

# Mind The Builder Magazine

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DR. A. A. LINDSAY

**AUTHOR** Complete Library Psychology Literature

**LECTURER** Founder of Society of Soul Culture

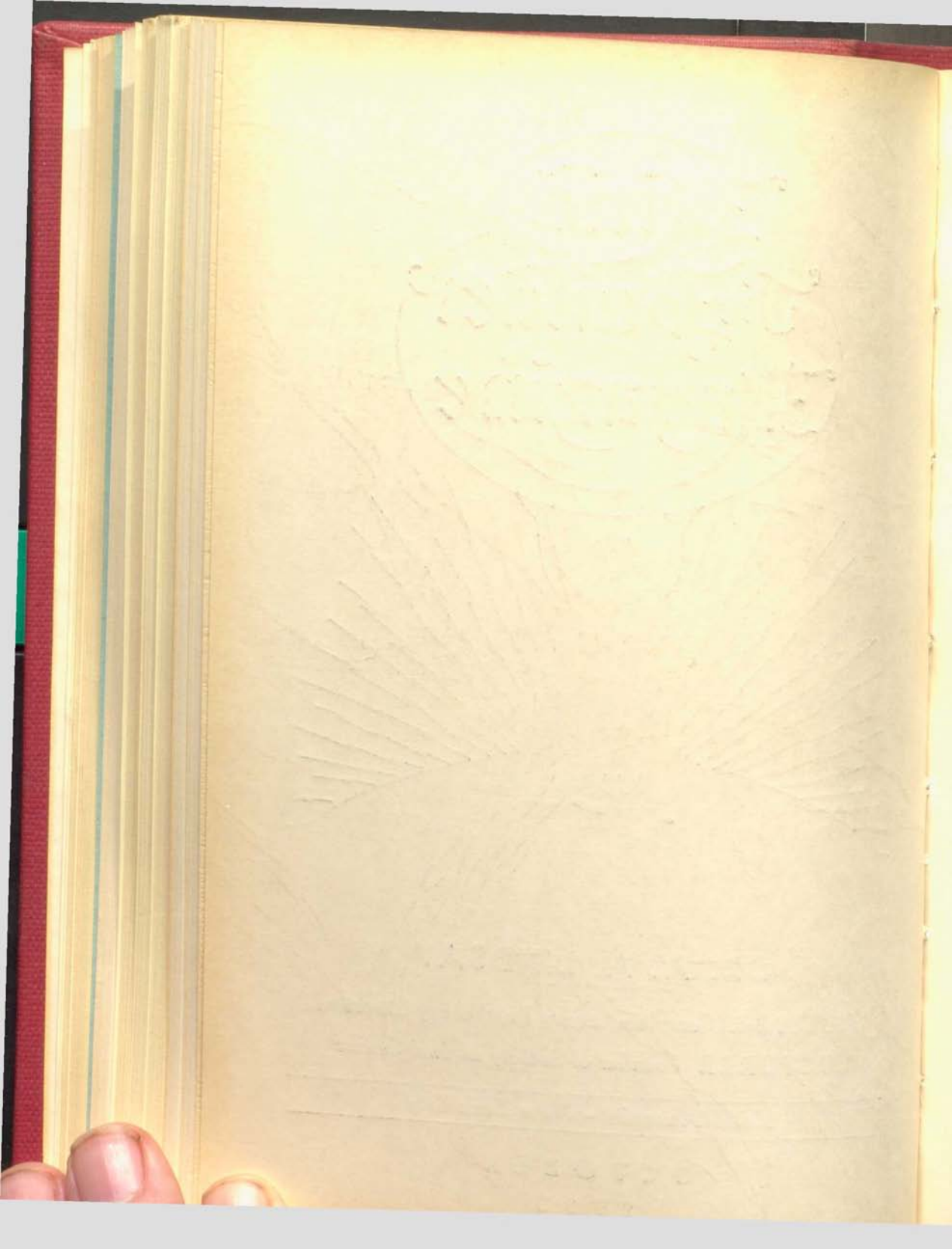
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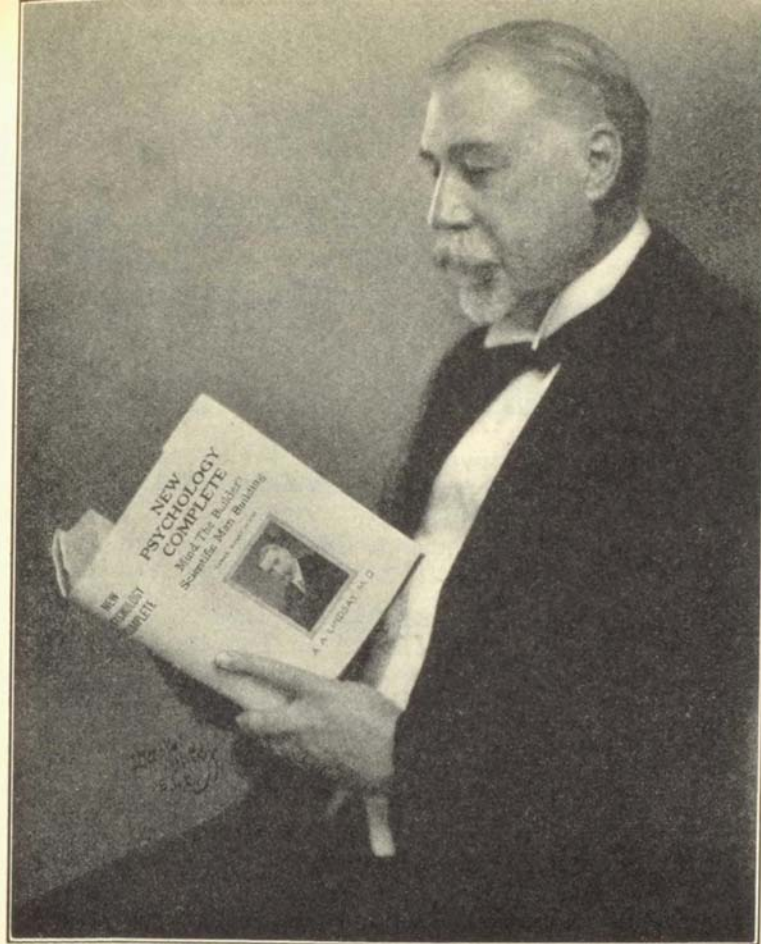
Hotel Ansonia - New York City

