

# Mind The Builder Magazine

THE LIBRARY OF  
CONGRESS  
SERIAL RECORD

FEB 6 1945

COPY 2  
GIFT



DR. A. A. LINDSAY

**AUTHOR** Complete Library Psychology Literature

**LECTURER** Founder of Society of Soul Culture

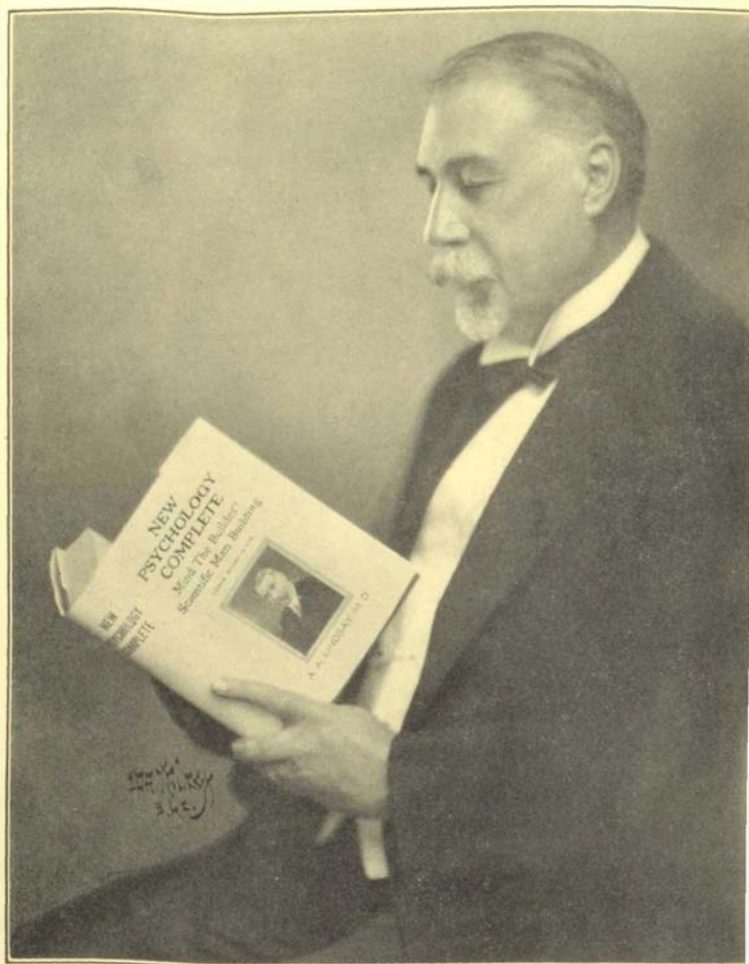
---

Hotel Ansonia - New York City

---

J U N E

1 9 3 8



There are the hundreds of interesting and instructive reading pages in the BIG BOOK—it even inspires the author every time he looks into it. The first chapter, Psychology for Practice, next, Healing and Culture—followed by Scientific Healing Formula, all accurate, based upon so many years' demonstration that one need not make any mistake. Auto Suggestion or what one may do for self—Telepathy—Chemistry of Emotions—CHEMISTRY AND PSYCHOLOGY OF LOVE—Diseases as Habits—Soul Culture—Thoughts that Lead and Thoughts that Drive—The Art of Letting Go—Tyranny of Love—Keeping One's Head—Great Lesson on Poise and over fifty other chapters in applied psychology. Do not delay ordering all three books, temporarily at price of the one book, Three Books in One and two other books \$5.50.

Order from A. A. LINDSAY, Publishing, Hotel Ansonia,

# Mind The Builder ... Magazine ...

VOL. I. No. V.—Copyright by Arthur A. Lindsay

---

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

Annual subscription, \$1.00—single copy, 25 cents.

---

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

---

Author also of "New Psychology Complete, Mind the Builder and Scientific Man Building." Three books in bound volume of 450 pages, \$3.50. Also "Life's High Way, and how to Travel It," 140 pages, 6x9, 50 cents, and "Scientific Prayer and Wayside and the Goal," 25 cents. All books, at price of Big Book, \$3.50, now.

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

At one dollar a year a gift is comprehended in every issue—cannot be produced and delivered for that sum.

Our literature inspires many questions and Dr. Lindsay is glad to give his personal attention to replies to all psychological interrogations—readers may address, for all purposes,

---

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



## . . . Mind the Builder . . .

Only four months ago the author of dependable, demonstrated and practical psychology for scientific life and building of the better man, began teaching again under the title of his magazine, Mind the Builder. A great many thousands have, for the first time, seen stated, the actual definition of psychology. Many of them thought the varied forms of representation of "psychology" told them of something that, although the teachers promised much in healing, and more in prosperity, proved to be altogether a deception. The experience with so called (but fraudulent) psychology prevented their search for a scientific teaching under that title. The science of the soul is as definite as any material science ever was. As a gift from their friends, many have found the messenger of practical truth in their hands—it would require an entire issue of the magazine to quote the commendations expressed in these four months.

How could it be otherwise? the actual laws and formulas of healing, culture, progress, prosperity and growth have been given under titles some of which we here enroll.

