

# Mind The Builder Magazine

THE LIBRARY OF  
CONGRESS  
SERIAL RECORD

FEB 6 1945

2  
GIFT



**DR. A. A. LINDSAY**

**AUTHOR** Complete Library Psychology Literature

**LECTURER** Founder of Society of Soul Culture

---

**Hotel Ansonia - New York City**

---

**S E P T E M B E R**

**1 9 3 8**

September

1938

# Mind The Builder ... Magazine ...

VOL. 1. No. VIII - Copyright 1938 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

## *Especial Letter - Various Subjects*

---

SEPTEMBER, MIND THE BUILDER MAGAZINE, like each of the seven preceding monthly issues contains much that is individual and, I have no doubt, will be the occasion of letters informing me: "You must have known my need and wrote this issue especially for me." I have on different occasions commenced to prepare a resume of some of the subjects I have written, to emphasize some vital features, then desisted for there is such vital purpose and importance in every feature.

In August I prepared the list of subjects I had written upon from February to August, 1938—I am reprinting that in September for annual subscribers will begin with February and receive all back numbers and forward until they have received twelve monthly copies. As one may see at a glance, the sum total will have provided an education in the practical use of the thought force for all healing and building that one may do for self and also can follow the instructions in the use of the formula for healing and all other forms of helpfulness in administering to others. Read carefully the contents of eight months of Mind the Builder Magazine and subscribe now, for very soon one cannot get an unbroken set, and the loss may be permanent, the subjects becoming out of print.

Notify us if any failure of delivery, monthly, by the tenth, happens.

### *Why Not Include Other Writers*

The pages of Mind the Builder Magazine are strictly devoted to laws and formulas that have been proved true by thousands of demonstrations, by the writer. The myriad forms of teachings as offered by the multitude are primarily guesses and opinions, mostly arbitrary declarations. Every instance of healing, whether occurring under the intelligent scientific use of our formula or coincident with use of charm, theological method, medicine, diet or outright superstition has proved that the intelligence inherent in the individual was caused to express its healing power through soul expectancy but no formula is scientifically right as a mode of creating that soul expectancy except the formula of the TRUE PSYCHOLOGY. This is true, regardless of how many healings have taken place when some other formula was used. One should choose the scientific

mode, for most of the time some other thing may seemingly succeed once, but positively fail on next person or even same person with similar need returning.

A woman at my lecture recently, stated that she wore rings on the upper part of her arm and all arthritis disappeared from the various regions of her body—and since there could have been no actual merit in the method, we must state that there could be only a credulous opinion on the subject. And that, we regret to say, is the situation of writers—and I will not provide a basis of confusion by letting our pages become occupied other than by the experienced individual who abides by demonstrated laws and formulas. Everyone is using psychology—all psychology that is not right is *entirely* wrong—all that is not constructive is destructive and nothing has been ruinous to human welfare, to human lives, in any degree comparable to erroneous teachings that have led to wrong psychology.

#### *Hay Fever Height of Fashion Now*

Pollen has no merit to create "hay fever" except psychologically—for more than ten years a young man had been assured by authorities whose *opinion* was that pollen caused him to have hay fever every year. They claimed especially, ragweed had been proven the specific cause in his instance. He noted with profound responsiveness the meanings in my lecture analysis of the situation. He may have been much impressed by my notation that with all the millions of people having the annual offer of pollen from the multitude of sources, yet such a very few persons, percentage surely is slight, responding to the "irritant" should be sufficient proof that, speaking from the standpoint of material, there is no hay fever value in pollen. Of course I did state with all the positiveness that my heartfelt sympathy for sufferers, who believe with all their souls that their attacks began, not as an ordinary cold, co-incident with season, but that an actual organic value in something they are compelled to inhale, has brought the annual attacks, are victims of their own psychological conclusions—that they really have commanded their subconscious phase to keep the record of date and provide the symptoms. The young man formed the auto-suggestion based upon the above influences. **THIS SEASON HE HAS NOT ANY HAY FEVER.** All previous years he received inoculations, with no relief—this year he has no inoculations, he has a changed psychology—he mischievously

seeks patches of ragweed, to wade through them and defy them. What could you think of me if I stated, as *opinion*, that cause of the disease and cause of cure were in soul expectancy—others who have not enough experience to KNOW can have OPINION or even indulge a guess—whatever you are, whatever you do, whatever you will become, good or evil, health or disease will have source in images (suggestions) that by some means have become registered in your subconscious—if one does not like some of his results, let him change his images.

