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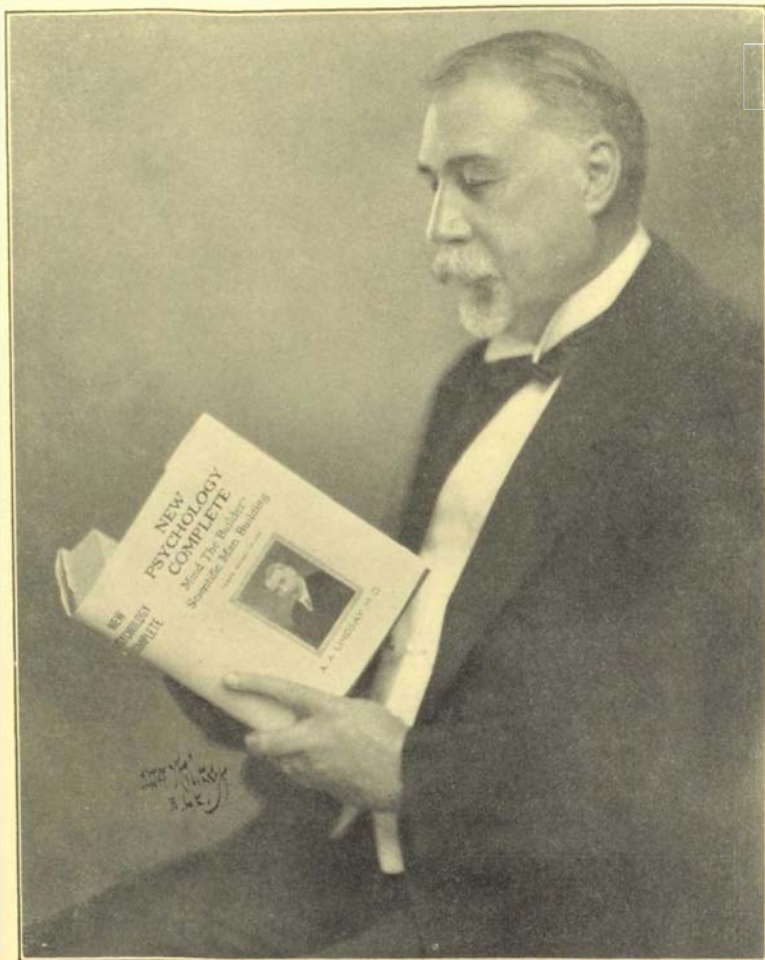
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Mind the Builder ... Magazine ...

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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,

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FINAL SAMPLE

consciousness which is constantly active, there are very few mature thoughts, very few conclusions formed, because many ideas that come are swept away in the same instant by a counter idea. The flighty and idle thoughts waste energy and prevent the mind from worthy exercise, but it is a wise law by which the vain and foolish images are made sterile.

When we dissect and analyze one's subconscious mind we find it stored with the conclusions of the objective mind; all of the individual's auto-suggestions or chosen standards are there. We find these conclusions as seeds in different stages of development. (This is the acquired phase of the subconscious.)

Some are germinating like a grain of wheat that has fallen into warm, moist earth, where it has been for four or five days. Some of these seed thoughts (conclusions of the conscious mind) that found lodgment in the soul are developing forms in the body by rearrangement of cells; some are carried by telepathy to other people's souls, there to come to full fruition; some affect the body to build houses, to build businesses, to build an art expression, to teach, to serve or to be sluggish, or villainous. Some thought seeds develop as appetites—all habits, good and bad, come from seed images.

However, only the thought which has developed as a conclusion is a fertile egg and we need have no concern about any other kind. All fertile seeds of thought have found their way to the productive soil, the soul, which is in every way naturally adapted to feed and nourish and bring forth everything after its kind.

