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Mind The Builder Magazine



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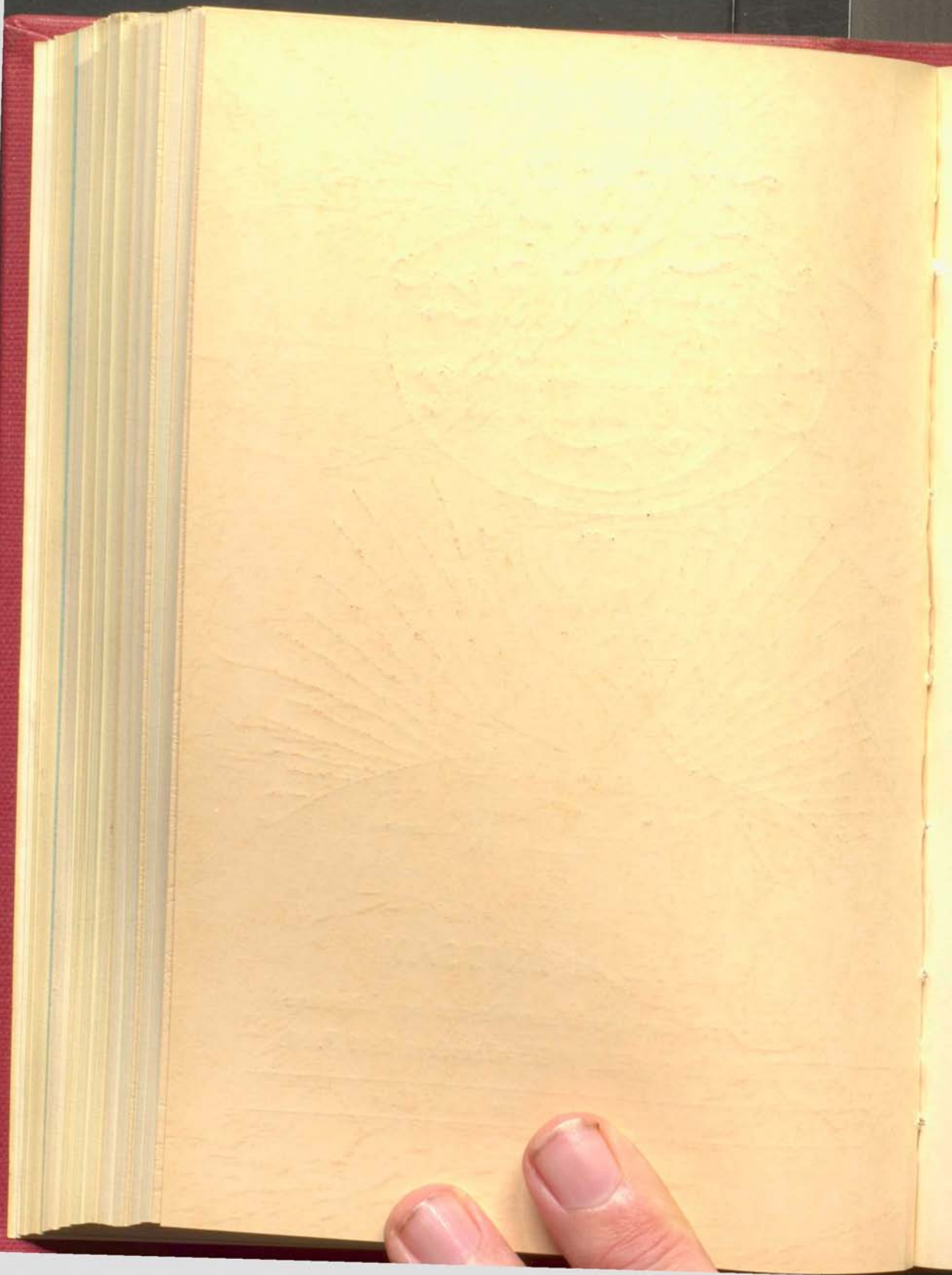