#### *About Our Psychology Literature*

I have given the list of subjects that I have written in February, including September Mind the Builder Magazine and have advised that you would not procrastinate in subscribing, dating from February 38, including January, 1939, twelve monthly issues, 28 to 32 pages, \$1.00, although they do cost more than that sum, delivered to you—Now about the books.

For several months we printed reviews of magazines and newspapers in good standing, who generously and fairly have approved of our books—this September issue, I am giving our readers the titles of chapters in the Big Book, Three in One, 450 pages, in the place of the reviews. Every chapter is faithfully written, either as scientific laws and formulas or conclusions, living the life, based upon those scientific features. The value of the literature never can be estimated in dollars although we have modestly and sanely announced the merits.

While I know that, right along in the ordinary program of life, people have profited by having the instruction and the sustaining values in our literature, when troubles arrive, we are assured, the saving values of our teachings become all-sufficient and individuals are grateful. How can trouble come, if one has the good books and follow them? Do you not recall that in our closing sessions at our meetings, so frequently the prayer was spoken: "That we would become adapted to the inevitable—that which, because of our lives being so related to others that they could bring us occasion of pain."

Life's problems are not wholly in what one brings about, personally, it is as much what others bring to us. We do need all of our good psychology to know how to meet their demands upon us.

## *The Psychology of Procrastination*

Learning to "Live in the Day" Is a Basic Factor in All True Success.

She had nothing else to do, yet never could she arrive at my office on time; always late. I gave her a morning hour, I gave her an afternoon hour and I tried the noon hour and the closing of the day was tested. Her exclamation always was:

"I just cannot get here on time."

What a wonderful situation when one has established automatism of the constructive kind—yes, that is true upon every point, but when one is under the established suggestion of promptness he is under a principle that will work for him in a health-creating way that will bring him more spontaneous good health than could ever be created through strict dietetics, exercises or any other formal mode of acting for the health purposes.

I have written over and over again that the standards which one voluntarily chooses or consents to, when they become established, also are the working plans and principles of the cells of his body. Each cell is an intelligent individual and has a copy for its own states and activities in the modes of the individual in whose body it supplies an integral part.

The slow moving man has slow moving organs in his body and the cells of those organs are slow and when the man is tardy the cells will work tardily. The quick moving individual will show in his pulse the key to the working principles governing in his life as well as any feature of cell processes.

In re-establishing normal, I have had to cultivate, by suggestion, deliberate motions physically and temperate activities mentally—the heart beating so fast sometimes that in the adult the pulse could not be counted and the circulation in serious danger of working itself to ruin.

To force a heart action with digitalis and not change the governing principle in an individual is a fashionable thing and is a practice entirely upon a wrong principle. Gain the patient's co-operation and use suggestion under the scientific formula and change his disposition, then you will never have to ruin his heart nor other organs by adopting a force method.

Force used in one direction is invariably to require it to be

used in many other directions, and when it comes to balancing medicines there has never been any adept in that form of practice that could maintain equilibrium in the systems of the body. Correct the disposition and by proper suggestion tone the physical organs, then automatically the physical and spiritual work together in the building and supportive way.

The woman who could arrive only late had all of the characteristic difficulties of the procrastinator. Intestinal system so sluggish it had become irresponsive to any modes in vogue. Food remained in an inactive stomach and after the stomach motions forced the contents on, untreated, the digestive secretions flowed in—delayed their arrival until there was nothing to act upon.

But chemical tests would prove to the physician that they were all there and, he becoming confused, wonders why the faulty digestion persists. Would he think of this person's disposition having the least thing to do with the bodily functions? No one would think of that unless he knows our teachings.

#### *She Disliked Being Late*

My patron did not plan to be late; she disliked being late. However she always had made excuses to herself and to everyone else. She would not confess to an actual fault—it is fundamental under the natural law that acknowledgment of the inharmony must precede correction—blaming another or anything is not the right sort of confession that is so vital.

You ask why acknowledgment, instead of blaming another or a denial of the inharmony, must be the first step?

Because the psychological law governing realizations in the physical changes, mental changes or the spiritual is: that aspiration must go before realization.

Denial of a need and aspiration to have that need satisfied would seem too foolish to require our attention, but in view of the fact that the omission of the vital acknowledgment feature has prevented many healings and other corrections, I feel justified in emphasizing the law—*there must be aspiration for a constructive result before it can become realized.*

Of course, one can fear a destructive result and get that, proving that the soul, the creative power—when directed into a destructive channel—answers to fear as completely as it answers to aspiration when the expectancy is in the constructive form.

