

Mind The Builder Magazine

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NEW YORK WORK OF
DR. A. A. LINDSAY—AT HOTEL ANSONIA

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BEGINNING TUES. OCTOBER 31st, THEN EVERY TUES.
8:00 P. M.—COLLECTION BASIS

ATTEND ALL SESSIONS—BRING FRIENDS

The same spirit of kindly interest in the welfare of aspiring people shown in this magazine characterizes every item of the program and department of the author and teacher.

EVERY FEATURE IN THE ENVIRONMENT IN
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To be seen by appointment.

MEMBER 1945

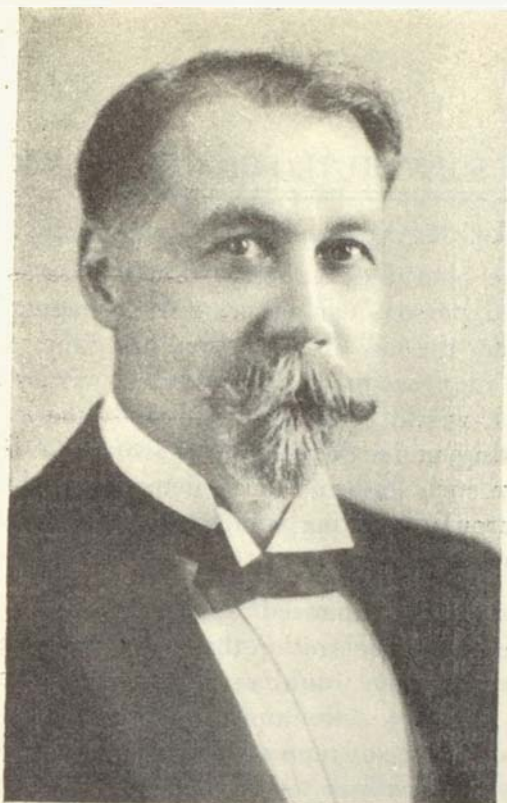
SEATTLE SUNDAY TIMES BOOK REVIEW
"NEW PSYCHOLOGY COMPLETE"
By A. A. LINDSAY, M. D.

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,

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.*



DR. LINDSAY'S RETURN VISIT
TO NEW YORK

HESITANT to suspend our program in Detroit, Hotel Wardell, yet loyal to New York friends, OCTOBER THIRTY-FIRST, will find me ready to see, by appointment, patrons at Hotel Ansonia. New York friends will need to surrender the idea that I can always be found in New York and, therefore, procrastinate, in making appointments—I must follow the call of our work and that will require the departure. Please get in line promptly.

Interest in the lectures shown abroad bears witness to inestimable educational value—LECTURES AT HOTEL ANSONIA WILL BEGIN OCTOBER THIRTY-FIRST, WHICH IS TUESDAY, THEN EVERY TUESDAY DURING MY STAY, 8:15 P. M.

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are scientific reasons why he will be one of a thousand if he heals himself, beginning his own healing.

The science of forgetting (the art of letting go) is as demanding as the science of aspiration and *trust*. If one were going to heal himself he would have to center his attention upon his symptoms, aspire to become free from the cause of the symptoms and *forget the symptoms* (with his conscious mind) all in the same moment of retiring to become passive to place his self-suggestions. It is too generous to suppose that one in a thousand will fulfill the terms of beginning his own healing of any chronic condition. Established automatism will provide for the spontaneous fulfillments to continue as they have been running—that is not the law of one thing, it is law, law of the harmonies as much as it is the law of inharmonies—no one ever will change that law, that the images in the soul must become changed to gain a changed result. It is not a prerogative of the voluntary mind, however powerful the objective will, to do the work of the subconscious, involuntary phase of mind—and surely you do know that the seat of control over all habits is in the subconscious phase. My writings would shout :“*There is a formula for gaining direct effect upon the subconscious (the soul) phase of mind.*” The formula for best use of auto-suggestion seldom succeeds in gaining that effect, to influence that subjective self for beginning profound changes. To model the desirable buildings, incessantly to continue them belongs to the self to do, by picturing—seldom will one revolutionize an established trend of inharmony and fix in its place the ideal harmony.