Those who subscribe at present will receive the four months beginning with Feb., back numbers and total of 12 months, each subscription \$1.00. Many people subscribe as gifts to their friends.

Some of the titles: My (Dr. Lindsay's) 1938 letter to the friends of the true psychology; Daily Life Psychology; Spontaneous Happiness; Your Problem—Its Solution; Business Psychology; Ideal Home Psychology; Practical Psychology in Selling; Telepathy in Selling; Demonstrations in Telepathy; Intuition and How Qualified; Telepathy Natural Mode of Communication; Four pages Book Reviews of Papers and Magazines; Your Soul Controls your Body; Paid in Best Coin; A Basket of Cord Wood; Applied Soul Culture; The Vine and the Branches; Doing Building Work One Builds Self; The Highest Compensation; Seed Thoughts; Animals Have Emotions; Views and Reviews Before Going to Sleep; Psychology of Good Cheer—Dr. Lindsay's Broadcast; Psychical Conditions Defined; Natural Law of Resurrection; Some Thoughts (8 pages of them) That have Comforted Me Along the Way; The Work at Home; The Work in Detroit; The Seed the Soil

and the Harvest; Realms of the Subconscious; Psychology of Habit and Appetite; The Cigarette Habit—Its Cure; The Comforter; Enthusiastic Interest; The New Psychology Complete, Mind the Builder and Scientific Man Building; Seattle Sunday Times Book Review.

Oh MY! I am astonished myself when I have written the list of titles—think: only Feb., Mar., Apr., May in the above list—June is written, as you note and is a set of articles that I have prepared with a concentrated attention on the subject of the power for the individual and where to place it—I never will write a more important set of truths than that comprising the June Mind the Builder Magazine.

However in the four months, each month 28 or 32 pages practically all solid matter—no space sold to advertisers—wish I might sell some for I would like for the book to pay its own cost of production—and distribution. I am grateful for every line of appreciation sent in.

“Two numbers of your magazine received and they ought to bring good results to the minds of their readers. The workmanship is attractive too, which no doubt helps to introduce the interest in seeing what is inside the covers, where real value exists. You make your ideas very clear. Some writers cover up thoughts by ambiguous words and some hide meaning in a smother of flowery language so the reader finds little that is alive to quicken his spirit”. I liked that in a letter to ME.

“My copy of Mind the Builder came when I was in great physical and mental distress. It has been a help to me and I think I will be free from tobacco \*\*\*\*Enclosed \$3.50—please send the books” I liked that one too.

“Thank you for remembering us; please send your Mind the Builder. We do need your assistance”. From old patrons in Calif. not heard from for years until March Magazine reached them. I am glad to help them as requested in their statement of form of need.

“I want to thank you for the little booklet which brought me so much remembered benefit and great pleasure. The lines from your creative mind are a great joy. It is thoughtful and dear of you to give to your friends this token which brings happiness and uplift.”



"Several of my acquaintances have mentioned your magazine, were very much interested and pleased to receive a copy. People need just what you teach and it is being accepted and doing more good than you, yourself probably realize. I am distributing extra copies where I believe they will do the most good."

"No doubt many readers of the April issue will have written you how much they needed, 'Views and Reviews Before Going to Sleep.' I confess to being one of them." Maybe I help by quoting that from a patron of 20 years ago, who adds that she knew the value of the practice of peaceful adjustments before going to sleep, but has neglected it and to her loss.

"Thank you for your literature, the wonderful magazine. It fills a deep need that we all feel for your help and guidance. When I read your words I hear your voice speaking through them, and I am led up higher. Your article "Spontaneous Happiness is so fine. It has helped me a great deal."



HOTEL ANSONIA LECTURE ANNOUNCEMENT  
75-74 Street and Broadway

DR. A. A. LINDSAY, Book and Magazine Author  
Every Tuesday, 8:15 P. M.—Collection only

Maybe not from every state in the union, nor from foreign countries would we expect readers of Mind the Builder Magazine to attend our every Tuesday, 8:15 meetings—not every Tuesday can they come from every region but when they are in New York they will accept this invitation. WE DO WANT MORE PEOPLE FROM NEW JERSEY, PA., LONG ISLAND CITIES AND TOWNS, BROOKLYN, WHITE PLAINS, MOUNT VERNON, NEW ROCHELLE, YONKERS and points in CONN. WE WANT THEM, I invite especially from those points and EXPECT THEM FOR THE EXPENSE OF TRAVEL IS LITTLE MORE THAN N. Y. CITY WOULD REQUIRE.

---

LECTURE SUBJECTS

Over a period of time, whenever one would begin, there would be the total of all of practical psychology taught—the lesson-lectures are not dependent, for understanding, one upon another, each is complete in itself. Many more than the subjects in the magazine are taught—but in the lecture much more complete development of the subject is given than could be written—and practical demonstrations are frequent at the meetings. At every meeting a treatment—soul culture session, is given with great helpfulness to all. Everyone, who aspires properly to use his thought force should attend—many travel long distances to attend all of Dr. Lindsay's lectures.

STUDIOS and LECTURE QUARTERS  
Hotel Ansonia, New York City,  
Lectures—Tuesdays, 8:15 P. M.