Making excuse for jealousy, the tantrum, blaming someone or something else or adopting any other mode justifying the disease of mind or body will continue to be the greatest cause of perpetuation of one's inharmonies.

I was easily convinced that my patient was called on the telephone just as she was ready to start. I believed her when she said that collision had taken place between cars that blocked traffic and she could not pass. Again some one asks:

"Do you think she had anything to do with causing the collision of other people's cars, or that she caused telephone calls to detain her?"

With this patient's character element of procrastination she would be incessantly under impulses to be on the road where things would occur that would detain her; she would be impelled to make the program containing the obstructing, misfit feature.

I must teach principles through my knowledge of the basic principles, using the illustrations and demonstrations that have come through my unlimited experience in clinics. It is most prominently exhibited that one's suggestions determine all of his results in health and in prosperity—his successes or failures are spontaneous—they occur under the law of the subconscious.

When one has repeatedly failed in his undertakings he gains inspiration to do the things that will constitute failure again—and this will be perpetuated until the soul receives the counter-suggestion against the destructive impulses, and in the place of those wrong working plans the success plans have become fixed. Grieving over the mistakes will not remove the standard any more than does the regret felt by a dipsomaniac prevent the overwhelming desire for liquor arising periodically, even if, while he is intoxicated, he commits all sorts of degrading acts.

When one realizes that his child is habitually late in arriving at school or any other appointment, punishment may be the attempted remedy that will mark the individual for chronic procrastination, a veritable disease.

That which is stamped upon the subconscious is a fixation upon the involuntary mind. Being beyond the objective will, it is really a crime to punish the individual for not controlling through the will of his objective directed against the item.

The parent, if he knew our teachings, would suggest the correction of the child's disposition to be late, or make any



other correction, suggesting to the child, that the item of spontaneous wrongdoing (mentioning the item) would tend to disappear and presently would become entirely removed from his practice or condition. Suggestions should be given when the child is going to sleep and telepathically thought toward him after he is asleep.

I deal with every sort of disorder under no other than this scientific prayer—this mode of suggesting to the individual while he is in a resting state. Every conceivable trait of character, habit, mania, and almost every form, if not degree, of disease have responded to the direct, definite suggestions I have reiterated on occasion comprising a series of formal audible and telepathic sittings.

Informed parents can make the lives of their children happy, their habits become perfectly orderly and prevent eye difficulties as well as prevent or correct the multitude of unhappy and even disastrous inharmonies that attach in the life of an average child.

Of course, if all sorts of unscientific study and practice are adopted instead of reading and studying and following the teachings of the "New Psychology Complete," none of the constructive results are under any promise. Nature has provided that there shall be used the law and formula relative to every result.

The life of trust that we prescribe has as its very foundation immediate and complete fulfillment, in each moment, that which is due to be done in that moment—that is what we mean by *learning to live in the day*.

*Do each day all that inspiration, intuition and the vision call for for that day. That is the scientific provision for the future.*

The calculator looks ahead, trying to figure out what he thinks will occur or will be the situation in the future, and he moves according to his conclusion—and the conclusion of the calculating mind is nearly always wrong. The life of one who can become a hundred per cent guided by intuition will be perfectly adapted and adjusted to every form of success. This defines the direction in which we must develop and increase our ratio of intuitive responses and successes.

The principle of spontaneous promptness will tend to correct the health and provide for greater success in all constructive results.

## *Gaining The Vision*

---

There was a time when man had no clock and when a clock began to be known it was very crude and was a luxury, only the wealthy persons could own one.

It is recorded that a man had become very old, all of his life he had made one handed clocks.

He had an apprentice, a boy, who had become restless, working in a shop that never varied its routine. He determined that he must gain more knowledge and he set out to learn the world.

In his tramp he arrived at a monastery and as he looked at the buildings he was thinking: "Here is a place where one can learn; these men have nothing to do but study—they probably know everything."

Promptly he decided to take up residence there for the purpose of learning from the industrious students, who had nothing to distract their minds from research.

Anthony, the seeker after learning, soon showed them that he knew how to use tools and he was put to work to carve an inscription for the altar which would complete that feature and the inscription consisted in the words: "Having No Vision, My People Perish." Before Anthony had carved very long, shaping those words in the wood, he became deeply interested in the meaning of the declaration. He could not understand nor interpret them so he sought out the learned man who gave him the order, to ask him the significance. The good man did not wish to be bothered and he did not like to try to think so he would take the simplest way to get rid of the boy, he told him the words had no particular meaning, that they were just the right length to fill the space and that it did not matter about what they meant anyway.