VALUES THAT ATTEND THE IMPULSE

IMPULSE may be that which gives direction to a force or it may be an influence, itself, that liberates a latent or a dormant power. That is a very brief definition—be that as it may it is like everything else when it comes to telling what it is—we find we are telling something that it does. I was amused at a scientific lecture in which the speaker stated that, with all the multitude of things to be done with magnetism, no one knows what it is. He could have taken anything else just as well as magnetism and try to tell what it is—he would have found that the most that he could do would be to give some phenomena or symptoms to which a name had been given.

There is no other power with which to share the qualities of knowledge and power possessed by the human soul. The expression of those powers might be so vitally important that life might pass from the body and yet that expression depend upon the soul receiving *impulse* to apply its inherent potentialities. There being not a more emphatic truth than that factual situation, could there be a more important knowledge than to know by what means the soul can be given impulse—direction, stimulation or liberation?

There are in print enough hundreds of thousands of words of my writings that explain the soul's potentialities that in this instance there may be incidental references but not a digression to enumerate, neither classify powers, qualities and functions.

In the instance of *chronic* condition of habit or disease there is very definite demonstration of the

soul having become tolerant to all that is involved and has provided many compensating features or adaptations in order to perpetuate life on the best possible—in a sense, the soul has gone to sleep to the conditions as if it had become deprived of any hope of restoring harmony, health.

Since the loss of hope has put an end to constructive building would it not seem that the introduction of hope would give the soul impulse to renew building activities and in such resumption tend to reverse the trend, moving toward health? If discouragement overwhelm the life and intelligence that created the body, would it seem probable that encouragement would afford the impulse to start healing or other needed correction? Could a man devote a life time to administering encouragement, with the result, providing impulse of restoration to the normal, men, women and children and still be mistaken as to the power being present in the soul and that power being liberated and directed by the impulses it received? There was not a thing done except the application of the formula that gave impulse to the soul of the individuals involved, and yet complete correcting occurred. There is no idea with which to share the conclusion that souls being directed and given impulse did the correcting, created the harmonies of health or release from destructive habits.

Impulse for Comfort, Peace and Quiet

Very intensive activities are sometimes in evidence in acute conditions—do you think quieting impulses might then be called for? Do you think the word is only appropriate where stimulated activities are the end?

A Probable Telephonic Conversation

Number one to number two: "O, yes, he is terribly sick; he has influenza in complicated form—stomach is bad, painful and nauseated: severest cough, throat sore and pains in his head and he is weak and exhausted and he has no appetite. "Number two. "What! *Not doing a thing?*" Number one. "No, he will not take a thing—he says nothing he could take would do him any good." No. 2. "Make him take some aspirin, that is fine for cold and pain too." Number one. "He says he will not take the stuff for it is bad for the heart and deadens nerves to fix them so one can't feel the pain, and instead of that he wants the *cause* of the pain removed." No. 2. "If he will not take medicine, he must want Christian Science." No. one. "No never, not for a moment—he says he would hate to lie about it and declare himself well and free from pain." No. 2. "What in the world is he going to do?" No. one. "He says he is going to use psychology for scientific suggestion is his only cure". No. 2. "Pooh; that's nothing!"

So, at the crisis of this acute attack he was requested to lie down and an absent individual entered into the quiet at the same moment and telepathically carried to the man, who soon was resting, to the man's soul (telepathy is from soul to soul) quieting, restful, soothing and poise-giving impulses, in the form of encouraging images. He must have forgotten every form of discomfort for he went into a deep and prolonged sleep. He never possessed the severe symptoms after that, which shows that he had reached the crisis of the attack. That is a very important moment for failing to make the turn for the better at that period,

decline may be very rapid. Two days later the man in question made the trip into the city and continued to do so daily—each day receiving only pictures that gave his soul impulse to counter every inharmony pattern and keep the upward trend.

Should you mention to this man that he was very sick and neglected, not receiving anything to save his life nor give him relief and healing, he might pity you but he would declare that he received the only aid that nature ever provided with equipment to heal, namely, impulse given to his soul to cancel every inharmony and create every harmony.

Neither this nor any other instruction is of any value to anyone who cannot accept the fact that the soul controls the body and the soul answers to impulses given to the soul by suggestions, images it receives.