### *Human Innate Inherent Knowledge and Power*

ASPIRATION ultimately intellectually to believe in one's own innate, inherent possessions should be at the foundation of educational efforts, dating from the earliest instruction offered the child. To begin a child's information that would lead the child to look without for the source of all knowledge and power for its personal development will invariably lead him to depend upon and pray to some erroneous conception to which he ascribes attributes to create him or destroy him. One result is sure to follow this interpretation; he becomes ruled by fear.

Endeavor to stand in the favor of that which has power to injure one, leads to efforts to appease, placate or buy off—sacrificial offerings are always for bribery purposes and submitted with the hope of gaining indulgences, regardless of where one places the powers.

When the Eskimo believes that spirits control everything, and he interprets their disposition is to hurt him, while of course he qualifies them with power and disposition, it is with his own power that he injures himself in the form that he interprets the spirits would act against him; when he has done the thing of propitiation he becomes healed or comfortable, again it is his own innate power that has acted upon him. Usual modes of education mislead the child into ascribing to things or beings the ability to rule over him and so to all these conceptions he gives his own powers to heal or destroy. The principles involved are the same as those practiced by the Eskimo or the Koreans who believe that the evil spirits are everywhere and in everything, filling the earth, the rooms, the shelves and utensils—they placate these spirits to keep away disease and disasters but when disease is on, then extraordinary sacrifices must be made that would cause the spirits to release the human from his illness.

There is no difference in principle involved when one ascribes the power to be present in the skin of the rabbit's stomach, tied around the baby's neck to give it painless cutting of its teeth, or dangling a frog leg back of one's ear to stop a haemorrhage, or carrying a potato in the pocket to escape rheumatism, or to carry a chestnut for that same purpose; all are situations where one is placing power where we



surely do not believe power belongs. Perhaps you are inclined to ask me, why do I go to ancient history to illustrate how humans misplace power, are there no modern situations perfectly parallel? Therewith you answer for yourself when you have read the following minor instance of my personal experience.

A man, perhaps about sixty years of age, came in to interview me regarding the repeated attack of crop after crop of boils. At the moment he had five in an active stage. He had lost weight and seemed near exhaustion. Home treatment was unappreciated by the strictly modern physician so he persuaded the man to accept the modes of the present day. The poison that nature had gone to such an expense to throw off was drawn from the boil and taken to the laboratory and prepared so that it might be injected directly into the blood stream of the "boiled man." Anyone would have to admit that humans ascribed healing power to be present in that serum. I cannot see any difference in principles involved as we review the Eskimo, the Korean, the Babylonian attitudes and modes, or the frog leg, live duck, potato, chestnut, or the prayers directed to any source other than to one's innate, inherent potentialities in one's own soul, as the healing power and intelligence.

To ascribe the powers to heal to the poisons that disease creates and that innate intelligence and powers try to throw off belongs in the category of healing methods or preserving and protecting modes of the primitive man.

The man with the boils received one shot of his own excretion but he and his serum failed in meeting their appointments for a week and at the end of that period of time, in which, each day, we entrusted the correcting process to the man's own soul, as the healing power and intelligence, the healing process was so far along that he had no disposition to entrust to the idea that the poison of the excretion would heal the boils. At the end of 12 days all troubles were past, he could sit in any position he wished, or run if he wished—healing was complete and no new crops followed. Incidentally I asked him what he would say to the man who had prepared the serums, from whom he received one injection? "Well he is quite a friend of the family, he delivered daughter's babies—socially, he is very intimate with my son and we all live in the same town—I think I will tell him he did me so much good with one shot that it was not necessary to see him

again." It would have been a fine opportunity to have issued a final testimonial for his innate power, his soul, that created his body. We prayed, prayed in the manner that excluded a conception of any other source of power involved in controlling the body his soul built, from one cell—but how about you? Would you admit that your innate self is the source of all that you are; that under wrong imagery your own soul has created disease but, if prayed to, will graciously cancel the images of disease and take on health; or would you pretend to believe that other than your own power can heal? To be with the crowd, one should be as the primitive man—the Eskimo, the Hindu, the vegetarian fadist or a cultist that concocts a theological formula.

To be right, one will have to believe that knowledge and power, for his purposes, are in his own innate self in which his voluntary mind must believe and to which he must voluntarily entrust all of his problems.

#### *Beliefs In Witches Entities and Devils*

In olden times it was the misfortune of many people (later date not so many) to be interpreted by the community to be witches. All sorts of occult powers to rule in destructive ways were assigned to them. Powers directly to act upon people to bring them disease and death and loss of their livestock; to dry up the milk cows; and to have working for them, armies of evil spirits to set houses on fire and to bring storms and floods. When a person was thus denominated a witch, then all classes of people were busy with their imaginations which they worked to their fullest to conceive of evils perpetrated by the witch. Each person working like that according to the quality of his thought provided the wide range of accusations. Good people as well as the bad people thought the worst picturings they could formulate, and all classes were really afraid of the "witch."

All I have written about the disaster of one's beliefs placing, in their interpretation, powers in things that actually are material, appointing the things to help or harm, which could occur only through the inherent power in the individual himself, is of little importance compared to that situation where one conceives of discarnate intelligences taking interest in one, or one's affairs.