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OCTOBER

1938





## DETROIT HOTEL WOLVERINE

... *Lecture Announcement* ...

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### DR. A. A. LINDSAY of NEW YORK CITY

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SUBJECTS { "What One Chooses as Thoughts in Daily Program"  
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**Above Everything Else Attend the Two Lectures**



October

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VOL. 1. No. IX - Copyright 1938 by Arthur A. Lindsay

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"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.

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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.

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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,

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## NEW PSYCHOLOGY COMPLETE

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THEOLOGY

Yes, Mr. Wolkoff, you are right, there could be no depressions, no recessions, if all business were conducted upon the basis that you and I are applying. The absolute trust that we are demonstrating casts out all fear therefore no suspicion can intervene, whatever might occur, and we naturally feel like strong men because we can live up to the sentiment in business. There is a joy in living since we prove that the ideal can be made real even between individuals in business. I suppose the commercial world will go on much as usual—no change occurs except with changed psychology and it may be some time before competition becomes replaced with cooperation. Maybe in our situation we may encourage others to become exceptional and better.

A number of years ago I had placed in the hands of a Detroit bookbinder two books at the same time and the covers for both were completed up to stamping the titles. I received a shipment of one of the gold stamped, completed books. Someone had stamped on the wrong title since it was not consistent with the contents of the book. Feeling that the binder would experience shock should he discover the mistake I wired him not to worry about it and that if he did not think how the correction could be made that I would be glad to suggest the way out.