KNOWLEDGE, BASIS OF FAITH AND TRUST

PERIODICALLY the newspaper and magazine reading public has its attention invited to the words: "Faith Healing," and now it would appear that the cycle of time is around to that point again where one must see the headlines, about the church and the doctor joining in their approval of Scriptural "practice of medicine."

As divine as healing may be and as omnipotent the power may be that is invoked, finite medical practitioners must sort out the cases and supervise their prayerful treatment.

The Emanuel Movement was the best advertised of the so-called healing methods ever offered to the

ailing human, but there was a fundamental reason for its failure, and after a brief period of its boom, it declined rapidly, going the way of Twilight Sleep.

Lack of understanding and failing to make proper preparation upon the part of the operators resulted disastrously to the ministers who wished to turn spiritual physicians (many of whom, it was reported, became mentally ill), and this provided an early disapproval of the movement.

I have asked ministers of the different creeds to tell me just where the power that Jesus used in healing and that he declared others could use and do greater things than he had done, was withdrawn from the human family. They could not tell me when nor where that scientific, but religious, mode lost its merit, yet they have not analyzed all that was involved in the healing formula, the terms upon which he declared healing could take place. I have no occasion to try to prove that he, Jesus, practiced and obtained results under law—nothing, has ever been produced by anyone nor anything outside of law, natural law, not that so called law, which at most may be human agreements for convenience.

I never have heard nor read the analysis, outside of our true practical psychology teachings, of all that was involved in the healing Jesus was the instrument of producing.

It would be impossible for me to add anything to the compliments paid to *faith*—nothing could be further from me than an attempt to detract anything from its appreciation, but I do hope I may be helpful in causing faith to become the interpreted force to lead

to the vital element, if healing is to occur.

Since the subject, healing has become mixed up or divided up between those who prescribe material means and those who claim to wield an influence with God we will need to deal with a compound. I would prefer to offer my treatment of the subject from the standpoint of fact, the fact that there is only one power and intelligence that ever did heal or ever will heal a human body; that power being life and the intelligence that built the body from its primary cell to its entirety, the soul, present in the body being that power.

The latter statement will remain true forever, regardless of mode used where healing attends because of or coincident with the application of the method.

Faith is a word-symbol that Jesus used a great deal as standing for an attitude of mind and heart and he showed it was essential if healing were going to occur. He also used "the little child" as an additional symbol related to all creative results. His usual way of impressing a lesson upon the simple-minded people was through parable or illustration. To become as a little child is to fulfill a hundred per cent *trust*. Trust must be the consequence of faith, a trust that leads to letting go completely to that in which one has faith. In my personal experience I have seen multitudes of people who had faith, but they were not able or disposed to let go in the attitude of perfect trust. Trust is the greatest word in human vocabularies, and so rarely fulfilled that the percentage of humans that get scientific action upon the power that heals is very small.

If everyone had the ability really to let go in trust to the power within in which they claim they have faith, harmonies of health would predominate in any community. Hundreds have told me they always had possessed faith in "something within that could heal," but they never had gotten action upon it. But interrogation concerning a complete surrender—the mental act of trusting—disclosed they really trusted nothing—they tried everything. I am reminded of one school of medicine I attended wherein it was taught that we should put many elements in our prescriptions, what we called shotgun prescriptions, hoping that if nine of the ingredients were wrong the tenth might be right.

If the ministers analyze all that Jesus based healing upon they will find Trust the big part of the preparation. When they disclose all that Jesus taught and practiced they will find Jesus looked to the kingdom of heaven, the highest power, within, whereas the usual minister's creed would lead one to omit the infinite within and endeavor to gain an especial providence from the Universal. Scientific knowledge shows that there is no more occasion for the human to omit or pass beyond the infinite power of his own soul for his development and correcting purposes than there would be for the grain of wheat to seek an especial providence of the universal spirit in order to have its image which calls for roots, stock, bloom and ultimate perfect wheat completely fulfilled. The grain of wheat is possessed, innately, or the potentiality of all it ultimately manifests—the human soul is innately, is individually, possessed of the potentiality for building and healing its instrument, its

body, and our Soul Culture modes get action upon that innate potentiality by our prayer formula. There is no truth in the charge that we deny the Deity-power, except as possessed by each individual—the very point, individual omnipotence, as a soul possession must presume the Universal, but the fundamental mistake in what has been called religious healing has been the effort to pass over innate potentiality pray direct, addressing the Universal, asking that spirit of the universe to take an interest in the individual in an especial manner, to heal him.