The witch, it was alleged, would leave her body or occupy it at will.

The situation would lead to the most ignorant and uncouth statements. Most fabulous claims were used as proofs of the visitations between the devil and the witches, who held their meetings at midnight.

With the introduction of the devil the whole subject became a theological problem. There never has been a theological creed that did not incorporate a devil, under some title. Witches may have become less and maybe in some countries faded out of human beliefs, but the conception of the devil with some sort of mystical power has lasted in every community.

Those are ignorant or vicious or ignorant and vicious clubs, societies or cults that teach that human souls that were of too low a grade to be received elsewhere have continued earth-bound and are of the same sensual nature and that they use live humans through whom the spirit gets its sense satisfactions.

Very recently I met a man whose intelligence is above the average and of course has not accepted as true statements of an interpreter, who assured him he was not drinking his beer and smoking for and of himself but that a spirit had taken possession of and was using his body. The victims of the leader of the cult actually believed the statement.

All humans are subject to emotional upsets in fear, worry, jealousy and griefs, therefore any human might form a driving impulse that would constitute an obsession. Many individuals think in a circle—always they come back to the mania idea. Aside from that they may be of average mentality. Many obsessions include an impulse of revenge, hate or some hallucination that would tend to compel the individual to do some sort of wrong. Of course all of that is due to pictures that one has provided lodgment for in his subconscious, which is an involuntary form of mind, and the feelings may pass beyond the control of the volition. An obsession is easily corrected while the individual realizes that the feelings are of his own creation.

When one has been told, and is made to believe the statement, that another soul has taken possession of his soul and is the source of the impulses, that means that the individual

has put the controlling power (in his conception) away from himself (usually herself) we have a very different problem to deal with in healing the afflicted one.

Such an individual usually is psychical and any of the senses may provide the sense evidence supporting the deception. One may have heard a description of the spirit or entity and then, through a psychic picture of some horrible form, become thoroughly convinced by the evil suggester that declared she, or he, is being compelled, overpowered, to commit even a serious crime, the individual may become overwhelmed in fear that he or she will commit the crime. Then in addition to the psychic picture in seeing the form of the "entity" there may be psychic voices which she is told are spoken by that spirit, with the distorted human form or part human and part animal shape. Then there may be the involvement of the sense of feeling and that to a degree of feeling as if being assaulted and a real fight become an exhibit in which the victim may scream out a prayer to the "GREAT BLUE LIGHT" to help her outdo the entity. For there are those of the present day who first provide the interpretation of the obsession being an "ENTITY" then teach their victim to entrust the needs to a conception of that blue light, with a hope that the "entity" will be overcome at every attack.

The cure is not to be hoped for if an operator would begin with the suggestion that would cancel the images in the subconscious that constitute the ordinary obsession. The hope of cure will depend upon correcting the individual's belief in there being such a thing as an "entity" or that he or she is possessed of an "evil spirit." This is a difficult proposition for the belief has usually been fixed by scientific suggestion—meaning that the suggestion of the discarnate intelligence has been placed in the soul of the victim when that individual was in an emotional state—and perhaps religious emotion, at the beginning, at that. If there is a fundamental high quality of character and intelligence in the victim I have succeeded in gaining a credulous attention and the poor sufferer has become saved from the destructive idea that had been planted under such scientific circumstances—for suggestions that one accepts while in an emotional state may be much more tenaciously held on to than if a most susceptible subject receiving the suggestion in a state of hypnosis.



What is it worth save a human life? Answer with any value you can conceive of—I will reply: "That is not to be compared with the value of saving a mind." Yet, with no possible calculation as to the value of sanity there are those who are crossing the country instructing the multitude to believe in that which when accepted tends toward insanity. All mediums of advertising are used to create immense and emotional meetings in which vicious, malicious psychology has its multitude of victims.

Visit the asylums, if you must, and you will have occasion to note the larger percentage of the inmates are muttering or audibly talking, usually with cursing and obscene words, or fighting, as we say, the air; but to all of them, there is a form or are forms, that are their enemies. They all began with psychical experiences—and where can you find a teaching that a picture in the subconscious, whatever sense it involves may convey as perfect a meaning (sensation) without an organic source as with it? The psychical experiences account for most of the insanities? Yes, and that can happen because of the absence of instruction being given as to what a psychical experience involves. This leaves the perfectly clear field for those who instruct that ENTITY, or SPIRIT control is over the individual. Where is there being given the true and complete teachings on psychical subjects?

The cluster of my present writing is wholly devoted to exhorting everyone to place the working powers, interpret the innate knowledge and power within the innate self as the source of their experiences, conditions and their ultimate realizations. This is my most constructive prayer in behalf of every life I can reach.

Recently a Rabbi in speaking over the radio stated that which encourages me a great deal. He taught that when one makes a program and follows it he ought not to blame God for the result. The principle involved such as one calculating erroneously but with seemingly perfect justification would move to region where dust storms and floods never had been known—a rich farming country, for a good farmer. After he had everything improved even to perfection and the hurricane came and destroyed it all, one had no right to blame God for it, for according to his teachings God had nothing to do with it.