Anthony was persistent. The monk then told him "having a Vision" meant that a man was sometimes favored of God who gave him a new instruction or command or prophecy but that it was very seldom that one was on those favorable terms to obtain the word.

The clockmaker apprentice was silenced but not satisfied

because something inside of him would not consent to the definition but continued to impress him that the *truth was not in the monk's answer*. He completed his work and by that time became convinced that the institution was not devoted to search after knowledge and that many of the inmates were sluggish, having no ambition in any direction.

When the youth had started on his tramp he could think of no place to which he could go to find the meaning of the inscription he had carved. Before that he had felt only a want for knowledge but now he was overwhelmed with desire for a certain information; he knew what he wished to know about. The result of his silence was a strong impulse to return to the old clockmaker, saying to himself: "I never could think of a question to ask him which he did not answer for me so I could understand it, and now that I know of something to ask him he can tell me; I will go back to him now."

"I have come to ask you what mean these words, 'Having a Vision?'" "Why, that means something inside of you telling you what you can do, what you can become—a picture of that which you can do," was the old man's reply.

"Please tell me where I can go to get that picture," was Anthony's request after meditating upon the reply which he knew, in some way, was true.

"You can get that right at your own work-bench, my son." The standard of few words characterized both of them and the boy of serious thought felt that he ought to work out the rest for himself so looked about to see what he would do next. In his absence his work had been neglected and the first thing to be done was to clean up and rearrange the shop and while he was doing this, which he could do automatically and in a state of abstraction, he was reaching under his work-bench drawing out debris and scraps of lumber when he saw, as if suspended in space, a two-handed clock. In the same flash of time he also felt that he was to make a clock like that and place it in the tower of the public market building where everyone could have the privilege of a timepiece.

Anthony's next thought was: "How can I make the clock, where can I obtain the materials? I have not anything out of which to make the parts." That very moment he held in his

hands a scrap of wood and looking it over, realized at once that it would make one portion, an item that must enter into the clock. It mattered not to Anthony that the part was rather insignificant compared with all that would be needed; he was happy because he was taking one step toward that result, a step that would be essential.

When this part was completed he found something to work into form for another part and thus it continued until he had a working clock with two hands and he arranged with the commissioners to place it in the tower. At certain seasons of the year the roads were impassible and improvement was made so that people could come from the country at all seasons to see and have the privileges of the free timepiece, the fulfillment of Anthony's vision.

Having a vision, a human being lives, as truly as, having no vision, one perishes; there is life in the Vision for out of the Source of Life flows this stream. It is not nearly so marvelous that one should receive a Vision as it is that it is so seldom that one's consciousness is made impressible from the Within. I am sure the reason this comes so seldom is that man has fixed his standard at Vision from the outside and consequently has only listened, indefinitely wishing he might obtain a word from that direction; and he even determines that he has not lived the life that would be rewarded by such a favor from the extraneous source, therefore, he does remain absent from all true guidance.

The clockmaker caused Anthony to turn his mind with aspiration toward the Within and the youth in his simplicity was capable of surrendering in absolute trust (became as a little child), and there was that within him that needed no urging, it was under the impulse to give its ideals, its pictures to the consciousness of the boy for guidance and reassurance. The boy had a typical psychic picture, just that which every properly equipped individual has and all could become possessed of for true inspiration.

All of my writings upon the Silence contain the instructions for proper aspiration and letting go to the innate Self in order to obtain the Vision. The vision is there with its perfect picturing upon every subject that can pertain to one's life but there are many points in Anthony's situation that one needs to note and follow.

The usual attitude of one is, "not here, not now," but he has the standard that he is not in the present time and place situated to begin to carry into execution the best that is within him. One's standard is to procrastinate, waiting for all the materials and all the people and all the money to be subject to command before one would begin. With this the standard, the Source from which the Vision could come withholds the pattern. Anthony was willing to begin with a fragment and trust that in some way he would obtain the materials as he needed them. We all need the faith to begin with what we have, for if we wait until all elements that enter into a perfected thing are in stock, we never will begin on the great possibilities, not the greatest that we possess at least, for growth is nature's standard and claims to have done sufficient when it has shown one a destination and supplied a place of beginning. That much is possessed by everyone and we need only a perception of what is at hand right where we are, to realize the point of beginning and when one consents that he is ready, his soul gives his consciousness the Vision and constructive life becomes an incessant unfoldment; his guiding star is never absent.