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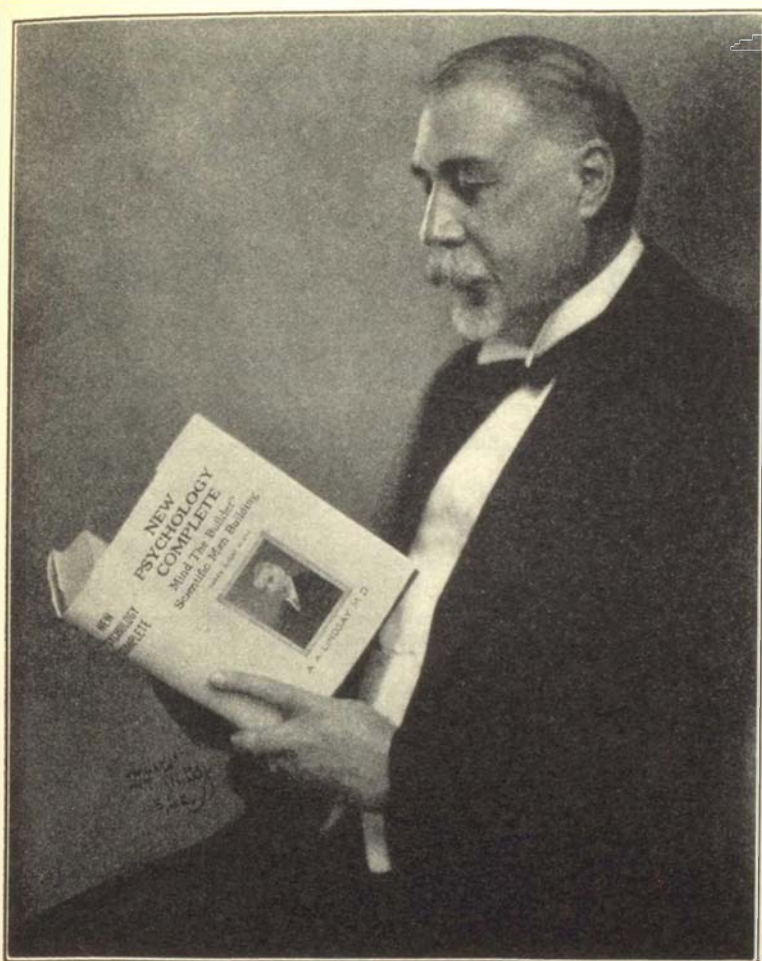
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Fear and Caution