The medical operator, as such, requires the minister to act a religious belief that if there is no organic disorder in the patron, God can heal him, but if there is organic disease, then the medical man must prove his superiority to the minister's God, keeping charge of the case. Soul culture, practical psychology, teaches that the soul that created the body, organs and all, does control the body chemically, with regard to nutrition, cell building and energy-creating, just as completely as it controls function. Under destructive emotion, continuing a long time under influence of grief, as well as becoming temporarily terrifically angry, jealous or hating, it is granted by all medical authority, that changes occur in the chemistry of the body and often is the source of our most serious ailments. Since that complete control does not require either drugs or special providence, why would one think either of those sources needs to be invoked to control the body for health, healing and harmony, organic or functional? Certainly, the minister, knowing nothing about the body, either in disease or health, is not in the least qualified

to take care of an individual manifesting inharmonies in body. Just as certainly the medical man, uninformed of the soul, its provinces and powers and the key to the soul's action, is not qualified to take charge of, nor have the care of, the human being.

What is there to prevent a minister from learning about mind, soul and body so as to become qualified to be trusted with the human in ill health? What is there to prevent the medical man from learning about the maker of the instrument, the life and intelligence that controls the body—why must he stop with study of results instead of learning about the cause, which is the soul, the builder under impulse?

What will lead the minister and the physician to acquire the essential knowledge of all the phases of the human? The educated public will require this true education, and the public is taking the interest in this subject, and, notwithstanding all the pretending and pretenders related to practical psychology, it is learning to look aside from the counterfeit and become informed upon the truth.

Why Make a Mystery of Healing?

In physical subjects, this is a scientific age, and common sense research is disclosing laws of matter and formulas for obtaining the phenomena investigators are seeking; there are exact laws ruling in spiritual subjects and there are accurate formulas for producing the results in healing and culture, which are certainly spiritual phenomena though manifested upon and through matter, matter comprises the body. I proved the modes in the multitude of instances to be the application of laws and formulas a hundred per

cent scientific. Perhaps at the beginning I had faith in the disclosures, but long ago that has passed into knowledge.

One must know something of the subject of living the life, himself, if he is to be a successful instrument of aiding another through the laws and formulas of Soul Culture. Even if it is a method of prayer, prayer of words only, cannot count much—all depends upon the force that is dealing with the prayer. All sorts of superstitions and ignorant practices have been performed in the name of spiritual healing—so, also, there have been floated scores of counterfeit bills of different denominations and each counterfeit has guaranteed that, somewhere there is the genuine. The situation has caused every bill to be examined so that no genuine original would become condemned.

If the need is for healing there are definite symptoms that guide an operator in his prayer for the removal of the cause of the symptoms. If there is some art or innate individual quality to be developed, then there are definite conceptions of the need.

Faith that suggestions, prayers, can be directed to the soul because of faith in the power and disposition of the soul to create the healing or development should lead to the act of the volition in entrusting to the soul the full freedom to exercise its office of cancelling its wrong working plan. The soul, taking its innate ideal as the working plan would, with the change of picture, prayer, suggestion, provide for the spontaneous creation of the new condition. Every change of registered image in the soul calls for a changed manifestation and it is thoroughly dependable, that changed results will be builded.

Regardless of what human beings, through their ignorance or false education, believe, it is Nature's own supreme fact: the life and intelligence, best called, the soul, within the subject that is alive is the controlling power that built its physical body and remains present and the controlling power and intelligence until its body becomes untenable; and that soul uses the body, its body makes changes in the body organically and functionally, precisely following the patterns, images—*suggestions*, called for by the details of the registered prayers, *suggestions*.

There are myriad sources from which inharmony plans have become registered in every human soul, but, since we know scientifically how to pray to the soul to give up its wrong images and take on the better, even the perfect, we have the perfect system of healing and culture. The truth will carry one just as far away from wrangling in prayer, with a conceived of Universal power, as it would from appealing to the material elements with purpose of healing, etc. When spiritual or material subterfuge has been offered and healing followed, it was because of *soul expectancy* that healing occurred, and not the virtue in the substance nor in the unscientific prayer.