In our ignorance of the psychic laws we have often rejected the Vision because it did not show us all the parts; we saw a thing in its completeness and we interpreted only confusion because we did not see each item entering into the result. The perfected result is a prophecy; it is a guarantee that we can start and that the way will open as we place each step. This is a wise provision for the conscious mind or outer phase of one can only deal with an item at a time. If Anthony had seen that mass of elements required in his clock he could not have understood them but he could accept the picture of a result and that he had something out of which to make one part and when he had that, when the Innate Self gives the completed thing, it does not in the same moment picture the elements comprising the result but if the volition approves and chooses to begin and chooses to live in an attitude of trust, each selection, each movement or plan is inspired of the same source. Anthony was inspired after he had a period of aspiration; one can aspire and trust but he must wait for the Self's good time for the answer. One cannot dictate the moment when the Vision shall come—one may depend upon its coming if he complies with the terms.

The Vision is not alone for the sculptor, painter, musician and inventor—it is for the writer, the farmer and everyone else and for all for every purpose. The soul inherently knows prophetically and the farmer may receive the Vision that would picture for him what he should plant and this impression be given him with reference to the seasons of that year; the merchant may be guided in his advance orders dependably because the soul knows what the demands will be. The manufacturer can have the Vision and all mankind can become adjusted to all things that will be because he can receive in his consciousness the Vision, supplied from the same source that inherently knows the future.

All of my writings are faithful to the conception that in every individual is a possibility of greatness and since the ideal or picture of the possibility is always present even if repressed one may begin and build into the outer life the fulfillment of the innate possibility.

Apply the formulas of the Silence in seeking the Vision; take the Vision as the picture of the destination, have faith to do the slight thing that may be at hand and trust that you will be situated to take each succeeding step to that end, a perfect result.



. . . *Books* . . .

---

"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.

Our literature is beyond possible estimation by calculation.

The replacement price of our Big Book, we must not consider although Political Economy dictates that we should do that. Printing now is more than double of former costs. We may have to withdraw the offer soon—at present we are including "Life's High Way, and How to Travel It," also "Scientific Prayer" which adds near 200 extra pages to the literature at the price of the Big Book, Three in One, total \$3.50, postage prepaid, when you send the money with order. I would be ashamed of you if you were to interpret that the above is inspired of our selfish business plans—I have to make great allowance for the hope of doing our full quota of good when we offer as above.

For all purposes, address Dr. A. A. LINDSAY, PUBLISHING, HOTEL ANSONIA, NEW YORK CITY.

## *Habit and Character*

---

It is somewhat startling at first to realize that we do the great majority of things that we do under no other excuse than that we have done them before; that we perform them in the manner we do because we continue to act unconsciously according to the way we originally practiced consciously.

Man in every respect that he is spontaneous, is an automaton and his automatism is fixed when he voluntarily chooses the thing (or permits it) and goes through its performance in detail. It would impress us at once, upon realizing this fact, that the spontaneous, involuntary, automatic, objectively unconscious performance becomes permanently established by repetition of the thing chosen and its manner of performance becomes attuned at its introduction. How important to choose to do only that which one would desire to continue and voluntarily to do that thing perfectly!

In every course of action or thought the standards of the voluntary become those of the involuntary. The thing chosen and the manner of its performance while in the phase of volition will determine how expression shall continue when the sub-conscious or psychical phase takes possession of the subject. After that period one need give no more voluntary thought to the subject; it will go on without being directed by the consciousness.

This is the most fortunate principle in man when one has chosen the desirable and practiced expressing it perfectly. Nothing could be a greater calamity than to have done the undesirable and set that copy indelibly as the design over the soul to be automatically, spontaneously carried on from within.

What is this called which one does in thought or action automatically, spontaneously, involuntarily, even consciously so far as the outer will is concerned? Habit.

Habits are those things that continue because they were first chosen or permitted. What is it that causes habit? The practice or permission of the conscious or outer will mind. Why do the practices of the will mind create habit? Because the images created by the objective mind, while treating an action or thought, are impressed upon the soul; that which is impressed as image upon the soul becomes the design whose copy



it follows in building conditions or prompting thought and actions.

Again what is habit? Habit is the spontaneous expression of that which the volition chooses or permits. Practically, what are these repeated practices involving, thought or action, or both? They are auto-suggestions, and auto-suggestions must go to the soul and after that they constitute the soul standards and they come up in form and action spontaneously the same in kind; the soul is the field in which our seed thoughts are sown and life is the harvest.