At last fear has become such a terror that many people are so afraid of it that they do not dare to exercise sane caution lest they recognize and exhibit that which others pronounce fear.

It seems incumbent upon me to portray the line on one side of which is destructive, disastrous fear and the other that saving and wholesome caution. One may overdraw caution, creating fear.

Some species of fear is present in all instances of non-success—the occasion of more unhappiness than all other human attitudes combined. There is no evil which fear cannot produce and still there is not a more unwarranted factor present in human consciousness and sub-consciousness.

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

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

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

When one fears he is filled with an expectancy of injury or failure and the soul is faithful to the law of expectancy. The emotion of fear has taken deeper hold upon individuals than has hope. Hope seldom amounts to an emotion; there

is so much doubt that one can hardly become enthusiastic over the prospect of receiving the desirable. Not so with fear, for one is so certain that the thing feared will come upon him that he can feel quite sure that if it is contrary to all law, therefore impossible for the literal thing feared to take place that his soul will bring something equally as bad. He may be certain upon this subject for fear is a destructive force which must always create inharmonies.

I have had many instances in which disease owed its source to fear, wholly.

The fear depressed the powers and functions in the body so much that resistance became lowered; besides, the tissues became chemically constituted to supply the elements of disease or be subject to its invasion.

In some cases the fears were of the actual disease and in others a dreadful fear of disaster. *Fear is always destructive and it shows its effects upon the entire body; it also limits and distorts the mental faculties and when it becomes fixed in the character it is a principle which renders the best execution impossible in art and it destroys all hope.*

The methods of home life and of schools, theological standards, state laws, all with rebukings and intimidations have been conducive to fear and scarcely any one has escaped the fear basis. The child is made to fear to be alone in the dark, he is taught to fear his own thought because he has been told that God knows and condemns his thoughts and will punish him for them.

From Deity down to the tiny things, visible and invisible, the child is caused to fear them all. As he grows up he ceases to fear many things which he feared when a child but he only transfers his fears to other things to which he ascribes even greater power to injure or defeat him than he conceived of as a child.

Moral courage is lacking in the average man and woman. It is seldom that we find one who will dare to be true to self upon any point. Conventions or usual precedents extending to all the items of one's life rule him completely.

One feels that should he assert himself dire consequences

would follow. Appropriate dress is individual yet one would fear to run counter to fashion to be himself even upon the subject of his own wearing apparel. One fears to dine where he prefers or upon the food he wishes, he fears to be friendly with those to whom he is attracted and he fears to avoid those who are not congenial. Man fears to be true. *When that is said there remains nothing more awful to be confessed.* The recognition of error is the first step toward its correction.

To the individual to whom high reward appeals, I would say no other attitude and practice in this life has such high reward and myriad forms of it, as that situation where one dares to be himself, to live up to his convictions. To that one who is in a more ideal state than the seeker of reward, he who would choose that reward to be incidental to a proper thought and noble course of action, I would say that all which blocks individual unfoldment of the ideal falls away when one rises above fear.

He who has no fear does not endeavor to wield human beliefs, control children, nor manage his subjects, even convicts through arousing fear. Persuasion, kindness and education will solve all the problems of how best to deal with our fellow man.

Let us now examine the side of fear, that which we may call non-fear, which is only a so-called state of freedom from fear. I have alluded to it as a situation in which *one is under the fear that he might fear*, therefore does not exercise common sense caution.

I have in mind instances in which individuals in loving devotion were constantly in contact with dangerous forms of contagious disease, who never for an instant thought of danger, nor would they have cared for it if they had seen it. Not the slightest contagion affected them. This shows that an exalted state of the soul maintains the body in such a resistant and pure state that disease may find no lodgement.

Again I have known instances in which one with foolhardy defiance and with denial of fear has entered the place of infection, a case where there was neither an exalted state of the soul, nor caution, and disease was contracted, followed by fatal results. Normal caution would have warranted the proper

estimate of conditions and avoidance of exposure. The soul does not take care of one when he assumes unwarranted and unnecessary risks.

One does not properly keep his mind dwelling upon the imagery of disease that he must avoid, neither will he throw aside caution concerning his contact with them.

One would not be wise who would continually fear smallpox, at the same time he is unwise to go into a place where there is smallpox. Caution, not fear, would keep him away.

There are those who do all their work in a state of fear—an uneasiness lest they make a serious mistake. The chemist or prescriptionist in that state of fear has made sad mistakes. Fear under such circumstances or in any other occupation is a disaster.

If one is afraid that caution is fear and he cannot dare admit fear then he rushes heedlessly on. His results kill as many people as the one who lives in fear. However, we know there are ideal custodians of our culinary departments, or of commerce and finance. They are all to be trusted because they are cautious.

An accountant with fear and trembling goes on with his work. A calamitous mistake is made which so increases his fear that he loses all of his efficiency. The sensible accountant is painstaking and fixes his standard at perfection, he fears no errors but he knows he avoids them because he uses caution. *He can dismiss his work from his mind when he leaves the office because he has used care in all of his work.* The non-fear fanatic would make figures indiscriminately and reap confusion. No one should carry fear in his mind upon any subject, especially of accidents, even amidst the thousand dangers on every hand. One is not sane who would not exercise the precaution to look to see if approaching vehicles would interfere with his crossing a street.

