some way.

The Soul-Culturist (Psychologist) is perfectly willing that man should be treated as the scientist treats his fruit or vegetable; know and recognize the inherent, the innate and provide for the expression, which is the unfoldment from within of that which is within.

But this at once conceives of man as spirit, and the inherent spirit is to be supreme over the matter in which it is incorporated. Then, if spirit, there are laws which it fulfills in all of its expression or being, and if it is supreme, then it should, if liberated, bring all, including its instrument, to its standards and laws. This we know is fact, and therefore, we find spirit, even the Soul of man, operates under the law of *harmony* if permitted its natural terms. Giving the Soul its normal as to harmony, then providing it with its terms regarding the body, it would bring the body to the perfect standards

SOUL-CULTURE

of harmony too. Then, there is mind which reasons and comes in contact with the objective world through the senses—has volition—and can exercise the office of selection. This mind is also an agent or instrument of the Soul—then if it is brought to the standards of the Soul, perfect harmony must be over the mind as well as the body. When the Soul's inherent standards are fixed over all, we find a unit of Soul, body, and mind. What is the attainment of physical health? It consists in establishing the Soul's inherent standards of harmony over all that the body is chemically, electrically, functionally, structurally, etc. How is this to be done? Man, having a department of free will, may think with his mind and perform acts which are not consistent with the Soul's standards, and so have inharmony, even disease in body or mind. Since choosing the wrong imagery and doing the wrong acts cause the disorders then order can be produced and maintained only by his thinking and living in accord with the Soul's inherent standards.

But, you say, having habits, or thought and action long established, it is impossible to think and act so as to get right—besides, if once right, could one keep right? I am grateful for this question for it enables me to tell you what

SOUL-CULTURE

Soul-Culture is, and what it is for. As regards the health: since the establishment of the Soul's inherent harmonies would give health, Soul-Culture has formulas by which these harmonies are brought to the mind and the body. These formulas appear under the title, "Scientific Prayer." Soul-Culture is the bringing of all the Soul's potentialities into expression, and the *harmonies* comprise just one form of these. Supreme knowledge and power are inherent in man: Soul-Culture must solve the problem of their expression to the utmost.

The next division, "Scientific Prayer," is practical. This portion has accomplished its office if it has convinced you of the powers present within you, and I am quite sure our formulas prove effectual in bringing them into expression.

SOUL-CULTURE

Intuition, Its Range and Practicality

When an animal proceeds along its course of action, intelligently attaining its ends, even to perfection, that is called instinct by which it does so. It is upon authority sometimes stated that progress and development are not possible in the animal because it has the perfection in

SOUL-CULTURE

the direction of its tendencies, being guided by instinct.

Degrees of perfection of skill have been attained by the animal under training that the animal had never shown before, all of which goes to prove to the Psychologist that there is in the animal this perfect knowledge, else practice could not make perfect, the execution.

There is that in the animal called instinct which guides and preserves, yet in the domestic animal that safe dependence seems lost or depreciated. His association with man in taking objective training cuts him out of relation with his instinct, that in his wild state protects him.

However, when man has wanted to know about constructive principles he often has gotten his scientific revelations from the animal. Inherently the animal is a scientific builder. That natural spontaneous impulse or propensity which moves the animal toward the actions which are essential to its welfare is called instinct, whereas the same powers, attributes, and principles in man are called intuition. That instinct in the animal is adequate for the entire range of its needs or possibilities, I think no one doubts, and that it need only look within or answer to the within to meet all of its indi-

SOUL-CULTURE

vidual possibilities. Finding a corresponding quality, though under a different name, in the man, it seems only reasonable that the man should get the practical value from his intuition that the animal does from its instinct.

Every one must perceive that I ascribe all superiority, and fix every hope and possibility, in the spiritual (religious) department of man. Realizing as I do, the supreme power, scope, and practical usefulness of a life wherein intuition has its liberty of expression, I could not stop short of giving you this Key and impulse to unlock the door of your Soul, from which perfect guidance should come. There are many such chambers—many directions in which the Soul of the man can demonstrate in a divine way, but in such a brief space I feel I must center upon the subject most needed by every one.

If intuitive knowledge is perfect, then any one being guided by that is safe. The voice of the Soul has been called “a still, small voice” so long that few people suppose it can be heard at all except out of the department of conscience, and every one knows the perceptions of the holdings of that are very inadequate, which is no discredit to conscience, but to the conscious perception. Soul-Culture brings one in

SOUL-CULTURE

conscious relationship to the intuitive department so as to perceive its promptings.

In "The New Psychology" there are practical formulas given for getting access to the Soul's perfect knowledge of the future, (future of the individual's experiences while in the body), and "Mind the Builder" gives the methods of obtaining the Soul's expression in the healing and building way, while herein I want to make it as plain how to apply intuition in guidance.

It was not formerly conceived of to increase intuitive guidance, because it was not understood that there might be more knowledge and power present than were being used, and of course it was not supposable that man could increase his innate knowledge. It has been frequently said, that women were more intuitive than men, and some men more than others, but while every one thought it a blessed possession, they also supposed they had to abide by the degree in evidence.

I want to be understood at the outset, I do not undertake to increase the intuitive knowledge or powers—they do not need it. I do give you a scientific method of increasing their expression. My books are all written for the average individual, not the specialist, or even

SOUL-CULTURE

students, and I do know what I shall say upon this subject can be fully understood and applied. You may need to read it many times before you see it all.