Standards of beliefs and practices are auto-suggestions; auto-suggestions are expressed as habits; habits are the spontaneous expression of the soul; spontaneous expressions of the soul may be expressions of the individual, out of his acquired self; the possessions of the acquired self constitute *character*; *habits are character expressions*.

*Thus man builds his own character out of the things he has chosen; his character is his spontaneous life, therefore, man is his own builder.* Literally, he is his own designer in his conscious, volitional department and through auto-suggestion, he passes these designs over to his soul or sub-conscious department to have his design built into permanent expression.

Man's virtues or vices, his health or disease, his disposition toward happiness or misery, his temperance, intemperance or abstinence, his desires and appetites, his standards upon all subjects, have been, first, auto-suggestions.

You may readily see why it is so easy to put on habit and why it is so difficult to dismiss it.

It is a law that an auto-suggestion shall promptly take form in the soul. That which is built by the soul is presumably for the permanent man and one's soul deals with things chosen by the will just as if it were building the man after his own idea. Anyway the soul takes charge of the design and one must use the formula and principles of our "Perfect System of Healing and Culture" in order to remove from his soul that which auto-suggestion has made a part of himself, has made into character.

Habits, like clothes, may be put on at will; but they can only be taken off by that process which will remove the design, the images, from the soul that are involved in the habit and place there the desirable plans.

Analysis of this subject of habit is equivalent to analysis of the acquired phase of the individual. Analysis of the individual has been given in many places. We disclosed the fact of the innate ideal within him, in his soul; we described that exterior mind where sense, reason, intellect and volition reside and now we are studying that middle stratum, the acquired self, the phase of character, the seat of desires and habits, the controlling power over the body. This middle stratum or acquired self is in the sub-conscious phase of mind, subject to being treated by the outer mind through auto-suggestion; it is the veritable dump ground for the conscious mind's conclusions; that outer finite self that assumes at times to be capable, of itself, to form the plans of the desirable. This middle stratum is also subject to the images in the phase of the innate ideal and from it could obtain the designs and push them up into the conscious or volitional department, there to be performed and become the basis of character and habit. The acquired self is made predominantly of the errors of choice by the conscious mind under the dictates of sense—sensation. Man's character usually exhibits, therefore, sense, sensuous, sensual habits, things to be enjoyed chiefly for their play upon the sensation. *To have in the department of the innate self the potency of the perfect is of no consequence unless character partakes of the elements in that department.* It is only that which one makes into character that counts for anything.

You can easily understand me now when I say that only the spontaneous man is estimated. You do not consider that one has any asset in good manners when only by his observing thought and care can he exhibit them. If he is in a state of abstraction and has occasion of test and he is discourteous, all of his formal thought exhibited in your presence after that would be considered something he has put on—whereas spontaneous courtesy comes from within and you esteem him accordingly. If you find one is compelled to watch himself all the time in order to tell the truth, you have no respect for him for truthfulness. You say, the right sort of man is spontaneously truthful.

Why enumerate illustrations! You already realize that we classify the individual according to his spontaneity.

Every demonstration in music or other art is judged upon this same basis. Until proper art is the character of the individ-

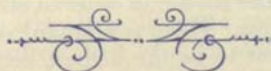
ual his most perfect imitation will curse him. He must live it until his spontaneous expression is the beautiful art, so that he will not be a mechanical, an objective, an imitating performer. It is quite impossible to create a profound conviction in another of being that which one is not in his character.

The very best performance, the most perfect rendition of that which should be in the character but is not, will always fall short of the blessing and pleasure to others. Why cannot one be deceived; why can one not receive as much blessing from a well performed thing, which has not its source in character, as he can from one who speaks or acts genuinely? Because soul looks to soul for life; one who only mechanically performs, not having lived it, conveys no life through it. He must first live life into it. One cannot be deceived because the pretender telepathically conveys the truth to others the fact that he is pretending.

With all we say about character which clears up our understanding, the world some way has believed that one's character is what he is; which is true, and that some way one is born with it; God made it and its possessor must abide by it—regret it if it causes him pain and be thankful if he can manifest good to a possible extent. This is refuted.

The New Psychology showing so definitely how character is built of the thought conclusions and the things one chooses, must supply comfort and reassurance to all who would care to build character scientifically, for one is born with the potentiality of ideal character, the power to build it, but unused power does not bless.

Practice makes one perfect in the way he practices but one would best see that the practiced item is ideal.