People in non-fear fanaticism have sometimes ceased to bathe or follow any reasonable course to preserve themselves from inclement elements; they have such distorted conceptions that they pronounce all natural care, fear-thought. Probably there is not one of these individuals but would go into spasms if a gun were suddenly fired near, and this evidence shows that

he has not attained poise, although he claims the state of non-fearing.

Fear will predominate in the individual and in humanity as a mass until it has been shown that there is a power acting in human affairs which is entitled to faith and confidence. Fears have been the outcome of superstitious beliefs in which man discovered himself the victim of a whimsical force and intelligence. It is only in modern times that a few have realized that the power was a man-created God and that in reality man cursed himself, created his own disasters or under some optimism sometimes brought blessing.

The conception of terrors in the invisible, with anger and revenge as a probability and power to punish possessed by the unknown and absent, caused man to be fearful. This heritage has lost none of its force from generation to generation, and only here and there has there been one who could "fear no evil."

Education can now be attained by which one discloses the attributes of the intelligence that governs in each human being; he will then have a basis of faith that casts out fear. This education sufficeth whereas *fighting fear answers nothing. Fighting it only gives it emphasis and our last state is worse than our first.* Humanity is more secure in having an excess of fear than when it loses its normal caution.



What You Know In Your Heart

WHAT you know in your heart is not sufficient—why does that which is conveyed to you telepathically not suffice? When one lives toward you incessant gratitude, endeavoring to appreciate all that you count in his life, why may that bring to him and to you less than the fullest measure of blessing that the situation comprehends?

I must keep before you at all times the high estimate one must maintain of the presences in one's subconscious self. Those images, from whatever source they may have come, are the soul's working plans—the soul creates what those patterns guide to.

It is absolutely true that the individual holding certain appreciations of directions in which you count in his life will create expressions accordingly, also he will bless with those influences in your life according to those appreciative attitudes. Interpreting you as a blessing in his life he applies you as a blessing and he blesses you—his results will show in benefits in his life and just as surely in yours. Making this clearer, one may call upon me telepathically for absent healing and my soul receives the call and makes response; healing results may take form all because the telepathic impulse is given the caller's soul by which his builder corrects conditions comprehended in the appeal for aid.

A debater may make the point: if it is joy to me to render aid in that form which is my self-expression and the recipient is blessed with healing, what more is there to be desired? I have used the hundreds of different angles of approach to this situation, the fact that we not only are living the incessant state of subconscious carrying on but also an objective life and the full measure of influence in either is so related to the other that each must participate with the other in all things if LIFE is to have the completeness that Nature predicts. I never seem to learn so well by any other means, so I like a concrete representation—maybe these mental and spiritual lessons may best be conveyed to you by that method too. Well, I have an abundance of those examples and I am eager to help us all to gain the fullest values involved in the correct understanding of the relationships between the mental and the spiritual

phases of our lives and how those two are related to our bodies.

My friend related the following: "The last time we were together, Doctor, was about 1926, when I had received at your hands private sessions and attended your lessons in class. Since then I went into business and I have prospered well in almost every undertaking—this includes a great many unfoldments, business, marriage, social life and forming friendships. In all these items I have known of your helpfulness, not only in your teachings which I was applying but your aid because of our soul rapport." Then he emphasized his conviction that I aided him in making best decisions. He added that he believed he owed his prosperity and the various forms of his successes to my spiritual aid.

I am not very well qualified to scold, but I do believe my consecration to be most helpful may inspire corrective statements—my reply to him: "And all this you have enjoyed over all these 12 years and never a word to tell me about your experiences! WHY?"

Maybe he sensed a gentle rebuke in the tones in which I spoke yet he exhibited the extreme modesty in his nature the modesty that had governed even in his attitude toward me, an honoring attitude.