The greatest effect of a thought is manifested upon the individual because his soul is the immediate field that gives form to the thought. *Character and habit are made of nourished thought conclusions.*

The human mind is a sower of seeds; the positive conclusion is seed that unfolds into a form to reproduce more seed just like the original. The human mind has sown broadcast, not knowing of the virility of the seed nor of the fertile soil, nor of the law of multiplication of its kind.

This hap-hazard sowing and sowing indiscriminately as to quality or kind is like the old way of the farmer sowing his

grain broadcast. In those days he strode across his field and with every other step he made a broad swing with his arm, scattering to the winds his handful of seeds. Sometimes the grains would fall to the ground in a neighbor's field to adulterate his growth. He had to allow for a loss of one-fourth and there was no evenness when spreading the grass or grain by a wild swing of the arm.

This unscientific sowing has been replaced by the modern methods that enable a farmer to calculate exactly how many grains to sow when he has estimated the producing capacity of his land (and he knows how much yield he wishes to the acre). The science of psychology is placing man as a thought sower on the same accurate basis.

One has an ideal of what his life should yield; he knows just the thought seeds as to quality and kind that are essential to yield the desired results; he knows how he can sow conclusion seeds that will crowd out, neutralize and destroy the sowings of the past; that he can make the desirable grow. He knows that life itself is a science; it is the harvest from seeds which produce their kind faithfully, therefore he will be a scientific sower. One thought comes to us over and over again: Is it really true one is sure to reap just what he sows? I was perplexed over this for a time because I knew the law but at the same time I saw in my own life where I centered the most thought with deed consistent to produce results of blessing to others that I received the harshest, most ungrateful response. I sowed in their lives sympathy, love, magnanimity and praise. I received from them ingratitude, deception, malicious and hateful treatment.

I also observed some who mistreated in every mean and ungrateful manner those who blessed them with everything that love and care and sweetness could give. It was the hardest of all the problems for me to understand how one could sow the most wicked in thought and action and yet receive from life the harvest of blessing of supply at the hands of those they cursed.

My reader, you feel that if my psychology can solve this, nothing remains that is of difficult solution.

The objective mind may obtain its matter for thought from the exterior world through the senses, or ideas may be pushed up before it from the realm of the sub-conscious. The objective mind has no data in stock; it is not a storehouse of knowledge; it therefore deals exclusively with that which is not its own; it is as a machine.

Using the word, thinking, with just the same meaning when considering the soul's function that we do when we refer to the objective mind, we become desirous of knowing the subjects of the soul's thought.

The soul is a storehouse of knowledge which is made up of the conclusions of the conscious mind; it is possessed of innate knowledge, that which is inherent in spirit; it receives telepathic data. The soul, therefore, thinks of its own—works upon its own imagery. The cells of the body are affected to take on states and activities consistent with the kind of imagery the soul is using. With every change of imagery in the soul there occurs a change in the cells of the body.

The conscious mind can suggest to the soul. It frequently determines the quality of the soul's thoughts. The conscious mind's attitudes and conclusions are laws of command over the soul. A violent, destructive thought or one of depression in the conscious mind, sets the soul to destructive action and it affects the cells to inharmonious states and movements.

The soul's thinking, we call the soul's emotions.

Emotions may be the destructive violence of the soul thinking or they may be the sweetest, most calm and peaceful constructive thought bathed in love.

I have now shown that emotions are expressed directly by the subconscious—they are the soul's thought motions.

We are familiar with the fact that the soul is man's creative department.

Just as one may call the carpenters to repair or build a house, the soul commands its cell instruments to perform its will.

Creative power is an attribute of spirit; man is spirit.

Out of the realms of the subconscious flow the highest expressions of spirit, both in power and intelligence, and yet not knowing how to prepare a laboratory with equipment to disclose laws and test the formulas, men have been very slow in learning about the subjective realm. It has been known for a long time that man has the creative power which inheres in spirit but perfect personal knowledge, fore-knowledge, perfect memory and the power through telepathy of acquiring knowledge from the souls of men, animals, insects, flowers and every other form in which spirit manifests itself, has not been shown scientifically previously.