At this time I know of nothing so much needed by every one as a safe and dependable guide. In the history of my office, covering a period of sixteen years, I never have met with so many people with mental unrest or actual upset, as I have dealt with these past three months; all sorts of unhappy emotions and strange vicissitudes. Neither have I ever seen such marvelous demonstrations of the balancing, harmonizing power of the Soul, and of our methods.

What were the methods? The needy one sat quietly in my Morris-chair. I sat just back of him with my hand on his forehead and suggested—prayed in the form of command; that he would permit the harmonies of the Soul to become established in his body and his mind; that he would remain calm and peaceful, constantly looking to his Soul, trusting it to exercise its supreme providence over him.

You ask, what has that to do with the subject of causing intuition to have expression? The situations are parallel—literally this: the individual believes with his mind that his Soul

SOUL-CULTURE

has perfect knowledge inherently ; that through intuition it can impress a prompting for guidance of a course of thought or action, or through inspiration can impress the consciousness with its full knowledge. (This idea is valuable to an inventor, musician, artist, mathematician, or other aspirant after superior knowledge.) One can sit passively while the command or communication (prayer) is offered to his Soul by another, or he can on frequent occasions sit quietly by himself, first desiring this impression to be made upon his Soul ; or best of all, he can *live* the one suggestion—(pray without ceasing,) that his Soul is the immediate source of perfect knowledge for his guidance, and his mind and body shall be in accord to perceive and obey the intuitive guidance.

SOUL-CULTURE

The Soul's Picture Gallery

In arranging my ideas, conceptions, and scientific revelations concerning the inherent Self, I can best present a description of that which has helped me to a great degree, under the term, "The Soul's Picture Gallery."

This imagery, or picture department of the

SOUL-CULTURE

Soul, like all other departments, is perfect to whatever extent it remains free from suggested pictures. Oh, when man has only his heritage, his spirit in its nativity, or he is developed in accord with spirit's laws, he will be a veritable God! My scientific knowledge supports my intuition that he has this possibility of reclaiming his heritage, and climbing to a development in accordance therewith.

These pictures native in Soul's gallery are the Soul's ideals—ideals or ideas from some source precede everything that ever takes form or becomes fact, and I take it that it is the purpose, and should be the business, of this life, to make real the Soul's innate ideals.

The Soul has an ideal upon every subject that pertains to the individual's life, and these ideals essentially are present from the beginning of his individualizing. These perfect ideals are as much present in the life that is unseemly as in the beautiful. In the latter there is more permitted to become real; in the former the true ideals are buried. Man's heritage not ever being lost (this is consistent with potentialities already treated upon—never being lost, though repressed), all of his training and aspiring should be to come into his own, through expression.

SOUL-CULTURE

Whenever there is a realization of something in perfect correspondence to that picture in the Soul it is as if all your being were declaring it right. In many instances, we bring into form an image, that grew up in the conscious mind purely out of sense desire, and we do have a hard time getting the inner approval of that.

No, we can't find peace unless we materialize, realize, or personify, that is, produce the original of some ideal inherently present or that which is in accord with the principles of that innate presence. I can hardly imagine a clearer setting forth of God in man than I am showing in this writing. In previous pages I have shown the potentialities of God in man, and now present it that the very images, ideals, that characterize all spirit, are present in the Soul of man, and the same essence is in the individual ideals. The reasonable question is, why then does a man ever get away from these ideals and potentialities? It is because he is possessed of a free will, which is a faculty of his objective or sense mind. He can exercise choice in living objectively in that attitude to his subjective to receive all impulse and guidance out of his department of perfect knowledge, or he can prefer the conclusions of sense,

SOUL-CULTURE

which are based upon the reasoning from sense data which, of itself, is undependable.

But wherever we are, and whatever our false standards, and however defective our education and our acts have been, the ideals are still in place, ready to be revealed, ready to fit as pictures to the original, as fast as we choose to let the delineations of these inner concepts so fill our consciousness as to permit construction of perfect forms.

I know I am offering the remedy for all suffering, even to griefs and heartaches. Hardly within my recollection has there a week passed in which there did not come one or more persons to my office suffering the most terrible agonies that can come to the human being. I could safely say that they all had wrecked upon the same rock: they had made a fatal effort to fit an untrue form to a true ideal. A few of these persons had built a business life upon a wrong basis, and sad reverses came, in spite of force of intellect and voluntary powers.

Every man's occupation in life could have a perfect safe-guide in the ideals of his Soul, and he can believe this in a way to get to perceive the ideal as plainly as did a pupil of mine, who heard the correct rendering of a piece of music she had been practicing. She

SOUL-CULTURE

had awakened early in the morning, but before taking up activities, she seemed to hear, yet better than her ears had ever heard, the rendering of the piece of music, and she knew it was perfect. When she went to her piano afterwards she reproduced it, and again was perfectly sure that it was correct, whereas never before had it satisfied her.

She could have played it over the old way and declared it was correct until her Soul would have ceased to protest, yet she would have planted inharmony, for the appointments of her ideal would not have been met.

Many others have come to me with heavy disappointment, who said they chose a profession or trade that they knew was not according to their promptings, but they had determined to make it a success any way. Defeat came, and so they went to pieces, because they tried to fit an artificial in the place of the ideal. Many times they think it too late to begin, but I have treated and taught them to the full demonstration, that their gift was only covered up; the ideal was still there and could be realized.