That is a grand improvement over a recent statement made by other teachers that claimed that floods along the river valleys that swept away homes and destroyed lives were especial acts of God to punish wicked people. If one places power that works in human individuals, within the individual, he surely will not blame God nor other power and knowledge than that of himself. Probably one cannot make a mistake without intuition telling him what would be best. But he has the privilege of voluntary choosing, just as the Rabbi taught and he can always reject intuition if he requires reasons to satisfy his mental phase—one can go contrary to intuitive impelling. Surely it is as the speaker said, a situation in which God had nothing to do with it—if one follow his innate that speaks through intuition and meets with great blessing—I ask you where is the knowledge and power that should receive the credit, the thanks of the volition?

I may not have opportunity to teach you the laws of the psychical self, natural in everyone, which would be saving, but I can, with all the powers of mind and soul *beseech you to let alone the most dangerous force in the individual's world*, the psychic force, that you do not understand, but usually is manipulated by the ignorant and vicious, who may never know, and seem not to care, how many lives and minds they destroy of all usefulness and happiness. *A saving truth: There is no intelligence outside of you that can have any influence over you except through the soul of you and that by the voluntary consent of you—may that truth register with positive conviction, in your conscious mind and in your soul!*





## *Finding the Power That Heals or Healing Modes of the Future*

Evolution, although untrue as a step from a lower to a higher species, is true as a law of trend of each thing to grow or unfold into the highest of its kind; nature seems to possess a picture of the perfect and places an image in the depths of the being and also the impulse to express in the perfect. Man has been taught so many things that are contrary to this innate impulse and has set his outside self at such variance with his inner self that his highest possibilities in self-expression are defeated and he is, consequently, in a state of unrest. All the world is seeking self-expression yet does not know for what it is seeking nor why it never finds poise. Liberation is the basis of poise—the liberty of being one's self.

That healing and culture should be under a standard of the law of the perfect seems most reasonable; if they are, then attainment is through growth—the ideal will be reached through *evolution*.

There has been a tendency throughout almost all of the history of man upon the subject of healing, to connect restoration from illness with some religious, and mostly a theological conception.

Aesculapius was the god of medicine in the Greek and Roman mythology; he was supposed to have had two sons who were directly engaged in healing so we have here the bridging over between the mortal and immortal—it connects doctoring and heaven. Aesculapius trespassed the medical authority in raising the dead and Jupiter slew him. However, in dying for his cause he advertised the power he was alleged to have manifested so he remained the god of medicine and when disease was present the god was to be invoked and many times placated.

The same principle of superstition, the same *myth* has existed in all periods and instances in which an outside power (outside of the patient) was interpreted as a god of healing or where healing has been made a part in a theological concept and to depend upon a theological formula.

It was very consistent for the Hebrew healing to be placed in the hands of the priests as the same general scheme in all

matters was followed and continues to be followed, relative to "religions," the same principles and basis of practice that were the rules of the ancients who had a god for each thing. The rabbi was the teacher and had charge of all matters of health; he stood between the individual who was sick and the Deity that healed and it was a part of the house of worship to look after the hygienic matters. The idolators applied the same principles and theological healing of the present day, while upon a modified plan, is after the pattern of the ancients.

Jesus came and endeavored to wrest the practice of healing from the priesthood and from theology and at the same time tried to rescue religion from the church. He taught that healing occurred through the application of the power present in the Kingdom of Heaven—it was an expression of the King ruling over the Kingdom of Heaven which is within the individual; he taught that man should worship, give praise, without reference to an assemblage of people or location; to worship in spirit and in truth. His idea defeated the ancients and the rabbinical church standards and he was crucified because he taught that which would liberate the people upon the subject of religion and healing.

To follow, even casually, the evolution of healing modes we are required to note that Jesus, throughout all of his practice made no connection between the individual's theology and his cure; he asked only if the patient had faith to believe that Jesus could cure him; he sought only the "Soul Expectancy" of the patient. There is no history of his telling anyone after he was healed (and certainly not before) that he must go and become informed upon a theological subject. He did advise, in instances, the individual to go and keep the laws of health. *The modern theological modes of healing go back to the ancients for their copy of principles—they are not in any manner after the formulas Jesus used for Jesus used the formula that would cause the patient to expect to become healed.*

It is true that very soon after Jesus was crucified because he antagonized church and government there arose a ruler who made a compound of the ancient religions, the Hebrew and Greek religions, some of the teachings and practices of Jesus (the latter, for the most part, distorted) and to this mixture added his own spirit of tyranny and organized religion and healing in the hands of the priesthood. Healing was con-



ducted in such a manner as to impress the ordinary mind that it was a miracle thereby seeming to prove that divinity was mechanical with the priest. Healing has been the phenomenon upon which religions, and medical standards have been based and yet healing has occurred in response to the application of every sort of a charm and would just as strongly prove the merit of the charm under those circumstances as were the theologies and medial bases proved by cures. They all have proved that there is a possible evolution that will establish the true mode of healing.

It seems reasonable for us to look somewhat to a power that could cause disease. There may be mechanical causes but aside from those there is the force which is seldom, if ever, properly taken into account. There is one supreme force, supreme in its constructive power but when misapplied is as complete in its power to destroy harmonies. Why the world got to consider this power two forces instead of two forms of application of the one force is a great study which would lead us back to those whom we count ignorant and uncivilized although we have perpetuated the main elements of their superstitions.