Years passed and he still had my "comforting" message on his desk—he said he had read it at the commercial club and advertising club and had shown it to many business callers. He and I were very grateful for the "mistake" that happened in his plant. I do love those who exhibit their innate beauty, even if it is under the title, business—and no human can disassociate with another more quickly nor let alone more completely anyone that cannot be appealed to by a lover of the ideal than can I. I would like for my life to count helpfully in inspiring others in business life, social life—indeed in every form of devotion in the daily program, to dare to be their natural selves, after their own innate ideals.

If the sorriest reflection upon a human being and his life is that, finally he has no friends, then the greatest tribute to a human and his life is in that wholeness of surrender to friendship given to one by faithful ones who have known him. I have the absolute faith and trust of others—many times I have given those but never more completely than to the author of the letter herein.



## *Sacrifice and Duty*

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There are two motives to action that have been considered the highest, that, since being analyzed by one who has the courage to follow the truth wherever it leads, rank low. These things that have directed our practices so vitally are represented by two words that carry such an effect that placing them at the head of my essay may discourage some from further reading. "Sacrifice" and "Duty" are altogether wrong as a basis of living.

Sacrifice and duty have been revolting to the true in every one's nature and it has taken the severest and most unnatural schooling to bring us to accept the principle of sacrifice and duty. It is positively wrong.

To whatever extent one has executed and accomplished for himself, he rejoices, feeling great satisfaction.

No one ever felt really self-exalted who copied another's answers in his school examinations even if he received a high mark. Every one, from the least to the greatest, has felt an uplift for having accomplished for himself.

No one can feel happy at the thought of having acquired or attained anything at the expense of another. No one can be found with so little spirit that he likes to have another tell at what a great expense and personal disadvantage things have been obtained for him. Any normal person would feel disposed to reply to such information: "I would that I never possessed so much as the knowledge of the multiplication table nor had a dollar if you have sacrificed to give it to me." Possibly a sensitive and misguided individual would feel the obligation to try to repay and thus be diverted from the natural field to serve elsewhere to cancel the obligation.

So *duty*, *obligation* or non-constructive driving fills his mind and maps out his course of life; trying to make one wrong, right, by doing another wrong, perpetuates a wrong principle and binds one generation after another to that error which has enslaved almost the whole human family. Any one who would deviate from the above course would be convicted of heartless and sinful selfishness and ingratitude to the utmost by the usual test.

Think you that the approval or disapproval of a whole world can in any measure or manner take the place of your individual unfoldment, the very purpose of your present form of existence?

*Again I say, let him who would be right convert every office and attitude into choice and privilege. If he cannot do that, he should quit the service or the attitude, whatever it is, for he is carrying ruin and destruction to everything and every one involved.*

I am sure there are a thousand things that we can do and will do spontaneously and by choice, toward which we have held attitudes of duty, now that we see the situation—things that we have done or borne from a sense of duty, thinking that to be the highest virtue.

*To find pleasure in the noblest life is the only life that is noble. No man ever despises himself for being happy when acting nobly. He feels degraded when he knows that he is doing even a virtuous thing under compulsion though interpreted as duty.*

Here is my hand to every man and woman who has the courage to rise above Sacrifice and Duty and be really great—constructive.





## *Why Does History Continue To Repeat*

---

HISTORY has repeated in your life, in your prominent experiences, in the prominent events and conditions, has it not? Of course I refer to spontaneous repetition, not to your conscious intention of trying to have the same situations developing over and over again.

Some of us could reply, probably: "Well, I have noticed more particularly the recurrence of the unhappy, the disappointing features."

Of course one does take more account of pain than he does of pleasure—humans do not accuse each other of emphasizing, appreciating, blessings in greater degree than they do the unhappy things. The fact that one is more profoundly impressed by his disappointments than he is by his successes would prove that the inharmonies never should have happened. The law of cause and effect never is suspended and since everything that happens in the world is an effect from a cause, the cause remaining in force the effects must be repeated.