But the suffering from all these disappointments, so far as I have observed, is so slight, compared with the agonies which followed upon the individual's final conviction that a

SOUL-CULTURE

certain other man or woman was not the personification of the ideal companion, the individual held in the Soul; actually having to realize that the original of that most important picture had not been found. Yet I tell you emphatically that every one of these disappointed sufferers tell me they did, for a long time, keep getting impressions that there was not perfect adaptation. However, there were many reasons, on account of some grand traits, attractive personality, position, influence, or wealth, and other reasons, why the choice was very politic, and "marriage has always been called a lottery anyway." They, in other words, suggested false standards to the Soul, and overwhelmed it 'til it ceased to protest. All possible harmonies were upset by this sham fulfillment of an ideal, and mental, physical, and Soul suffering must follow the unnatural situation.

In "The New Psychology" the portion given to the "Chemistry, Magnetism and Psychology of Love" is to instruct and save people from the auto-suggestion that because there is chemical and magnetic attraction between them they are, therefore, adapted perfectly to each other. I am sure the delightful sensations opposites in sex have felt when they were together have

SOUL-CULTURE

been the source of most of the determinations to compel a false original to fill the true ideal.

Possibly you do not need these thoughts, maybe several thousand of my readers do not need advice along this line, but if you had seen the complete body wreck and insanity and moral depression in just one instance, where I have seen hundreds, you would justify my writing, if out of the multitude of readers, one who is on the verge of determining to force a substitution of a false for a true ideal, should by these burning truths be caused to decide to live and be true to his or her ideals forever, if they are not personified without straining. Straining, making allowances, holding fond hopes, self-deception, and a few other things might cause a seeming resemblance to ideals that are in accord with the Soul's knowledge of harmonies, but nothing one can do creates the thing itself. Thousands upon thousands learn to get along, and live very useful lives, in spite of misfit, so no one will find warrant in breaking up conventional conditions already fixed, but any one who will apply these teachings in any phase of life will get the harmony that is ideal.

Just as the Soul has pictures, up to the ideal, upon everything else touching the human life,

SOUL-CULTURE

it has its ideal for its physical body. While the body is below the standard of good health there is unrest in the Soul—it wants its ideal realized in its physical instrument. Man has not asked for the inner standard, and certainly he has not asked the inner power to establish its standards. He asked me formerly when I gave drugs what I thought he might reasonably have as a body, and then left me to add to his body what, in my opinion, would give him as good a body as I thought he could have. I had studied anatomy, physiology, and medicine; I had dissected bodies alive and dead, and according to that source of imagery I drew a design for my patient's body. If his color was not up to the taught standard, I gave him coloring matter; if lean,—well, I had learned while on the farm that if you made a hog take more food he would get fat—why would not a man respond in the same way? Of course, when demonstration went right opposite our medical theories, I explained that the patient must be an exception, for surely medical teachings could not be in error.

Yes, as long as I had physical standards, I consulted the physical, and I got disgusted, as does every physician, but I have been fortunate in looking beyond the instrument to its

SOUL-CULTURE

master, and there I find the perfect ideals as to the instrument, the body.

The Soul knows its ideals and by permission and coöperation of the will department will build—make real the ideal. “The Science of Prayer” will demonstrate this further. I wish to establish at this point that there is in your Soul’s gallery a picture of a perfect body that should be yours.

In this busy, practical life, wherein we have fixed our standards at quick, physical, material results, unless we become thoroughly grounded in these principles, we will hardly persist in the formulas involved in the law of growth and attainment.

We conceive of a power being present that can make the body ideal, so we decide we will give it one day and night to reconstruct tissue or dispense with habits, and take on new habits, and if all does not take place in the instant, our faith and our formulas are abandoned.

Such will not be the course of those who want to grow into the expressions of all they have potency for, and who get into the real spirit of my instruction. “Mind the Builder” was written chiefly to afford a basis of building, and to show that all that ever is to be must be builded by steadfastness and not by spasm.

DIVISION II

SCIENTIFIC PRAYER

THE chemist, who has thousands of times produced a certain chemical combination by certain procedure, is absolutely sure that his formula is scientific—he has accurate knowledge of how to produce that fixed result. No chemist ever lived who was more safe in his formula, and more inflexible in his attitude, than is the Soul-Culturist (Psychologist) regarding prayer.

He knows everything he attains is because of prayer, and that he attains nothing without it; he observes the phenomena that occur to people who do not know they pray, such as those who live in constant fear and anxiety; and he notes that they bring to them often the literal thing they fear, or if that is an impossible thing, then it is something else equally disastrous. The Psychologist knows this to be a clear answer to prayer, even though the recipient does not regard his mental attitude prayerful.

It is quite certain that though he does not voluntarily request the thing, he expects it. It is for us to show that *expectation* is the im-

SCIENTIFIC PRAYER

mediate factor in the results; that one can formally pray for one thing, but fears to a degree of expectancy of the opposite, and his fear be answered, while his desire is defeated.

I am not going to give some distorted definition of prayer in order to make it cover our purpose—prayer just as it has been defined is our standard herein. However, we will see more in it than ever before. Prayer, in a limited sense, has been considered a petition, a beseeching, or entreaty for favor, and of more or less short duration in performance. The full conception reveals, that the predominant, voluntary mental attitude, and the state of the involuntary, constitute a continuous prayer, and that every life is an incessant prayer, and all the states of individuals are fulfillments of prayers, and this fulfillment is because the predominating mental attitudes are as definite commands (prayers) to the supreme power, which is the immediate executor, with power and function to create the thing prayed for. Every life is a demonstration of the science of prayer, as is every man a proof of the law of suggestion. That latter law is just as fixed, that a suggestion of disease produces inharmony, according to the kind of suggestion, as it is that a healing, or proper, developmental

SCIENTIFIC PRAYER

suggestion, produces harmony, for, in either instance, a supreme power, that obeys suggestions, executes in perfect accord with the character of the suggestions.