He explained that he probably thought that I must be receiving so many communications from people I was helping, or requests that encumbered my time and attention that he would not like to add to my burden. Now you, my friendly reader, let me impress you with what, maybe, you are missing, that may be very precious to you, and of that of which you may be depriving me that is as life to me. Perhaps to a degree (or is it over a period of one's life?) one may be occupied by and living in business-building, in enterprises of the present and planning for the future—be that true or not, I know that one devoted as I have been and am, he lives in his people, in his loves. The welfare of those in whose lives he serves may be the only feature that is dear to him. Maybe such a one is entitled to supremest happiness—then, if you are capable of understanding me upon the point, resolve that you never will withhold the expressed word, the word that describes grateful images, images that I need to visualize in my conscious mind, even if they are already in my soul. They may be telepathi-

cally there but there is action and reaction between my conscious mind and my soul, all joyous and so creative in my mind, soul and body—and yet the essence of it all is poured into your being in that return current—more than tonic to you, 'tis energy itself.

Before we were through, the young business man described above was well assured of his importance but also of the value that could attach to his word-expression of his gratitude and appreciation for the wealth of our fellowship, though the fellowship was in spiritual quality it had taken material form and given him well rounded out blessing. No it is not enough just to know in one's heart, one needs to have confirmed in his conscious mind if one is to be as happy in all of one's being as one needs to be in order to keep up his stock of joy-giving that he wishes to disburse.

VALUES PARTIALLY LOST

A woman was in our meeting recently, who was present in another public session three years ago. She told a friend that she was diagnosed to have chronic appendicitis—anyway she experienced discomfort all the time and much pain on occasion. The friend stated to her: "If you would cancel the limitation and decide that you could receive complete healing from the scientific prayer in the Soul Culture treatment at the close of the meeting, I know you need have no further discomfort, whatever may be the source of pain." On that occasion she measured off (accepted) the complete possibility of healing and her trouble of long standing entirely disappeared and never returned.

Objectively I knew nothing about the woman or her trouble, yet if I had been informed of the identical occurrence at the meeting I would have directed my conscious gratitude to my soul and from mine to hers, greatly to her benefit and to those with whom she might be in rapport. Endless building-joy may have its source in appreciative words having been spoken—and that they should be spoken is of importance to the one who utters them, perhaps equally so to the recipient. There is decisive uplift one feels in one's heart many times—in the conscious mind he may not get the impression as to what the gladness is based upon—he knows it is some good that another possesses. Now to become consciously informed concerning

the occasion of the telepathic registration would lead one voluntarily to rejoice with all of his mind and heart. The results when one becomes happy like that may cause the soul to create the healing chemical reactions in all the cells of the body. We surely need all the joyous thoughts that constructive attitudes may spread in this world so overwhelmed with destructive suggestions of every sort, offered by every means of communication among humans.

Much of the time the soul gives the conscious mind the sensations based upon the soul's holdings, in prophetic knowledge, or it may impel its peacefulness because of successful transmission of healing impulses and the mental phase is happy although the soul does not transmit word description. Then a message coming over the wire or the air from the aided person may complete the natural terms of informed happiness—unlock, liberate, shout, turn loose all those repressed words of gratitude and appreciation—they possess the encouragement that might rescue one from overwhelming despair because he is telling his soul that he is a failure to his fellow man.



Ideal Economy

NATURE publishes its disapproval of emptiness in a law that compels all space to be occupied—there shall be no vacuum—equally positive is its repugnance to stagnation as shown in its law that compels incessant motion. If under any circumstances laws concur in storage or hoarding, it is with a view to disbursement, for expression is fundamental.

Economy has become a thing despised because it was preached to us while we were quite young with an interpretation that one must save, he must accumulate and always hold to what he gets with all of his possible ability. The result of the methods of teaching, many times in the past, has been to drive one as far away from the subject as he possibly can go when he has the opportunity to choose. There is the word, habit—we heard habits condemned so much that it was difficult to learn that the best thing an individual could ever become would be through spontaneous expression of the right; we thought, as children, that there were only bad habits.