UNDERSTANDING AND BELIEVING

ASPIRATION to gain understanding in order to grade one's belief is a most commendable activity in which one should direct his mental phase of mind—I sanction, yes exhort one to fulfill that injunction to seek understanding. Sometimes in my audience there will be those present who have fixed their beliefs arbitrarily—they have heard and stated a jumble of words

that do not describe any practical truth—they possess no understandable meaning but do make it impossible for one, who thinks he has a belief, to perceive any truth, however distinctly it may be stated and demonstrated. One may think he believes that there is no matter—that there is no individuality but: “we are all one”.

Such conceit as that would make it impossible for one to gain an understanding of the “*Science of Soul, Practical Psychology*” for that is the subject that defines that a human can be sick and can be treated as an individual and become healed by counter-suggestions that cancel the images that are present in his soul and that have constituted the working plan used by the individual’s soul. Plans or images that cause the manifestation upon the body, the individual body, of the inharmonies that the images in the soul describe and call for in objectification. No sane human could conceive of “treating” the sum-total, or that *oneness* that is affirmed to have no component parts—equivalent to the standard that you have to cure the “Universal Mind” else one’s rheumatic friend will still hobble around, showing a crippled universe.

Yes, my reader, as impossible as it would seem, there are those who cannot understand, seemingly, not even hear, nor see the teaching nor the demonstration that everyone has, as a phase of his own being, an intelligence and power within himself (which is controlled by the images it has, or may be caused to possess) that, having created him, can re-create or heal him.

One Obstructing Idea as Bad as Another

I have no intention of making effort to hoard the obstacles to one's understanding of a demonstrated truth—the above is as fitting as any other—nothing should be more self-evident than that the body runs, lives, exists, flourishes or deteriorates and yet what percentage of students of *man* perform otherwise than as if they think.

The Body Creates and Rules Itself?

No one who has known me or my work of the past, more than a quarter of a century would expect me to become argumentative at this late day and I certainly will not debate now or ever—the folly of that was impressed upon me in my early school days—the absurdity of debating an axiom. If anyone ever stops a moment—you do not have to stop, just hesitate a moment—to think what the body is, he is compelled to know that the body is material, as chemical, as the products brought up from the depths of the earth in the Anaconda mines.

Anaconda Reduction Works has a giant stack projecting into the air 535 feet; an outside diameter of 75 feet. The Washington Monument could be placed within its walls and permit a 20 foot sidewalk around the base. Glowing masses of molten copper, crystals of snow-white arsenic, gold, silver, lead, zinc, sulphuric-acid, fertilizer and other products are gathered from the dust of the smoke the great furnaces send out through this enormous smoke-stack.

Workers with the human or animal body have separated, measured, weighed the component mate-

begin as primary cell and apply other matter as food and become the most complex organization ever known. The myriad phenomena manifested by and in the body are beyond any human's ability to comprehend or enumerate.

Perhaps you are wondering what foolish idea impressed me to mention such a thing as a material instrument ever having been qualified to perform the tiniest demonstration exhibited within the human body. No foolish idea brought about the above statements nor its symbolism in the Anaconda mines—it is the fact that the students of the human body continue to perform as if they believe this mass of chemical formation creates itself in the beginning and regenerates itself until it becomes so offensive that it should be

has given his life to, twisted by knives and made scape
for fools, "maybe he has worked day and night over
years exceeding a long life-time for an average man;
probably has saved at his personal discomfort, that he
might pay for the Mind the Builder Magazine and
much literature besides, and given free to those whom
he would help meet their problems. The declaration;
now, one who prophecies has expressed his innate
potentialities; used all of his resources in energies
and financial slender payments, has helped his thou-
sands not only through writing books, predominantly
given away, not as propaganda, but to educate indi-
viduals that they might help themselves. In GIVING,
has served the millionaire, the manufacturer, the Wall
Street broker and his patrons—the rich and the poor,
the sick and the artist (the artist with a spiritual and

rial elements, named them in a degree, like the products of the Anaconda mines. Whether the resultant is that of the mine or treatment of the body, surely it requires little thought and no intuition to realize that no mass, no refinement nor treatment that could be given to matter from either source, ever could qualify it to feed itself and grow from within; ever could begin as primary cell and apply other matter as food and become the most complex organization ever known. The myriad phenomena manifested by and in the body are beyond any human's ability to comprehend or enumerate.