Immediately upon giving any thought to our subject, history repeating, we should turn back to the beginning of the experience—disclose why the thing happened in the first instance.

I had a patron some years ago, a woman who married three husbands, each one of whom was a drunkard and mistreated her to the degree to spoil her whole life. Human judges looking on declare that she should have profited by her first experience and avoided even one repetition. We will continue to be critics of that sort until we really seek and find the natural causes involved in the first experience and its repetition. Personally, I must have read the declaration, maybe hundreds of times: "History keeps repeating," then they cite the instance. I NEVER HAVE SEEN WRITTEN, I NEVER HAVE HEARD EVEN AN ATTEMPTED EXPLANATION EXCEPT AT THE HANDS OF ONE CONVERSANT WITH OUR TEACHINGS.

We do wish to keep our lives repeating every constructive experience and we do most heartily desire to be freed from living over the second, third to the tenth time, the unhappy events or conditions. There would be no disagreement with



this statement: "There could not be a more important disclosure than to become informed upon the cause of history repeating in human experiences."

#### *The Woman Who Married Three Liquor Addicts*

The domestic life, one's own home, one's own state, country or nation, always must be the most determinative influence—really make one's life. It is the same natural law that determines the repetition of history, whether it pertains to the life of an individual, a state or nation, and the same law of ending the repetition applies in all the above.

There can be no higher impulse governing in the soul than that of being a saviour—it is innate in everyone to be that in human lives—I hope to hold attention of readers, sometime, while I exhibit the perfection of fitting together, complementing each other, of all the innate units.

This good woman interpreted her ability to save the man, in the instance of her first marriage. He made such eloquent appeals to her, probably, in their emotional states he made her such positive promises, used suggestion so scientifically that she most spontaneously accepted the office of reformer, saviour. The appeal was directed to the best in her, out of the best in her she undertook the "duty." It would be well for one to turn to my analysis of "SACRIFICE AND DUTY" now in print. After reading that, one may understand that although an appeal is made to the best that is in one, one must not sacrifice one's own innate ideal in self-expression, however intense an appeal to the highest in one may be. Nature never approves of the individual sacrificing innate self-expression, whatever may seem to be a justification.

At this point I am sure I should allude to a fact that is more extensively treated under title, "The Psychology of Love" in my "New Psychology Complete." The fact there is not in marriage a feature that leads to one's reformation—only definite and persistent aspiration to be different and better is promising of realization of improvement. If a woman cannot lead a man to aspiration and see his realization, through her educating him, and maybe loving him, she will perceive how she has deceived herself in marrying him, hoping to make him become a man.

Surely anyone reading the above must see that the woman, picturing voluntarily, and in her soul also, was building up images connected with the subject of marriage—associated with that picture was a man possessed of the driving appetite for liquor. She registered in her subconscious self in regard to becoming married the sort of man she was going to marry. Much emotion was involved; of course, much conviction of married happiness and the situation in which she was saving a man, in reference to whom she also pictured the expression of love.

The horrible suffering and humiliations that attended various forms of mistreatment at the hands of the man, who lived almost continuously intoxicated added to her great hatred of intoxication, hatred she had always possessed. If one is not informed somewhat as to the power of an uncanceled image in one's subconscious there might be an attitude that would dictate the idea that, if she hated intoxication so terribly should that have kept it out of her life? Have you, my reader, been so fortunate, thus far, that you have not met with the fulfillment of something you have hated? Have you not expressed something yourself that you hated in another? Have you escaped the realization of the literal fear, or something its equal? You either have postponed the fulfillment or defeated natural law if those hated or feared pictures have not been objectified, *UNLESS YOU HAVE COUNTER-SUGGESTED, CANCELED OF ALL WORKING VALUE, THE IMAGES OF THOSE ITEMS OR EXPERIENCES.*

A confession: several things I was taught, as a child and youth, to hate and even preach against, and prayed to my conception of a God to stamp out of human life, such terrible things—only to find them on my own doorstep later. In the usual life if what one loves the most is as faithful to happen as are the things one fears and hates, one may be learning many values. To keep those features, construction and destruction, on an equal basis one needs to become as emotional over loves and hopes as he does over their opposites.