We naturally thought that economy could mean nothing except saving—not expending. Now we come with our psychological analysis and disclose the fact that economy pertains to expenditure and not to hoarding; that one could hoard, build all possible walls about his savings to prevent their circulation and thereby manifest the opposite of economy. Ideal economy means the conservation, constructive and wise supervision of distribution. Power or any of its symbols responds to the law of which I am speaking and we may resort to the physical, mental or spiritual departments for our illustrations. Should one decide that he would conserve his muscular power in any set of muscles and interpret that economy of strength would consist in hoarding, therefore, he would, if it were the arm in which he wished to possess more lifting power, put it in a sling and should he decide he would store his power that way for a month then examine his result he would find his stock bankrupt in power, that there remained nothing with which to economize for economy pertains to the wise expenditure if it is ideal economy.

It is evident to anyone that he can begin with a very small lifting power in the arm but expend (use) what he has,

judiciously, and in a short time will have multiplied the amount he has to give out; he also must continue to use and in no sense hoard, to retain his standard and that he may be capable of bringing his muscular power in all of his body to a wonderful exhibit. It was said that a man determined to lift his newly born calf in his arms each day and that he would continue to do so as the little animal developed—it is asserted that he did this each day until the creature reached a weight of 900 pounds. I do not know that one can develop muscular power, even through the intelligent expenditure, as rapidly as a calf may accumulate weight but the principle is true and explains the true economy, which is not hoarding but spending.

We have seen those who have treated the intellect upon the basis of hoarding knowledge; with any observation at all, one perceives that the only way really to possess knowledge is to use it and that the more one uses legitimately that which he has, the more he grows to control and increase in the thing possessed. Everything in human affairs is under this law; endeavor to hoard by withdrawing from circulation and lose all of the real blessing or virtue the thing has; wisely expend that which is under the control of the individual and it will multiply. He who uses the talents he has will multiply them many times over; he who saves the talents will lose the talents he has. Jesus presented this principle in his parable and it is now seen to mean disbursement.

In the "Wayside and the Goal" essay, an illusion is made to the disaster of taking so little out of life in the wayside for the hope of taking so much more at the goal. This is the same principle of the old way of keeping so as to have much by letting it pile up. Why cannot one see that the harvest comes from something planted; that penuriousness will raise more penuriousness; that scanty sowing must produce a short harvest. A bushel of grain planted in good soil is worth more than fifty held in the grainery—one is swelling and the other is shrinking.

Just because that which is sown is so much more to be esteemed than that which is held does not warrant indiscriminate sowing. Ideal economy is frugal disbursement, not simply to get the thing out of one's hands. There is one point in which one may be unwise and thereby increase disaster to a greater extent in that the more he disburses in the manner he

distributes, the greater the curse. There is an ideal economy in what one calls charity. To give to all who ask or to give to all who need may spread more evil than to keep in the bank or in the grainery.

It is only a so-called charity to supply, as a gift that which should be the fruits of ideal economy. The absolute poverty, in almost all instances, at least in America, is due to improvident expenditure—criminal waste upon the part of "charity subjects;" one who gives outright money or supplies to such persons is going contrary to true economy and his injury is to himself and a greater harm to the recipient.

Ideal economy confirms this fact—one who uses the fruits of his own to take the place in another's life of that which should be the result of that one's endeavor, contributes to that one's delinquency, compels him to become a breaker of natural law. He who supplies another with anything that aids him by making it more possible for him to sow and reap more abundantly, is the true helper—genuinely expends for the largest benefits to all. To help one to help himself is ideal aid, but to give him the result for which he has made no expenditure paralyzes him; makes him a dependent, robbing him of efficiency because growth comes under the law of ideal economy.

If I put this forth as a teaching and it would not be capable of demonstration as a law of the cell life and structure as exhibited in the man, I would know it was not a true teaching. If ideal economy, the expenditure, not the hoarding of forces, were not the principle of the cells neither would it be correct as an interpretation of what an individual's life should be.