The Eskimos believe that spirits control everything; that the spirit of the sea, the sky, the winds, the clouds, each in its appropriate manner controls all things in nature. All the malignant types of spirits are to be propitiated by acceptable offerings when the individual would enter their respective regions.

The Koreans go beyond the Eskimos, numbering their demons by thousands of millions, filling the earth, the rooms, the shelves and the jars; and when they would perform any act they must first placate the spirits and failing to do so they would attribute the disease or disaster to displeased spirits. This would require extraordinary sacrifices in order to recover.

The Babylonians believed that all annoyances of life, a sudden fall, a headache, a quarrel, all the strong emotions—love, hate, jealousy, all of these things were regulated by demons; they believed in special fiends for different regions of the body. These people went through performances which were supposed to placate the angered spirits and healing resulted. We would feel foolish if we went into detailed explanation to show that

both cause and cure were through soul expectancy—that the same force was at the bottom of all changes.

Dependable agents of healing in the past seem somewhat ridiculous to us; about as many of our present ones will seem to those who will come after us, for in the main, healing of the present is upon as superstitious basis as it was in the past:

The skin of a rabbit's stomach tied around a baby's neck to give it painless cutting of the teeth; put a live toad in the mouth to cure whooping cough; dangle frog legs back of the ears to cure any form of excessive bleeding; fasten your clothes with pins that have been stuck into a frog, to cure rheumatism; carry a potato in the pocket to cure rheumatism; a wife who has a cold should sneeze in her husband's shoe; one with a colic should hold a live duck to the parts—the colic will cease and the duck will die.

The foregoing are all undignified in our present estimation, yet they had as large a percentage of cures to their credit, and those who believed spirits caused disease and did the things to placate the demons have successful cures, in as large a degree as have medical and theological methods of the present day. I have been greatly lauded for my generous assurance that every charm, every theology, every drug, every element or any other form of conception that claimed to be healing has cures to its credit; that in the absence of the *alleged remedy* healing might not have occurred.

It is not tolerable for a moment that all of these things had merit in healing—of themselves, they could not have therapeutic value. These things have not and are not the healing power. You are sure to disclose the healing power and the key to its action if you give fair examination to the data; you will decide that each thing has led to the healing power. A few words now upon the evolution of healing practice that will cause the healing mode of the future to become scientific.

The regular school of medicine, the eclectic and old Thompsonian all used heavy dosage in all forms of diseases; the first step in the evolution came with the homeopathic mode which gave only a semblance of medicine and the high potency kind of homeopathic virtually dropped the semblance and sugar of milk had cures to its credit as had the modes of other schools.



Theological forms, excluding all pretensions of drugs came in and well have served their part in the evolution toward the perfect conception and their followers are becoming broad enough to permit an explanation of their hundreds of thousands of cures even if the explanation shows that there is no virtue in their theologies for healing purposes; they are related to healing in the same sense that charms, drugs, spirits, and sacrifices have been. They should retain their church beliefs if they help people to live a better thought life. But the fabrication that the theological prescription has merit in it differing in any way from the virtue in a drug prescription or that formula Moses used when he advised the erection of the pole with the brazen serpent, toward which the people looked and were saved from death by snake bite, that mistake, present day enlightenment is correcting.

*There is one power that has healed in all instances in all times where healing has taken place—one power only, and that power a presence as a supreme intelligence within the patient—this power is the soul of the patient and whatsoever it expects it creates (it creates disease when it is supplied with a picture and expectancy)—it cures when it is made expectant. There is a perfect way of creating soul expectancy and that is the method resulting from the evolution indicated. This perfect system of creating soul expectancy will become the exclusive method of healing except in mechanical conditions which call for mechanical means. Acute diseases need only proper nurse care and hygiene—Common Sense.*



San Jose, Calif., May 20, 1958.

My dear Friend:

A few days ago while in need of guidance to retain poise I walked about the streets of this city and my steps were impelled toward the Metaphysical Book Shop. I entered and soon was engaged in conversation with Miss Weniger, the owner. We talked of this and that when suddenly my eyes rested on a beautiful booklet entitled "MIND the BUILDER MAGAZINE." Well my prayer was answered. It was like reaching out for your never failing sympathetic handclasp. Naturally I refreshed our friendship in a joyous hour at the beautiful San Jose Municipal Rose Garden to which I repaired with the booklet and heard again the gentle, restful, healing voice that has come to me again and again through the years since our first meeting, to help me when my own objective miscalculation has brought me to unhappiness.

But I returned to town sustained and soothed by a trust in your priceless teachings and the faith that my trust would, as always, be rewarded.

Miss Weniger has a fine exhibit of literature on spiritual subjects. She is a great admirer of yours, having been recommended by your good friend, Dr. D. C. Williams of the San Francisco Chronicle. \* \* \*

I know we will meet again in the not too distant future and that we will have much to tell each other.

Thanks again and again for the support you are giving me and which I know has brought me through some trying experiences.

Affectionately,  
G. W. B.—.