Memory, the part of the plastic self which is impressed by that which passes through the conscious mind, is perfect, losing no item whatsoever. Recollection is a faculty of the objective mind which one exercises to reach down into memory to bring forth its holdings. This situation leads one to know that there is an outward or objective mind faculty through which telepathy, intuition, inspiration and prophecy of the subconscious could become applied in the outer life.



PSYCHOLOGY OF HABIT AND APPETITE

There are some people looking on, who are asking why we must find a psychological side to every subject? My reply is; "every subject that relates to a human is a psychological one." Man is a soul with a body; psychology is the science of the soul, states the dictionary—psychology, is the science of man.

There is no feature that more clearly exhibits the foundation of all of our teachings than does a habit. That fundamental is: the soul controls the body and all that relates to the body—the soul is directed by the images (suggestions) it receives—a conclusion of the conscious mind becomes registered in the acquired phase of the soul, therefore, choosing or consenting to execute after any pattern is a prayer to the soul to answer the prayer as formed by the copy involved in a thing voluntarily performed, and compel the continuation of the performance.

Recently a patron of mine came in with an incessant blinking of the eyes. There was a time when he deliberately comforted his eyes by spasmodically batting them. This became an established habit but, since it, in no respect was pleasurable it was as compulsory as a habit that may be accompanied with appetite that one has artificially developed and devotes his life to the endeavor to satisfy. Since the soul does control the body, all senses must be under that same control.

THE CIGARETTE HABIT

Many men, of late have applied to me for the removal of the desire to smoke, and since they have received the complete release from the desire and they were very seriously in need of such release, possibly I can render large service by analyzing such an enslaving, and largely injurious, habit. Note the unfoldment of proofs of our scientific interpretation, psychologically.

First, and seemingly above all in nature, is the human's free-will agency—one must choose or consent to whatever he experiences. One does not innately desire, nor never does he need tobacco. To use it he must always choose to do so—no one chews it like they used to but mostly humans take it in a

more destructive form—they like to aerate their blood with it, so take it in form of smoke, for quick effect.

There never is a spontaneous desire, nor other form of force by which one is compelled to smoke. One chooses his cigarette and lighting it proceeds to draw the smoke into his mouth—later spreads it over all accessible areas of membranes, following that, offering the cigarette to every cell of the body—offers it? HE COMPELS EVERY CELL TO TAKE IT, the cells are intelligent and never choose the cigarette but cannot exercise their choice.

There is resistance to some degree shown in the soul in its symptoms as manifested in all of its body. The life and intelligence that created its own body had not comprehended the exercise by the voluntary mind, with its privilege of choosing, involved in forcing so unnatural a thing into systems of its body.

Persistent use for a few days will have required that tolerance be developed else serious illness would attend smoking. The next situation after tolerance is the demand that the individual shall smoke—changing his mind, deciding he does not wish to smoke, then he finds how quickly his prayer to have appetite, an overwhelming desire, rule him, has become fulfilled—one soon discovers that he lost his freedom when he chose to smoke. He may try to quit, but the conflict of wills—conscious (voluntary) subconscious (involuntary) in which the subconscious is thousands of times stronger in its will than is the will of the objective phase of mind is disclosed. The result almost invariably is, he keeps on smoking and discovers that an artificial appetite has charge of him—he has given his life over to a very inferior cause.

I do not know of a more gratifying work than to cure one of the desire. Many abstain, but all have told me they continued to desire the cigarette during all the time of abstinence, and they finally resume smoking.

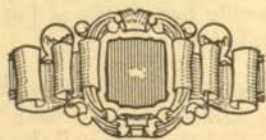
I was glad when a man who could not sit in a public place because his cigarette cough disturbed the people, applied to me to be freed from the desire to smoke. Mr. McMahon of Detroit, would consider it a pleasure to tell you about our experience in taking him out of the practice and desire in three

days time. He smoked forty or fifty cigarettes a day over many years—his cough was alarming. Cough ceased immediately upon his leaving off the smoking—he received a session at my hands each day for three days and never smoked nor even wished to smoke thereafter.