Referring first to the subject above of so-called charity; we will not find the precedent anywhere in the body, of cells substituting their bodies nor their work for the bodies or work or product of other cells. In the presence of health or disease we find cells complementing each other all the time—living faithful to the law of co-operation, but not supplanting. If a cell should become so defaulting that others must do its work that cell is sure to perish quickly. If co-operation and encouragement and in a measure, adaptation to a situation, upon the part of others makes it possible for the cell to do some creative work it may be restored to its full power and place, but if it must be shelved, as man often shelves his charity victims, the cell dies.

We need to avoid swinging from one extreme to another. When we realize hoarding is not the way but expenditure is the law of growth or increase we might tend to take the view that we must let go of what we have—we must drop it some way. That would be as unintelligent as for one to take the roof off of his grainery and let the snow and rain fall immediately upon the grain stored there. Sometimes one undergoes a change of attitudes where he has been a hoarder and wishes to become very charitable so throws his money broadcast. He should be the wisest expender of his possessions; he has some knowledge of principles involved in the matter of good coming from exercise whereas to distribute indiscriminately where people have done nothing for that which they receive quickly demonstrates that they know nothing about true economy; whatever is given to them is as quickly lost and they are bankrupt and made less efficient than before. I should say, let everyone who becomes acquainted with the true principles of economy proceed at once to help humanity to help itself.

One may put wheels in motion to manufacture needed things and employ men—he helps them to help themselves and truly blesses them whereas to have given them cash from his bank would have destroyed them. Stimulating ideas, causing or enabling men to think of ways to advance their interests by advancing the interests of others is perhaps the highest form of aid to one's own kind. Place an idea in possession of one, who can put the idea to work is a splendid aid and sometimes a word of confidence and encouragement is worth more than any material form of aid. It is seldom, if ever, best to give money outright to those who need.

You will have perceived ere this that Ideal Economy is simply another name and application of the Gospel of Liberation—the teaching that solves every human problem.

We never do any begging in behalf of the philanthropy we are carrying on—I can tell you, however, that you, who are receiving 12 copies of Mind the Builder magazine for one dollar, are receiving a gift with every copy—as we give: **MAY YOU BE PLEASED ALSO TO GIVE—THE PERFECT—** for who has ever found anything greater than the **SCIENTIFIC TRUTH—THAT TRUTH, THE LAWS AND FORMULAS OF THE "TRUE PSYCHOLOGY."**

PEARLS—CHIMES OF THOUGHT

"Some one need come to stir my blood,
And some one to deepen my breath,
It seems you have swelled my life to a flood
In your thinking me back to health."

"Now you must have felt what were the needs of the hour
For a soul that was famished through doubt,
And you have just shown me the wonderful Power
That is bringing my new birth about."

* * *

"And I said, In the world each Ideal
That shines like a star on life's wave
Is wrecked on the shores of the Real
And sleeps, like a dream in a grave.

And I toiled on, heart tired of the Human
And I moaned 'mid the mazes of men
Till I knelt long ago at an altar
And I heard a voice call me. Since then
I walk down the valley of Silence
That lies far beyond mortal ken.

In the hush of the valley of Silence
I dream all the songs that I sing
And the music floats down the dim Valley
Till each finds a word for a wing."

* * *

You want a final crown of glory, significant of power, conquest and royalty—they are fruits, not rewards. They grow from daily exercise of attributes of power in service and harmonies of expression. Over all of your individual world you must have the regal enthronement of your own soul.

* * *

The chief mistake has been our neglect of the wayside—we put off our happiness until the tomorrow of our lives, and that never coming, we name happiness "that elusive thing".

* * *

Life would be too short after reaching the goal to go back again and pick up the myriad blessings we cast ruthlessly aside, or did not see. The true goal is in meeting the daily need.

Procrastination: An outgrowth of our mistaken purpose in living with eyes only upon the goal—an outgrowth of the teaching upon the subject of heaven being the goal of the future for which a man should aim.