In prayer, by which I mean not necessarily the formal prayer, but the predominating mental attitude, we do not have an evil supreme being that answers our fear prayers, and a beneficent supreme being which answers in giving the desirable or things hoped for. The Soul-Culturist (Psychologist) knows the same Divinity is the immediate creator and answerer of prayer, and that this supreme power is faithful to give the individual the realization of his mental images, although we are just as scientifically certain that it is contrary to the inherent nature of this Supreme Intelligence to do other than bless the individual's life, producing and preserving harmony in the three phases of his being; that is, in his body, mind, and soul.

We must here, in order to be understood, speak clearly concerning this power that answers prayer, the predominating mental attitudes.

First, let me call your attention to the fact that every man has faith, and no man greater faith than he who lives in terror and apprehension. He believes in the power of something

SCIENTIFIC PRAYER

that can bring him the thing feared, and he also acknowledges he believes it is the will of this agency to bring it to him. This power, as he interprets it, may be in one form or another, it is sufficient at this time to note that it is a concession that there is a power and a disposition in all instances where one dreads or fears, or lives the negative attitude. He feels also that his faith has become knowledge, as to the power and will of that agency of malignancy, when he realizes his fear expectations. The pessimist shows to have faith, so far as his life is concerned, only in powers that are adverse to his happiness or progress.

When the Soul-Culturist declares he knows the immediate power that touches an individual's life is a supreme power, with supreme intelligence, so far as the individual is concerned—with all the attributes conceivably Deific—let no man misrepresent or contort this declaration, or draw inferences not comprehended in the definite statement, that the *immediate* power which modifies body, mind or character, or answers prayer, or controls or affects the individual, is his own Soul. I have not said there is no other form of this power's expression, neither have I said the power as it expresses through and over the man has not

SCIENTIFIC PRAYER

source or relationship, but this will be treated further under "Religion."

The man with his will department, his reasoning department, his imagery department, his aspiration and desire department, his voluntary prayer department—all comprehended by the term "Objective Mind"—need look only to his own Soul. The Soul has no limitation in its power to bring an individual to the fulfillment of his ideals, and even the ideals of the Infinite, which the Soul is; yet, it does not *compel* its fullness to be expressed, nor could it do so and still leave man's objective office of choice free. "Mind the Builder," my latest book, shows distinctly how the images of the mind which an individual chooses to hold become prayers, commands, designs, which the Soul builds, and this phase of the subject needs no further treatment, for I have determined that no repetition except of principles shall be made.

I do feel that when I take up prayer to discuss it scientifically, I should give great emphasis to the vital features that have gone unnoticed by most of us.

Praying as a form, and praying as a duty, have had over-attention, for, formal and duty praying has never brought anything of itself.

SCIENTIFIC PRAYER

My mission in this little thesis is satisfied if it burn into every one's consciousness that it is the thought lived, the imagery held—that is what a man is, or will become. It is not a spasm of anything, not the flash of image, nor formal prayer, nor the incidental act, but the prayer one lives, that he is.

If the predominating thought is negative, destructive, or neutral, then deterioration is in all the phases of the being. If optimism; positive, constructive, voluntary thought predominates, then that individual is building in all of the phases of his life, including body health, mental preception, character strength, occupation or business life, social life. Why is this? It is the law of prayer—what a man lives in his thoughts, words, and acts, that, he is.

The exact laws of prayer being fixed, and therefore, dependable, we can now bring ourselves into such practices as will undeviatingly bring us the things desired, unmixed with the untoward.

Under the program of the average life there is much doubting, dreading, and fearing, and some little happiness, but most all with some alloy. With that program they have very imperfect health and powers. Could we find the individual whose thoughts are all sunshine we

SCIENTIFIC PRAYER

would unquestionably find in that one a state of perfect health. Since those happy persons are so few, we need some method of impressing the prayer answering power, to establish the body in health and the mind in peace. We have to have a place of beginning. By analysis of the psychic and mental man we have disclosed that the prayer answering, or building department, is subjective; that it is susceptible to the impression of the prayers made to it by the will-mind, or the suggestions given by another, while the aspirant is in the passive state. These prayers must be in accord with the desires of the one who receives the suggestions or prayers; there being two factors or states, each bringing its kind of answer, one or the other state must exist, either desire and expectation, or fear and expectation.

There can be no expectation in a degree to effect results in the absence of faith. We are bringing the object of our faith so near to us that we can comprehend its will and its power, and the law of its action, and therefore, I believe Scientific Prayer presently will mean, *we desired and we obtained what was desirable.*

One can believe that his Soul is the supreme power in his life, then, he will live the attitude toward it so he will obtain what he desires.

SCIENTIFIC PRAYER

Until that development takes place you should train into a passive, receptive state, while a second person presents, in audible and also telepathic form, to the Soul, the definite thing or change wanted.