He never will have the desire again unless he retrains to it as he did in the original instance. I was analyzing the experience to my class when Mr. McMahon arose to announce: "I am the party referred to and I wish to verify the statements." I never have permitted public testimonials to be given and was completely surprised and yet it happened so spontaneously and he was so delighted at being helpful to those who might desire to enjoy the liberation he, himself has, that there is no regret. He wishes those who desire to do so to address him, Mr. B. H. McMahon, 3049 E. Grand Blvd., Detroit.

There is nothing unique in this instance, except quickness of result—anyone who wishes to cooperate may become free, not likely in three days, but most probably in a week. Women are more difficult to cure than are men.

This lesson is given because it is typical psychology involved in acquiring habits—good ones or destructive ones.



THE COMFORTER

This is fundamental in human affairs: that a supreme, executive power and intelligence within the individual creates all of the forms and facts that become manifested in one's life.

The experiences of man have usually been assigned, in their source, to powers and intelligences outside of himself, over which he had no direct control and therefore he must be a victim to Fate or Whim. This idea has enslaved mankind to such an extent that a new, liberating gospel can scarcely be conceived of by most humans.

However, Practical Psychology is the science that teaches that the creative power and intelligence in the individual brings to him his experiences and may be immediately responsible for the voluntary thoughts that spring into the mind. Soul Culture is the application of formulas which one may practice to provide the creative intelligence with those images or thoughts, correctly called designs after which the creative power, properly named the Soul, may build the body, the thought and the experiences. Soul Culture practices produce the desirable in all departments of human experience whereas many other beliefs and practices have created the undesirable, and regrettable; that which causes so much suffering. Suffering exists to a degree that everyone stands greatly in need of a comforter. A comforter is a real savior. The ignorant ones think all improvement is grounded in conviction, in condemnation; but *truth teaches that man needs encouragement, the injection of hope.*

The comforter, the encourager, the joy giver has as his opposite, the pain distributor, the paralyzer through discouragement, the speaker of evil prophecy. Love absolutely prohibits the exercise of these destructive attitudes and is the parent of comfort, encouragement and joy.

From infancy, through childhood, youth and old-age, every one needs encouragement upon all subjects. It is always a misapplication of a good force and conversion of that beneficent power into an evil expression to condemn, criticize and dishearten. Seeking to convict is an effort to destroy; and invariably destroys the one who would convict another whether it reaches the object of judgment or not. Many thousands wish

me to write upon the literal forms of thought-designs one must create to make money out of his specialty, how to apply psychology in especial unfoldment, how to use telepathy, how to cultivate the psychic powers, and they wish me to describe hundreds of cases I have successfully treated by soul culture methods. I cannot serve the whole human family as well, if I write upon any one of those, as I can by helping every man and woman to become a savior through the eradication of criticism, condemnation and judgments and become suggestors of constructive thought—encouragers of the fellow being.

It is sometimes possible, but very rarely, that material aid will encourage a suffering one, but it is always true that a hope inspiring word will help him.

Fellowship and sympathy and a degree of companionship are comprehended in an effort to inject hope into one's mind.

When you find one sad and depressed, give him a helpful word; seeing him happy, make him more happy or permanently happy by an encouraging speech. There is nothing written in heaven but that a happy individual, supported by attitudes of faith of others, may accomplish. There is nothing in the deepest, darkest pit that a discouraged one may not become. He realizes he is sinking and so grasps anything at hand and invariably leans upon something that plunges him all the deeper.

There are certain psychological laws that apply here. Some might call them laws of attraction but they really come under the department of Rapport, the law by which things upon a common plane of thought blend with each other. It is the law of being sent.