## *Social Psychology*

---

No one lives to himself nor for himself; he is so created that he must be social—he must be a part of a company; an integral member in an assemblage, whose total of integral members shall constitute a unit. An individual, and society typifies the universe of worlds with each world in a vital relationship to the unit that the total constitutes. If a world should become out of harmony with the interests of the universe both the universe and the world must suffer from disorder; so it is with any human being for when he is out of accord with his fellowman there cannot be a harmony of mankind and the individual, himself, must suffer the most.

It is, perhaps, the most difficult lesson of life to learn one's proper relationship to his kind and one unlawfully selfish never can learn the lesson, therefore, he is constantly out of harmony with the rest of humanity, a situation wherein he neither can serve nor be served in any high degree. Each one has to adapt himself to the whole—he is not under the control of some supervening power that compels him into the normal relationships nor is there that force which would thrust him out of accord with his own; he must use his volitional powers and place himself, but when he knows not a point of view from which to examine his relationships correctly he is not adequately prepared to make the right choice.

One's personal gain in either the form of obtainment (things of a material kind added) or attainment (something as an unfoldment from within) must be spontaneous, must be an automatic result for no one with a consecration to self-gain, who therefore makes the intense effort with that selfish end the first consideration, obtains the real blessings that the social principle may afford. There is a requirement of self-forgetfulness, a self-unconsciousness, which grows out of a devotion to service to others or the whole, in order to obtain the gifts which the unit has to bestow. There is a lawful selfishness, a selfishness that may appear to be the highest degree of that, bound up in this truth which is that one will obtain and attain the largest, the greatest and truest there is to be received if he chooses the fullest measure of service which is within his power to render to this social creation, humanity, this unit of which

he is an integral member. He must grasp the idea also that to serve the unit means he must serve other individuals and co-operate with them in their service to individuals. For instance, to serve the nation one needs to serve individuals who are a part of the nation.

There can be no law that is more dependable than that law which compels disappointment to come to any one who takes the attitude and undertakes the effort accordingly: That he shall get the most out of the people for himself and that he will give no more than he is forced to render.

There is a law that is just as certain as the above, which is this—to him who fixes his standard that he will become the interpreter of the highest degree of everyone's need and possibility and help everyone to his utmost ability, to obtain and attain the fulfillments that would supply his life with the most blessing, he, himself, will be the most enriched in all that is worthy; he even has a basis of contentment, the synonym for success.

There are two forms of illustrations that will help us to understand our normal social relationships.

A hive of bees is a very high order of social unity and man could afford to take a lesson from its modes. The members here work together to create things—a home, a store-house and stores. There are many kinds of work to do and the builders best adapted to the different kinds take their places and uncomplainingly and enthusiastically execute in them. The queen bee is their interpreter and appoints each to its work for which it is qualified; there is a destination for which every one works but the end is for the benefit and enjoyment of the unit comprised by all the members of all the departments. If any bee departed from the principle of working with regard to the interest of the community it would soon be annihilated because its existence depends upon the integrity of the institution in connection with which it is supposed to work. It would not be destroyed by other bees, it would perish through separation. No bee can express itself working alone and for itself nor can it live if it undertakes to do so and upon this point man is subject to the same law that prevents the bee from coming up to the ideal of a bee.

In the above the intelligent bees use their bodies with which

to work to create something; they are to be contrasted with the coral animals or the sponge animals whose bodies comprise something of form, a form whose plan is carefully maintained by the tiny animals moving among each other but always maintaining the situation to preserve that plan.

These animals whose bodies constitute the sponge and those that constitute the coral supply us with the highest social ideal and I so much wish to cause every student of practical psychology to remember that the cells constitute the human body and move about and carry on their work always with reference to the preservation of the form or plan of the body which they comprise.

In the household sponge we have the sponge animal bodies as they remain, or become from treatment, after the animal dies; in the jewel coral we have the bodies of the coral animal as they remain or become after the life has gone out and we can say this of great mountains of granite, all are monuments to an ideal social life of tiny individuals, with minds that lived their full expression.

Each form of work in the life of the community of bees and of the sponge animals and coral animals and cell life in the human body as vital—there are no grades, one vital, more, another less, nor is there any sense in which the individuals producing one form of work are degraded and another because of their work exalted—each is vital to the whole, this signifies equality of importance, therefore an equality of service. There is one point that is most evident in all of these subjects, it is that each one is doing the part for which it is adapted and so, finds complete expression in doing its part.

In the human body the cell of nerve never tries to overthrow the muscle cell to take its work away from it; bone cell does not envy the brain cell because brain cell is the organ of mind nor become dissatisfied and demand that because it cannot be brain cell neither shall the brain cell be permitted to do its work. Mankind cannot find any example in nature for its destructive attitudes among its members.