In all I have said as to literal fulfillment of prayer, or the equivalent, coming in answer to the predominating thought, or to specific prayers presented in the passivity; while assuring you of the power in the supremest way, I was, of course, not forgetful that all must occur with perfect regard to all of the laws. Spasmodic praying, living an attitude, prayer in the passive state, none of these, nor anything else, can set aside the law that is in the nature of the things comprehended in that which is desired or feared. Neither desire nor fear would cause the body to go up instead of down if one stepped out of the window. Nothing in mind will set aside gravity law, but by coöperating with it, may have its agency. No form of praying or living a mental attitude can cure the body by setting aside Nature's process. By prayer we get all that we are, to harmonizing with chemical and functional laws, then health harmony results. No prayer or living an attitude will bring a man business success contrary to the laws of business success, but through the

SCIENTIFIC PRAYER

right imagery or prayers, suggestions, he brings himself, and all else involved, into accord with those laws.

The true ideals, the true purposes, being held, causes one's telepathy to effect the best conditions of other men's minds, so they become agents to fill their place in one's business life. If you expect every man to be treacherous this is equivalent to a prayer that you may be brought into rapport with those who will betray.

Live an attitude of faith in man, and your prayer effects your Soul to commune and communicate with the worthy ones, and the worthy in all.

It is the Soul that answers prayer, for it builds, it creates; it is a divine chemist, a supreme machinist, it is the telepathist that gives the impulse to another Soul to bring the mind and body in accord with you so each may fill his part in the other's life. The Soul inherently knows principles, it will give you conscious knowledge of those if you pray believingly, and live toward it as if you believed in it.

Oh, then you say, trust is another factor in getting what you desire! Yes, I do not know of any power anywhere but what fails unless it is trusted, and of all intelligent powers, I

SCIENTIFIC PRAYER

know of none more responsive to faith and trust, or dependent upon them, than is the human Soul.

With absolute faith, perfect trust, and aspiration, all of which are attitudes and activities of the voluntary mind, "ask for whatsoever ye will"—your Soul will create it or bring it, consistent with the laws of persons or things involved in the fulfillment.

Healing by the Soul-Culturist (Psychologist) is by prayer, and just that which is comprehended in prayer only. He does not pray for hallucination to an extent he will deny the body and all matter, and therefore say there are no inharmonies or diseases of the body.

The scientific Soul-Culturist starts out by admitting disorder, which is indicated by certain symptoms which may be manifested in body or mind, and usually both; next, he believes his own Soul is able and willing, and the only power that can directly affect his body. He has accurate knowledge that the Soul can be treated to make the corrections, so he turns his mind, in an aspiring way, toward the Soul, desiring and expecting that through the processes, which the Soul is absolute master of, harmonies will be established. He knows he must live this prayer, which is a mental attitude of

SCIENTIFIC PRAYER

faith, trust, and aspiration, continually, for, an hour of absolute doubt of the good outcome, or a fear that other disorders will come, is an intense prayer of faith, which compels the Soul to create after another design. This is how a Soul-Culturist cures himself by prayer. How he is cured by another by prayer is as follows:

He, as before, believes his Soul is the power, and he trusts his Soul, but he feels that perhaps with his diseased body, his mind is not capable of aspiring or desiring the proper change. He does not know that he can present the right design or put the full impulse over his Soul. He, therefore, simply leaves it to another, who utters audibly, the prayer descriptive of the ideal desired, and this leads the mind of the patient to a conception of the right sort. The operator also telepathically impresses the Soul of the patient with the impulse to create the changes that will produce the harmony in body, mind, and Soul, perfecting all to the ideal. The Soul-Culturist knows that prayer and answer are on a scientific basis.

Finally, there is another thing besides faith, trust, and aspiration that is fundamental in prayer and fulfillment, which is the recognition of growth or unfoldment. Soul is an answerer of prayer but always upon the building prin-

SCIENTIFIC PRAYER

inciple. It pays no tribute to spasm, miracle, or mushroom. It is certain we have great need to recognize the development into the harmonious states, rather than demand, because one knows where and what the power that heals is, that it shall set aside its order of construction. This latter it cannot be made to do, for mind and body have to be cultivated into accord with the inherent laws of harmonies of the Soul before bad habits are replaced by good ones, and ill health by perfect health.

Again, you see the definition of Soul-Culture, which brings, by its terms, the physical in touch with the spiritual or religious man.

The Soul-Culturist voluntarily prays without ceasing; he prays for all he would have; his prayers are all constructive—holding not the imagery of things he would not desire to have realized.

DIVISION III

RELIGION

“Not one holy day, but seven;
Worshiping, not at the call of a bell, but at the call
of my soul.
Singing, not at the baton’s sway, but to the rhythm
in my heart.
Loving because I must.
Giving because I cannot keep.
Doing for the joy of it.”

TO SUM up what has been said under
“Soul-Culture” and “Scientific Prayer”
would state a clearly scientific position on
Religion. The first definition of Soul-Culture,
embracing the spiritual (mental) and the physi-
cal phases of man, must comprehend a religious
interpretation. This is a scientific basis for the
highest practical conception of religion, for it
presents a method for the grandest development
of the man’s spiritual nature, and it is so sci-
entific that the fullest attainment of man’s
possibilities may take place whether the man
has a correct conception of a Supreme Being or
not. A man may have any theology he chooses,
yet follow our formulas as demonstrated and
he will attain the fulfillment of his ideals.

RELIGION

There is much good for the average man though, in this further setting forth, for I know many people are under the condemnation of others, and some condemn themselves, because they, not finding it possible to accept the forms, and certain prescribed theological interpretations, are not counted religious.

I suppose it will be accepted anywhere as correct to say that if an individual holds religious attitudes and does religious acts, he himself is religious, whether he limits or classifies himself under certain creeds or not.