Every misfortune may come to a discouraged person because depressed emotion is a destructive kind which is common with all other destructive thoughts. People with similar grades of thought are in communication with each other under laws of telepathy and rapport.

The most awful, low grade thought is on the destructive side; so is the predominating thought of one who is discouraged although he may have better qualities in other respects than has the degenerate: The common quality of destructive thought brings them into psychical communion and so you find a man failing in business, taking up companionships with evil

associates all at the same time.

Failing in business is only an illustration, for grief from bereavement or any other thing, could just as well produce discouragement that would cause one's blending with the low grade of thought in the universe. All thoughts have their personification so that one brought to despair by his acts and motives being constantly impugned; will, while suffering from mental depression from such a cause, find sympathy at hand in pretenses of the deceitful, those entirely out of his class.

The literal fall of any individual begins with the lowering of his mental states and if he remains in that mental attitude a little while he will receive offers of friendly interest from those whose best thought is no higher than the lowest thought of the discouraged man. Compromises and complications that degrade the whole being and tie up the whole life may take place quickly and the sufferer's former friends are astonished at his rapid descent. They avoid him, denounce him and otherwise do all in their power to make his degraded classification permanent, although there is not one of them but might become discouraged, and receiving no uplift of encouragement from another, would in a little while be in consort with all kinds of vicious companionships.

One readily sees where psychology places the self-righteous and all others who delight in convicting their fellow man of sin, and who go about as scavengers. The same "convicting of sin" principle is present in all instances where teachers, parents or others hold critical or condemning attitudes toward children, students of any sort or persons in any situation, as for that, or who pick out the flaws and magnify them and hold up faults and deficiencies to view to the discouragement of another.

All such persons, whether they call themselves teachers or reformers, are the real destroyers of the lives of the fellow man and they stand only for evil.

The opposite of this is the real savior, the real teacher because he is an encourager, a comforter. He points to a perfect ideal all the time and stimulates one's belief in himself, in his ability to grow to the fulfillment. A comforter and savior believes in the predominance of good in the individual and he encourages one to aspire to express that good; he believes that

ENTHUSIASTIC INTEREST

It is a problem no one else has solved so it is the happy privilege of the psychologist to reveal the means that mankind can adopt, never, to permit enthusiasm to decline.

There must be something wrong when so many men interpret life in a way that makes them sour on the world before they have even reached middle life. They tell us that nothing interests them and they prove their words by an indifference to anything that is really life giving. I do not refer to people who shirk their duty; I favor at this moment a consideration of just that class who boast of doing only their duty. However, there is a great deal that proves duty and sacrifice to be about the lowest in the scale of impulses to doing. Until one can regard the program of his life as a privilege he is in no fair way to enthusiasm. It requires joyous service to produce enthusiasm.

There are those who have no enthusiasm upon any subject, apparently, for the reason that they are not required to care for any one, not even themselves, and they have not sufficient character voluntarily to reach out a helpful hand to humanity. We find these embittered with greater acidity than almost any others and we find them largely among the women who have their every need met by others. This one, who is a most generous provider, is often the victim of the most awful venom of the non-enthusiast.

If the psychologist is required to diagnose the cases and give the cause for men being without enthusiasm, and women who have their every need anticipated and met, he will say that the first named sour on the world and lose enthusiastic interest because they have sense standards; they have tested and worn out every sensation and consider that there is nothing more to look for; and that the women referred to, being egotists in reality (though they imagine themselves very meek because so serious and sad) are very selfish and very self-conscious.

Any member of these classes is always ready to blame some one else for everything he or she is or is not. They are very difficult individuals to whom to impart our psychology lessons, for those lessons show that every one, whether happy or unhappy, enthusiastic or a "dead one," is the result of his own

thought or thoughts which he made his own, by permitting them to remain within him and thus design his life-building. They are the seed for his harvest.