This gentleman, a prominent New York attorney, a faithful friend over more than 16 years, went to California and we thus became separated for past four years—he, very dear friend always seemed so appreciative of our teachings but his business had carried him away from all our contacts over this unusually long period and I can realize that this contact with our magazine was like an oasis indeed. Dr. Williams, editor of department of the leading paper in San Francisco, will be pleased to have been the aid to Miss Weniger in bringing me in contact with my beloved friend.

I print this letter for the pleasure of our supporters of this magazine, Mind the Builder.



## *Recognizing and Placing Power*

EVERYONE knows that he gets action upon and uses only a small fraction of his powers—especially one's mental potentialities are ever so much greater than he gets action upon. Maybe he would state in terms that would include the same lack as to his spiritual ability, except for the usual education that has included the spiritual with the "mental".

That which is latent in the innate self cannot be measured in the terms of the mental. The mental, properly speaking, would pertain to the intellectual phase, usually scientifically comprehended as the objective phase of mind, that endeavors to gain knowledge and power through senses and express through the same instruments.

If it were understood that the mental power does not include healing, one would not concentrate the conscious mind upon the disease, in the endeavor to cure it—if one has the knowledge that the innate self, the soul, has the knowledge and power to heal its own body, one will use his voluntary, mental, phase of mind, directing it aspiringly, *asking the soul to make the corrections*. Few people do any good for themselves by visualizing their troubles as one does in trying to heal himself with a phase of his mind that does not control the processes in his body. If one would use a small fraction of his voluntary thought, trusting his soul to take the suggestion and remove the symptom, the soul would answer that prayer, getting action on the cause of the symptom and of course, healing follows.

While one is endeavoring to use his acquired intellectual, mental, knowledge, even his thinking will get action upon a small fraction of his knowledge, whereas, thinking, but holding the attitude that he will receive the cooperation of the intuitive, innate phase, then that voluntary aspiration will receive supreme aid from the storehouse of knowledge. Finally, one realizes that his conscious mind holds no knowledge—it may *seem* to be a storehouse of knowledge but that is because memory gives up some of its holdings. Memory is a subjective faculty and sometimes one in thinking expects to recall—that is again equal to an attitude of aspiration to bring knowledge from the soul, which has the acquired attribute, the perfect record of images of all that one has experienced—the attribute,

memory. Elsewhere in my writings you will find the analysis that will exhibit memory as an eternal and perfect record. Naturally, one should have access to the record to gain its service 100% and one does gain added service by having the attitude that he is using his mental faculty, recollection, aspiring to reach into memory, that possesses all the acquired copies.

We do hope to have your favorable attention through which you may know that knowledge and power, the unused fraction thereof, may become accessible and responsive to your voluntary aspiration to bring their completeness into practical application.

#### *There Are Laws and Formulas—Knowable*

As an operator in this subject, Practical Psychology, that has kept me in relationship to humans in all the different phases of their needs and possibilities I feel qualified to state why as to the limitations in the different directions of human expression. The disaster in the individual life, has been in placing, in human beings, their conceptions, of controlling-power and superior knowledge erroneously. Any sort of storehouse, it would seem, has been preferable to the natural one. This has led to looking and asking in the wrong direction.

I have just now been reading about a man whom I treated many years ago. The account is in my book, "LIFE'S HIGH WAY, and HOW TO TRAVEL IT", under the title, "The Scientific Use of Curative Suggestion". The illustration of how there was much disaster because of interpreting the powers erroneously. Then the blessing attendant upon interpreting them correctly—results prove, both good and bad, to have been due to the interpretation of where the creative and healing power reside—and the results surely would convince anyone that it is the same power in both instances.

This doctor of dentistry was demanded almost constantly in the specialty, surgery. Endeavoring to answer the demand, he overworked until he was going under tension—on nerve. He was well aware of that fact but kept at it although he was warned by the drooping of eyelids. He continued this high tension even after having to lift an eyelid with his fingers, in order to see how to operate. Ultimately, even with his determination, he had to give up. That which belonged to his voluntary control had gone over completely to the involuntary. If anyone in his then acquaintance knew of an involuntary



phase of mind, no one knew how to get action upon it for corrective purposes—although anyone could realize that he had overworked and thereby lost the voluntary control of the eyelids.

Why would not underwork, rest, restore voluntary control?

I will make the brief answer here for hundreds of places in my writings you will find the analysis of the statement. Answer: in his persistently overworking he was scientifically placing a prayer in his soul for the eyelids to become transfixed so that he could not open them—the picture or plan would remain in his soul, keeping them locked until the picture became canceled of all value. The picture in the soul, the cause, the power in the soul to keep the picture in force for all time. I could not change that law but I did cancel the plan and reinstated his natural ability to open his eyes at will.

However, faithful to conventions, (he was elder in orthodox church) he started on the rounds of hospitals, specialists, clinics and for most part no treatment was tried and no agreement as to cause of the condition—all called it a "nervous trouble," maybe chorea, said some. We can truthfully state that all interpreted that *disease* maintained the condition—in other words the POWER was in some form of disease. Suppose anyone had known that THE POWER was in the mind, who would have known what phase of mind and how to get action on it to release the sufferer from the condition? The answer to that is: EVERYONE TO WHOM HE APPLIED should have known. I wonder if you are able to believe that a power in an image, image possessed by the subconscious, involuntary phase of mind could be the cause? The Elder had his prayers joined by all the church, prayers directed to the Universal Mind to take the individual interest to cancel an image that the Universal seemed supposed to hold, punishing a faithful follower.