Let no one hurt himself by passing false judgment here by declaring the above an opposition or antagonism to the creed, or the credulous—I have no concern with regard to such situations—my whole business is to render man a superb service by taking him out of a state of condemnation, for no one can make any progress while the auto-suggestion of “being all wrong,” with no honest way of getting right, is over him. (Many people could not be sincere and accept any interpretation of theology ever yet presented.)

You ask why I am so determined to ease a man’s mind upon a subject that the majority of teachers devote most of their powers to make him desperately uneasy upon? I reply, because

RELIGION

a man's Soul is the immediate source of his body health, mental power or poise, and the state of that reacts upon the Soul itself. The mind, will or conscious department; that is, the conclusion forming department, suggests to the Soul, then, out of the Soul a man involuntarily acts; that is, without further consulting of the will—after a conclusion is formed, the Soul makes the mind continue to think in accord with that conclusion, until a neutralizing conclusion is formed, and by reiteration put over the Soul. Now, if a man suggests to himself condemnation, his Soul proceeds to condemn him in all phases of his expression.

Every department of a man's affairs and all of his states are demonstrations of this condemnation. He does no correcting, he does no building while under an overwhelming negative, condemning suggestion. His Soul is confused. If this negative suggestion pertains to something vital, such as a conclusion that his nature is not even in accord with his kind, then he is altogether destructive toward himself and everything else. A suggestion that a man is not religious is against the very nature of man, for he must be religious. He reverses all that he normally is when he comes to the absolute conclusion that he is not.

RELIGION

Never was there an individual who ever loved anything that had life in it, but what was religious. The more one loves, the more religious he is, and the wider the range of his self-forgetting love (by range I mean the more capable he is to perceive life in its myriad forms, on into ideals, and the invisible), the larger is his religion.

Why is this, or how can it be? Briefly, but faithfully, Religion is an attitude toward spirit, an attitude in accord with the inherent nature of spirit. The inherent in spirit is to love and receive love. Never has spirit expressed its inherent attributes according to its nature except in a love expression. Creating is a loving act—all the laws of nature's expression are but varied forms of love expression. Man can have an attitude toward spirit which is not religious, and not all of man's expressions toward spirit are religious by any means. Man is free to change his natural expression altogether. That is why I said any man who has ever loved was religious.

You anticipate me—you are saying: "Then according to the scientific religion of a Psychologist, or Soul-Culturist, man's attitude to man must be religious, for science demonstrates man is spirit." That is precisely what I want

RELIGION

to state above everything else, that man's attitude to man is religious, and should become altogether religious. It is man, he is the spirit, that needs man as no other form of spirit does. Man needs all the encouragement of appreciation and praise: the inpouring from another's Soul as a sum-total or universal spirit does not need. He needs the faith and confidence, he needs the love of fellow spirit, and the equal need is that he give all of these.

Let all who love, really love, be lifted up, for, no man can ever again say you are not religious. If you could not accept the published theology of others, no longer count yourself an outcast. There is not that in published creed which would keep one from being somewhat religious—there is not that in them all which gives to the adherents a monopoly of religion. The religious nature is the primary nature of man.

To understand the "Soul-Culture Religion"—the conception that man's attitude to man is religious—I will recite some history and our interpretation.

There is a story of a young sculptor, who was so weary with travel through the rough country, that he lay down at the foot of a large stone cross, on the side of the hill, and went to sleep, and while he dreamed he had a vision

RELIGION

fairer and more beautiful to him than it seemed possible for the Soul to conceive of.

“I will tell my dream in marble,” he said. “Here on the hillside by this cross I will place it, that the hearts of men may be touched by its beauty.”

Not only the cross, but a spring near by, was the occasion of many visitors.

He had received from a great sculptor a gift of a flawless piece of marble. Just as he was ready with chisel in hand to begin, a man from below called to him, praying him to come and help him raise his overburdened beast that had fallen. The sculptor laying his chisel down started to give aid, when he saw the vision more beautiful than ever. He grasped the chisel and called to the man, “I work a great work and cannot delay.”

An old woman came dragging herself up the rugged way, and said: “For the love of her who bore you, I pray you help me up this path.”

The sculptor looked hastily away, making the same reply as before. When people asked him what he was making, he would reply: “I carve so fair that the marble will speak and none shall need be told.” He constantly refused to give help, excusing himself by saying he was

RELIGION

doing a special work for man. Yet, each time he refused, some flaw would appear in the marble.

His execution progressed, and on the day his task would be completed an aged priest called feebly for a drink from that spring; beseeching the kind service so that he might be able to drag himself to a cottage where a sick child lay to whom he would minister. As the sufferer kept pleading the sculptor said, "I work a great work, I cannot delay."

"What is your great work?" asked the priest.

The sculptor pointed to his marble—the form of a woman stooping in tender pity to raise the sinner prostrate at her feet—and proudly made reply: "I work the supreme work of love."

At evening the sculptor threw down his chisel. "It is done," he exclaimed. "With my hand I have wrought supreme love." As he spoke he stepped back to view his work. He stood by the cross to look upon it. But, brushing his hand hastily across his eyes, said: "What is this? Where is the pity, the tenderness so beautiful in the face of the woman?" The face was the face of stone. No Soul was there. Slowly he saw the truth.

In despair he hurled his strength against the

RELIGION

mocking stone. Through blinding tears he laid his hand among the pieces of his broken love. All night long he lay in bitterness of grief, and when the day had come all was gone—hope, vision, the marble, even the stream and the sky, and he could only grope his way to the cross and cling there.