* * *

A great Art—the art of attending to one's own business.

* * *

No one becomes as a little child (objectively lets go in an attitude of trust directed to his Innate Self) without finding the Kingdom of Heaven.

* * *

Every man, regardless of how great his intellectual development, whose standard of life is rigidity, self-righteousness, egotism, and objective resourcefulness must descend to Heaven's antithesis where all true values are taken from him.

* * *

The world is a harvest field and life is the harvest—if we are gatherers of fruit from a field, it is axiomatic that seed preceded the product—nothing ever took form that was not first a seed and that seed, a thought.

* * *

The next life, just like the crowning glory of this present life—an effect after a cause—it is that to which one grows.

* * *

Under the guise of love there is a glad welcome everywhere. Love appears in company with sympathy and encouragement and the doors are opened wide as to a welcome guest.

* * *

Love is the greatest Liberator that ever operated in the life of individual, community, state, nation, race, or in the world.

* * *

There is no tonic like love; there is nothing that can clear and stimulate intellectual activity like love; there is nothing that prepares the man's soul for uplifting inspiration as does the serenity produced by love when it is love for pure love's sake.

* * *

O you of narrow vision, selfish thought, why will you not be the joy givers that you could be, and why will you not take the heaven that is yours just through encouraging another's self-expression?

* * *

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SEATTLE SUNDAY TIMES BOOK REVIEW
"NEW PSYCHOLOGY COMPLETE"

By A. A. LINDSAY, M. D.

Those who have heard Dr. Lindsay advocating his theories have been impressed by his manifest intellectual sincerity and his strict, scientific mode of teaching. His method is that of the laboratory. In dealing with mental phenomena he allows no more play to the imagination than he would in the study of chemistry. He antagonizes no beliefs, he denies no transcendental hypothesis, but simply says they are not yet proved scientifically. In his book, "New Psychology Complete," we find the same loyalty to things known, the same self-restraint concerning the unproved, and the result is that the reader follows with wholesome confidence.

Dr. Lindsay gives evidence that he has studied to great purpose, but he has been a servile follower of no guide. He has built up his own system, step by step, by personal observation and experiment in wide, private practice. Briefly, the philosophy of Dr. Lindsay's suggestive therapeutics might be stated somewhat like this:

In the human body the line of demarcation between psychical force and physical force is to all appearances very faintly drawn. Action and reaction between them are universal and instantaneous. But the mind is more than the conscious voluntary entity that flashes and smiles through the body. It, too, can become the victim of disease and saddle its diseases on the body; it can become the slave of habit and make habits for the body. In other words, the conscious mind diseased can no

more take the initiative in healing a diseased body than can the diseased body itself. It is here that the subconscious or subjective faculty of the mind finds its place in "The New Psychology."

It is upon the subjective or subconscious mind that our author banks for cures of physical diseases, mental errancy and moral degeneration. The body and the conscious mind may be side-tracked on some line of limiting or degrading evil, but the internal or subjective mind is still in the sunlight, in rapport with the forces of the universe. To awaken the subconscious resources is to give life and health and harmony. For this reason life is full of telepathic influences, making for good or ill through atmospheres so rare that we ordinarily give them no thought. He who harbors hatred, envy, dishonesty, sends out a potency for the multiplying of these malign forces. The man or woman who thinks and wills love and sincerity and cleanliness, is building along universal lines and enters as an element of strength into the lives of others. The "suggestion" healer is working to make the most of all the subtle forces of the soul for the health of the individual and the race.—*Seattle Sunday Times.*

Selections Casually Taken from the "Big Book"

Practical Psychology means the thing of practice, not the fancied thing, the mystical idea; *thought force* is a form of force to be expressed according to its own definite laws, for certainly there is a technic through which the creative potency of an image may become fulfilled.

At any moment an individual is that which images (thoughts) have made him—I have dealt with the human plant these many years, knowing the potencies of the perfect are present in each individual's soul. I have used the laws and formulas for bringing these into expression.

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