I insist that this view is rational and has the most data on its side. Want of live interest in things is because of something that is within the individual which he himself put there or permitted to be there. In other words it is something proceeding from the man. Now, if this be true, where else, then, than to the inner man shall we look for the source from which can flow an eternal and constant enthusiasm? Every one receives life and uplift from another who is enthusiastic, therefore, this enthusiasm is a very desirable possession. One who is slow or short in enthusiasm, is at least on the border of pessimism—he is not on the constructive side; his influence is destructive.

To keep up an interest in life one must believe in incessant and endless growth; he must believe additional revelations of knowledge and more power can present themselves to his consciousness. He must not think all is known, or that achievement could not be possible for him.

Hope is dying in the individual whom nothing will intensely interest. Hope dies most frequently in those who look for everything they have to come to them from the outside. If they accomplish anything they say that it is because an outside power temporarily favored them or did it through them.

You never saw a man who had discovered himself who had no enthusiasm. Each day holds new promise. He knows new disclosures will be made from his soul to his consciousness between the rising and the setting and the setting and the rising of the sun and every hour of the day and night holds newness and freshness for him. Curiosity may have been the chief impulse when Pandora opened the box, yet it was really a desire to know. The enthusiastic man is the one who is constantly finding out, but his perpetual enthusiasm comes from his valuing his discoveries because they represent growth and equipment for larger service.

Many people, when they have certain experiences feel as though they had been along that way before, yet know that such could not have been. This is perfectly accounted for by the fact that one subconsciously prepares the way and subconsciously knows in advance all that is before him. Foreknowl-

edge and advance subconscious preparation are functions that the modern psychologist knows about and through this teaching will give every one cause for an enthusiastic looking ahead, objectively, as well as feeling an interest in the present.

One who lives a life of objective trust in the powers and knowledge of his soul, as we know the soul's provinces and providences to warrant, feels as though he had subjectively and subconsciously gone before and prepared the program and then subsequently came along objectively and became conscious of each item. Living in spirit, then in objective fact, is the order.

An enthusiastic interest in life and everything in it may come from another source. The informed man knows that through harbored images his world has been made with the same precision that the harvest is the product of the seed. Life is what he ordered it, be it smooth or rough. Knowing that the thoughts of life have more recently become filled with desires and emotions that are ideal, he has to observe only his perfect world take form.

Thought is the spiritual prototype of all the facts and forms that are in the individual's life, and this establishes the law upon which we may depend and enthusiastically prepare the image of the desirable—the ideal.



...Book Reviews...

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BOOK REVIEW CONTINUED
(Dallas News)

Dr. Lindsay is unique in his interpretation of the application of psychology to the healing of physical and social ills, in that he entertains no doubt as to the efficacy of the various methods of relief that have prevailed during all the history of mankind. His spirit is sufficiently broad-gauged and liberal to include not only all schools, but even those phenomena characterized as miraculous. "I am confident that had Moses not have erected the brazen serpent on the pole and caused his people to look toward it for healing that many more would have died from the bites of serpents," he says. "I know full well that the bones of the saints and the laying on of hands and the ashes or dust of the bones of the saints and the holy oils and the springs have thousands of genuine cures to their credit. The various schools of medicine, although extreme opposites in their methods, are all successful in that they give their treatment and cure often follows; and one school is just as successful as the other when one has an equal opportunity with the other. I wish to bear witness positively that thousands of cures have taken place in recent years when a theological formula was used in the treatment.

Dr. Lindsay's explanation is that none of these agencies in themselves possess healing power, but through them access to the soul is frequently found for healing suggestion. Soul expectancy is created and in such cases healing takes place. "The power that built the body, the soul, must heal it. * * * The conclusion of the psychologist or any one else who examines the history of healing is this: The power that heals is within the individual who needs to be healed." On this theory as his predicate he treats interestingly such subjects as "Domestic Psychology," "Business Psychology," "Social Psychology," "A Quiet Mind," "Joyousness," "Thought Effects," "How to Reach the Hundred Per Cent," "Ideal Economy," "Having a Vision," etc.