Every one was kind to him and brought him something, when presently he was able to understand all, and the individual need. From all distances they brought him their griefs, knowing he could sympathize and relieve. He became known as “Brother of the Cross.”

In his old age he asked them to bring him a piece of marble.

“He is old and blind and will not know,” they said, and gave him a piece of shattered Love.

Again, day after day he carved, joying in the feel of the marble under his hand, yet often stopping to give a cup of water to the suffering. Finally, there came one whose grief and suffering could not be relieved though the sculptor tried. The sculptor said: “I am old and blind, let me bear your pain.”

The traveler laughed a low sweet laugh. “That is the one thing,” she said. “The joy of your bearing has made me free.”

RELIGION

“Ah! if I might see your joy,” said the sculptor.

“You have seen it already—you have found it in every Soul to which you have brought comfort. I am Love.” She led him to the marble, opened his closed eyelids, and lo! the face of the marble and the face of Love were the same.

In this touching story you have in its first portion, when the sculptor excused himself from the service of humanity and did the forms, the parallel with all who enter into form but not the feeling, though they may be classified as religious, and the world goes on in need and suffering and neglect; and those who could serve, but in delusion make excuse and point to the forms they practice, must come to the same despair as did the sculptor when he realized his life's work.

In the second portion you find the Soul-Culturist's answer to: “What is Religion, and how shall we demonstrate it?”

I desire to be understood, and I believe I will be, and not bring pain to any who have a religion involving many formalities. My attitude is not critical nor condemning. Indeed, my chief regret is that all the orthodox do not show a faith in the teachings which I myself

RELIGION

had until it became more than faith—knowledge. If the professing world had faith in its own teachings it would teach spiritual lessons through physical healing by the very powers they claim to believe in. This would be a practical religion, and I do not believe in all the years of my practice there has been one individual treated but what was thereby caused to seek an understanding of the power that healed him.

Jesus was a religious healer, not a theological one. He showed that healing rested entirely in the individual, and if the individual had the degree of expectancy sufficient he was healed of even organic diseases, just as all who have faith and are brought into their right mental attitude are at this time, and the Soul-Culturist (Psychologist) has that faith and he imparts it to another giving a quickening impulse to the Soul of the sick one and he gets well.

I have not said this is the only religion; I have not said this is all there is of religion; I have not said ours (prayer) is the only method of healing. (I have said there is but one power that heals.) I have told you scientific truths, therefore, one can go, in perfect confidence, to applying our teachings.

DIVISION IV
THEOLOGY

GOD IS

REVIEWS

of the Book

"THE NEW PSYCHOLOGY"

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 draws them into
mine.

—The New Psychology.

Dr. Lindsay has been using suggestive therapeutics in his practice as a doctor for many years and has worked out a practical method which has proven its value in so large a number of cases that only a very prejudiced person could ignore the results or doubt that they were produced by these methods.

The time is ripe for a better understanding of the basic principles of a force that lies within the reach of all who are wise enough to use it. Dr. Lindsay's book is one that places a good working knowledge before the reader in plain language and without making any claims that cannot be established by experiment.

He does away with unnecessary paraphernalia and makes the suggestions to his patients in a simple way, very calmly and persistently and in such a manner as to awaken soul expectancy.

Just how all this can be done to best advantage, how to overcome opposite auto-suggestions and the principles upon which to work are all made quite clear.

—Carolyn Hart, N. Y.

REVIEWS

I am overwhelmed with this sort of literature and have sketched over a good many books of the sort, and unless I am mistaken this is the first book I have ever seen that actually enters right into the details of the technic of psychic healing.

Dr. Lindsay takes the patient from the time he enters the office and shows the practitioner exactly what to do. He certainly must be of great value to the beginner in the practice of this form of healing.

The book has a very unique cover. It looks decidedly Roycroftie, although more so. The inside covering is of something that looks like birch bark to me. Some silk fabric, I presume. Then, there is a splendid portrait of the doctor himself on the fly leaf. Judging from his virile face and magnificent physique, I would be almost willing to guarantee he could psychologize any one he chooses to. What an excellent instructor he would make to a class of students! But as every one cannot be a personal student of his, the next best is in his books. It seems to me one of the most admirable works on the subject I have ever come across.—“*Columbus Medical Journal*,” Editor C. S. Carr, 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 hypotheses, but simply says they are not yet proved, scientifically. In his book we find the same loyalty to things known, the same self-restraint con-

REVIEWS

cerning 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 a wide private practice.

Briefly, the philosophy of Dr. Lindsay's suggestive therapeutics might be stated something like this:

In the human body the line of demarcation between physical force and psychical 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 sub-conscious or subjective faculty of the mind finds its place in "The New Psychology."

It is upon the subjective or sub-conscious mind that our author banks for cures of physical disease, mental errancy and moral degeneration. The body and the conscious mind may be sidetracked 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 sub-conscious resources is to give life and health and harmony.

The soul is on a higher plane where it communicates with other souls. For this reason life is full of telepathic influences, making for good or ill through atmos-

REVIEWS

pheres 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."

Typographically the book is a thing of joy. Educational work, not a study of inquiry, but an authoritative information. It is final, definite in its tone—the doctor knows. Read the book and you will learn how to practically make over the body; how to shape your character. If you have faith that abideth, try the book; there is probably not a better treatise in print on the new psychology.—Dr. Alexander N. De Menil, Review Editor, "Republic," St. Louis.