An ideal social result can occur only when individuals have different offices to fill and they fill those offices in the perfect way. All offices and all forms of work are vital in human affairs and the grading of things below and above when all are

vital is only a form of speech; it is not a possible demonstration and when it has been attempted nature has always rebelled and ruin is the social result; disintegration of the unit occurred where integration would be possible if everyone regarded his work vital and the work of all others essential to the whole. If the office of each is essential then the individual filling the office is likewise and if each filling that for which he is adapted he is finding self-expression therein which places his product on a basis equally high with any other. All men are born equal; they would remain equal if they all took their places in departments of service permitting their self-expression; this is a fact regardless of what may be declared to the contrary for one man's result is of just as high class as another man's if his innate self has found an outlet in his execution.



## MIND THE BUILDER MAGAZINE

---

Contents, February, 1958

Beautiful Cover Design—Used First, 1910  
Frontice, Picture, Dr. Lindsay Reading His "New Psychology Complete"  
Dr. Lindsay's 1958 Letter—To All Friends  
Daily Life Psychology  
Spontaneous Happiness  
Your Problem—Its Solution  
Mind The Builder Magazine, Announcement  
Business Psychology  
Practical Psychology in Selling  
Telepathy in Selling  
Demonstrations in Telepathy  
Ideal Home Psychology  
Reviews—Papers and Magazines, Dr. Lindsay's Books

---

Contents, March, 1958

Mind the Builder Announcement  
Your Soul Controls Your Body  
Paid in the Best Coin  
Mind the BUILDER—Slogan  
Applied Soul Culture—Taken from Mind the Builder Magazine, February Issue, 1912  
The Vine and the Branches  
Doing Building Work One Builds Self, from February, 1916  
Some Friendly Letters  
The Highest Compensation  
Seed Thoughts  
Animals Have Emotions  
Intuition, How Qualified  
Reviews of Book: Telegram, Portland, Ore., New York Post, Power, Denver; Naturopath, N. Y.; Oregon Journal, Dallas, News.

---

Contents, April, 1958

ANNOUNCEMENT  
Views and Reviews Before Going to Sleep  
Psychology of Good Cheer (Salt Lake City, Broadcast)  
Psychical Conditions Defined  
Natural Law of Resurrection  
Some Thoughts That Have Comforted Me Along the Way  
Eight Pages of Ideal Psychology Statements

---

Contents, May, 1958

PSYCHOLOGY OF HABIT AND APPETITE CIGARETTE HABIT CURED  
Frontice Piece  
Announcement  
The Work at Home  
The Work in Detroit  
Realms of the Subconscious  
The Comforter  
Enthusiastic Interest  
Golden Rule Magazine, Book Review and Dallas News



## MIND THE BUILDER MAGAZINE

---

### Contents, June, 1938

Announcement  
Mind the Builder  
Hotel Ansonia (New York) Lecture Announcement  
Human Innate Inherent Knowledge and Power  
Beliefs in Witches Entities and Devils  
Finding the Power that Heals  
Healing Modes of the Future  
Old Friend's Letter  
Recognizing and Placing Power  
Seattle Sunday Times Book Review  
Gift Books, "Life's High Way," "Scientific Prayer"

---

### Contents, July, 1938

Dr. Lindsay and His BIG BOOK  
Announcement, Copyright, etc.  
Knowledge, Faith and Trust  
Central Thought in July Magazine  
Is "Nature" a Proper Title?  
Mind the Builder Magazine, Layman Instructor  
Psychology of Self Pity  
How to Pray to Receive Answer  
There Is One Great Little Book  
Joyousness  
Power of Emotions  
The Invisible Riches  
Book Reviews and Special Offer

---

### Contents, August, 1938

One's Predominating Mental Attitudes  
The Value and Destination of a Thought  
The Law of Redemption  
Loosen Up the Tension, Tighten Up the Slack  
Book Reviews

---

---

Immediate subscriptions may date back to cover that most wonderful array of subjects as above—total 12 copies given for one dollar, the annual subscription.

After seeing the exhibit of actual formulas used for all purposes of correction, healing and growth as given in the August issue one surely would wish all the supportive proofs, leading up to the statement of the laws and formulas, as given in the back numbers of Mind the Builder Magazine.

There remain no secrets pertaining to the practical psychology application—BUT ORDER NOW, for all the advantages.

We had hoped to put all the above in one book—it seems we must give up the idea, for financial reasons.