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I must agree with you that the first idea spoken of herein, as: "all is one" although championed by the unthinking, is not worse than the ruinous attitude, seemingly manifested—man as a mass of chemistry that creates and re-creates itself, thinks and moves and has its being, all as a quality of the aggregation of matter.

Qualified to Predict

Is anyone ever qualified to predict? If there should appear one thus qualified it would be that one who has given his life to thought and demonstration in his subject. Maybe he has been on the way to becoming a man—maybe he has “seen the things he has given his life to, twisted by knaves and made traps for fools, “maybe he has worked day and night over years exceeding a long life-time for an average man; probably has saved at his personal discomfort, that he might pay for the Mind the Builder Magazine and much literature besides, and given free to those whom he would help meet their problems. The declaration; now, one who prophecies has expressed his innate potentialities; used all of his resources in energies and financial slender payments, has helped his thousands not only through writing books, predominantly given away, not as propaganda, but to educate individuals that they might help themselves. In GIVING, has served the millionaire, the manufacturer, the Wall Street broker and his patrons—the rich and the poor, the sick and the artist (the artist with a spiritual and sometimes a physical obstacle to his or her expression) the high and, in the world estimated, the low. O ‘tis a matchless preparation.

It is not in history that one ever gave his life to and for a worthy cause and that *cause a truth* and that cause not justify, *ultimately*, all that was given for it. One, who has given his life’s love, his all, after the aggregation, in years, 1894 to 1940, a normal man; who might even care for luxuries, though surrendering necessities, often, reasonably wishes to see, during his life-time, the fulfillment that he *knows*

ultimately must come.

There will arrive in the understanding of the leaders of those who, by their very title, are granted to have charge of human bodies, the physician, yes, actual comprehension that will make them physicians of *Man* in man's entirety—they will then put the spiritual man in the ascendancy—*Physicians will estimate man as a spiritual being with a material body—the soul of the man superior, potentially, to all that the man is or manifests, even the creator of the body and the occupant of every cell of the body—and all that the man is and during life become, is controlled by the images, pictures—suggestions present in or may become present in his soul.*

Read my books and disclose the consequences of that, the above, upon which all healing, culture (*soul-culture*) habit or other corrections, modifications and development, character building, education and the ending of superstition and replacing with scientific knowledge—*belief based on understanding*. I have given my life to the teaching and demonstration of the above and every teaching and every practice of every branch of the professions will be built upon and consistent with the above—*Thus I prophecy, I, who surely do know.*

VOICE OR ECHO

THAT principle in nature which provides for individual forms is overwhelmingly convincing that individuality, its creation and preservation is an innate law over every expression of mind. In the study of cell life, in the simplest form of animal or vegetable,

there is most apparent that wonderful faithfulness to individuality. There may be the aggregate individual forms that comprises an individual, but that collective individual respects each integral member. The human body is such an aggregate: There is not a cell of any tissue but that has its life to live and is a voice which is heard.

Nature has sufficient respect for all its members to recognize every integral number.

Mankind is possessed of will and choice and therefore can depart from the natural. In a most unnatural manner human beings dominate each other so that among men there are many echoes but few voices. Objective methods in all departments of instruction tend to create copyists—mere imitators. Many theologies have led in their methods, therefore it is not any wonder that parents and teachers have adopted the same.

The home is organized very early on this basis: one shall be the voice, the others are echoes. During the period of courtship there may be a mutual naturalness in which each respects the other's individuality and encourages its expression. After the lovers are united, a promised co-operative, complementary life becomes a competitive one. Each promises to help the other to express all that is innately possessed, but they forget that, quickly, in the presence of the tyranny which has been acquired through the principle often found in the departments theology and learning.

The psychology of this subject is the psychology of slavery, the process proving out which shall be the recognized voice. Copyists are created in the schools;

November

1939

Mind The Builder ... Magazine ...

VOL. II. No. X.

"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, 10 cents

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

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

All Subscriptions begin with February, 1939 and end with January, 1940.

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

REVIEWS of "New Psychology Complete, Mind the Builder and Scientific Man Building," three books in one, 450 pages, \$3.50. Dr. A. A. Lindsay, Hotel Ansonia, New York City.

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. Post.*

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.*

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