Dr. Lindsay writes from an exalted moral plane, his aim evidently being to make this a better and happier world by acquainting people with the nature and powers of their own minds. This book is not only for those who intend to take up the regular practice of psycho-therapeutics, but for those who desire to help themselves to better health and happier living and perhaps to exercise incidentally a beneficial influence among their immediate friends and relatives.—"Telegram," Portland, Ore.

This is one of the best books which has reached the table of the editor of POWER. And it is just as such a book many students desire, for it gives definitely not

REVIEWS

only the teaching but the actual formulas whereby the reader learns just how he can treat himself and others for any seeming inharmony. Dr. Lindsay is a deep thinker, and his writings are clear and concise as well as forceful.—“**Power.**”

The first thought one has after reading Dr. Lindsay's book is, “What a very clear and simple handling of a very complex and baffling subject.”

The chapter on “Intelligence of the Cells” opens up a heretofore unexplored conception of mind over matter. What Dr. Lindsay has to say on “Truth About Evil Thought Transference” is one of the most interesting subjects in the book. It is stated in so logical and so sensible a manner that the variest skeptic must be convinced. The whole book is filled with just such valuable and interesting material and it can safely be said that few have treated hypnotism, telepathy and the subject above mentioned in a more scholarly or scientific manner.

Dr. Lindsay's lectures in Portland have been most favorably received, and he is looked upon as high authority among the circles of psychological students.—“**Oregon Journal,**” **Portland, Ore.**

REVIEWS

REVIEWS OF "MIND THE BUILDER"

Dr. Lindsay is one who writes from a wide experience and is not carried away by theories, but gives the reader the results of a practical application of his beliefs. He shows us in this volume how the objective mind makes the design and the subjective or soul mind takes up the work of building. The results of our conclusions on all matters brought to our notice forming the basis of the design furnished by the objective mind.

The way the design may be improved upon is one of the intensely interesting subjects taken up by the author, the voluntary thought becoming material for the formation of character.

Another subject is that of false affirmation. The sub-conscious mind will undoubtedly accept the false affirmation as true, but if it contains no suggestion for improvement, no change will occur. Undoubtedly this is a most important point for those who are making a study of the mind forces and have experienced some failures.—“**Modern Miracles.**”

Dr. Lindsay has made noteworthy strides in the development of a healthy mind in a healthy body among readers of progressive literature, but in this one he has not only surpassed armies of other writers on the subject but even himself. He knows exactly how to unravel the tangle and then he glides along, constantly undoing knots and rolls up the silken thread smoothly and symmetrically upon the plastic mind of his readers. “Mind the Builder” will and must become the Builder of Mind in America, and with that

REVIEWS

it will teach how to possess and preserve excellent bodies, magnificent intellects and superb characters.—
“**Naturopath,**” **N. Y.**

We concede rare merit and intrinsic worth to this Soul-inspiring addition to the helpful and uplifting, as well as educative, works of Dr. Lindsay’s fertile Soul and Mind. It strikes the key note in that which most students overlook—the importance of a building process as well as a creative and willing process; it is rich in comparison and simple in theory; it can be read with pleasure while giving, too, the most perfect scientific knowledge. It recognizes one phase—The Objective Mind as the designer, and another phase—the Subjective Mind as the Builder.

Unique in its all-sufficiency, liberal in its classification and terminology, it fills a special need in modern Psychological studies. Fourteen chapters, and one hundred pages of living, awakening, vibrating, Soul-inspiring food for reflection, and mental and physical unfoldment and growth.—**Prof. F. D. Hines, Denver.**

The book is invaluable to those interested in the workings of the sub-conscious mind. “Habits like clothes can be put on at will, but there the synonym ends, for unlike the apparel one cannot put them off at will.”

“Every one is endowed with splendid subjective knowledge and power, and all have felt this truth at some time.”—“**Health,**” **N. Y.**

“Mind the Builder” is distinctly personal psychology of how to build body, mind, character and attain

REVIEWS

ideals in business, education and socially. It is an able, forceful, lucid presentation of the writer's philosophy, which "will win for it is true." Is altogether among the choicest specimens of book-making to be found anywhere.—"The Stellar Ray."

Dr. Lindsay is a writer who aims to make clear and understandable to the average student, the fundamental principles and truths in soul culture, and it must be admitted that in this he succeeds admirably. This book should commend itself to every student who is seeking a concise and readily understood method of Mental Science. The chapter on "Concentration" is especially helpful, and corrects many erroneous statements on the subject of concentration.—"Swastika."

This little book deals with the sub-conscious mind—the Builder, the plans on which it builds and its modes of operation. It is written largely for mothers, the author states, "for in them lies the good degree of power, and it is further true that in the progress of the reform in body building through mind power they must take the lead.—"Methaphysical Magazine," N. Y.

It is a practical and logical dissertation on the methods of mind-building, showing conclusively that it is the greatest thing in the world and that the subject can be, and is being, treated scientifically.

Dr. Lindsay is exceedingly tolerant of all religious sects, and never makes the mistake of attacking any one's views upon health or religion, at the same time he indirectly shows the fallacy of various cults when

REVIEWS

it comes in direct line with the science he is endeavoring to inculcate. In the pages on "False Affirmation," we find him sounding a warning note against certain methods that have taken deep root among a great many people. It is not difficult to understand his meaning when he says: "A false affirmation made, such as a declaration of perfections in physical health, mental or spiritual excellence of affluence which does not exist at the time, either in form or degree makes it impossible to ever attain, and I hope to make it clear that the law of cause and effect must always produce in such practice, self-deception, which extends far beyond the subjects upon which affirmation is made."—
"Oregon Journal."

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