All those good people placed the POWER, in their conception, of God. They really asked God to suspend all natural laws and in a supernatural way heal the good man.

Yet the man was healed by prayer, but I knew the healing power was in the individual himself, in that subjective phase of him. I never deny the power of the Universal for its purposes, neither will I perpetrate the sacrilege of *denying* that the Universal placed the law over every form of life and that in

that life is innate intelligence and power for its purposes and has given each individual an innate impulse to use its own innate power and quit begging for miracle or special providence in the individual's behalf.

A surgeon in his city told him that if he could obtain appointments with me that I would cure him in a week. In less than a week he was not lacking in voluntary control, opening and closing his eyes, but there were sensations at times, from impulses, involuntary to close. This would show that mind (spirit) was being trained, and surely no one would think of matter being trained. That intelligence that used the material instrument was becoming cultivated to express the harmony in the function of control over the eyelids, that, one easily can perceive.

You may ask: "Suppose there were structural, organic departure from the normal, where and what would be the power that could answer then?" The soul created its entire body from the point where it had one cell, only. It shows the power to generate as needs are defined and every surgeon declares he cannot heal the wound he created but that new structure will become created, if he keeps the parts clean. Mind the Builder is the intelligent, innate self, a phase of the soul.

The surgeon that sent the dentist to me in that city knew that I used prayer only. He also knew that I prayed to a subconscious phase of intelligence, present in the dentist; that the intelligence I prayed to possessed the power; that I was the instrument that placed a counter picture and approved of the innate, ideal picture, present in the man's soul, the ideal control over the material body and in answer to prayer the dentist became perfectly well. My reader, friend, never in all your life will there come to you a greater blessing than is involved in it becoming your conviction that for all purposes the power and knowledge too, for your purposes, are within yourself and in your soul-self, inherently present at that. Let the world act as if the body controls and runs itself, but as for yourself, you will know that an intelligence within yourself rules the body, even if it is true that with your voluntary mind you may accept or form wrong patterns concerning the body and develop disease. That only proves that one can choose his own patterns and make himself, for the patterns voluntarily formed, are, by natural law taken as ordered plans that the soul must use.



## ...Book Reviews...

---

"THE NEW PSYCHOLOGY COMPLETE, MIND THE  
BUILDER, SCIENTIFIC MAN BUILDING"  
THREE BOOKS IN ONE

Book of 450 Pages, Cream-tinted Paper, Better Than Leather  
Bound, \$3.50.

Written by DR. A. A. LINDSAY after a quarter of century  
specializing in practical psychology (*Soul Culture*)

Order from A. A. Lindsay, Publishing, Hotel Ansonia, N. Y.  
City.

---

Who could treat a book of seventy chapters, book nine and a half by six and a half inches, averaging six pages to the chapter, with any justice in a limited space? Every page relates to the practical life—the mind, soul and body of the human, all the way from the individual's primary cell becoming created, through the embryonic, infant, childhood, adult and maturing stage of self-expression—the book for scientific preparation, correction and ideal attainment.

To every reader who wants competent guidance in helping to solve his or her personal life problems, the GOLDEN RULE MAGAZINE unqualifiedly recommends this book. There is no other book quite like it. It is the most complete, the most inspiring and the most *practical* of a thousand or more books of which we know, on how to use the powers of the mind and the soul to change or direct one's physical, personal, mental, spiritual and financial affairs for efficiency, happiness, and success. It is a veritable guide to a successful life.

This big book not only explains clearly the laws and principles of psychology, but it shows just HOW to *apply* them. Above all it is practical—not just a book to be read, but life lessons to be applied and used. It is written out of the author's ripe *experience* of *twenty-nine* active years in *personally* healing, teaching and helping all kinds of people with all kinds of troubles and problems.

Dr. Lindsay has a trained knowledge of the human body; but he has gone farther, by specializing in the mind's action upon the body. He is a pioneer *practicing* psychologist. He has not lived with his subject in any ordinary way, but has used the laws and formulas of Practical Psychology in thousands of clinics, and knows *by experience* the working value of psychology *applied* in healing disease and liberating people from habits, as well as finding one's true vocation and developing one's best self through *self-expression*, in art, music and any other creative work. *Golden Rule Magazine*.

---

SEATTLE SUNDAY TIMES BOOK REVIEW

"NEW PSYCHOLOGY COMPLETE"

By A. A. LINDSAY, M. D.

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

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

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



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

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

---

Selections Casually Taken from the "Big Book"

---

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

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

By same Author

"LIFE'S HIGH WAY," 140-Page Book, \$1.00.  
"SCIENTIFIC PRAYER," 46-Page Booklet, 25 Cents.

All the books now \$3.50. Obtain at lectures or  
Order from A. A. LINDSAY, Publishing,  
Hotel Ansonia, New York City.