#### *The Woman Marries the Second Time*

The husband and drunkard number one died. The wife with her two children to support must continue to teach school,



convince the infinite—Nature says if you do not like heartfelt suffering, then cancel in your acquired self the images of the subjects of grief. If you do not like excess sugar in your blood, then cancel the plan, the image, by which your soul is using its body to create the excess; if you do not like arthritis that has become chronic, then cancel the working plan by which the rheumatic factors are created—if you do not like tuberculosis, then cancel the pattern by which the perpetuation of the virulent elements can happen, and also place in all these instances an approval of the ideal pattern for health and healing. You declare: "I cannot do that." I know you are not likely to do the above of yourself but joining with another and using our formula for healing, which is in everything I write, you can accomplish the healing and other liberation you seek.

#### *The Woman Through Marrying*

The woman is through with marriage—is she through with the thing, liquor, that she had such intense hatred for? No. The son even at his age of fifty, although he had married, was periodically on his mother's hand to be nursed through another attack of dipsomania, and this attention she had to give him until he died. Then, does the *daughter* repay in excellent service the mother for having sacrificed her own self-expression in order to educate the children?

The mother provided, through enduring deprivation of all that really belonged to her life, for the college education, then for the daughter, high education in musical art by which the daughter became noted and paid large income. The daughter left the mother to live in poverty but decorated herself with elaborate jewels and lived in luxury—Nature never wrote a more emphatic condemnation of sacrifice of one's innate potentialities in whatever direction those potentialities point—there is no index to anything whatsoever that could justify that unnatural surrender. The good mother repeated, automatically the program that put her further away from that which inherently belonged to her. At the age of seventy she came in contact with my course of lectures. She was mentally alert and had greatness of spirit with which she was endeavoring to encourage others. She completely was wrecked in



body so that I thought, to myself, "If she asks me to take her surely there is nothing to work on and I must dissuade her."

She did not *ask* me to take her case—she simply stated: "I am placing myself in your hands—you can do for me what I have tried for forty years to do for myself." It was her faith and trust that led to much rebuilding for her. I will state the fact—never was there one who has brought to me more gratitude for the equipment with which I could be helpful to humans. I suppose it was her gratitude for whatever I could bring her that satisfied my soul and made it overflow in appreciation of her qualities that enabled me to count in her few remaining years. She tried to assure me that I made up, in her life, for a multitude of disappointments she had met with in exhibits of ingratitude.

#### *Still You Wonder About This Woman*

READER, you can grow to an understanding of this teaching, which shows that taking things out of the life and even hating them before their removal and afterward may not keep their kind out of the life, but the more deeply one is affected by the images of the elements, persons, experiences or conditions, the more quickly they tend to return.

You may have felt that the woman should not have had more than one experience of the sort and surely not three of the same kind.

Let us try in another direction to show how images become the plans that involuntarily become fulfilled. In my own matchless experience I certainly have observed the fulfillment of the law of the image enough hundreds of times to know that uncanceled images in the involuntary self—the storehouse of the thoughts—cause history to repeat and those images also placed as fears demand objectification—and it is not what you wish, only, that becomes builded.

A woman saw a dog run over by the car—she was horrified. Soon, she was often wondering if that shock would have an effect upon her unborn child. The child was paralyzed when born, from region in its back, corresponding with the location of injury to the back of the dog. The child died, fortunately. A mother, upon bringing her ten-year-old daughter for me to see the cracks between her toes, and some of her fingers affect-

ed the same way—a fungus growth. The mother stated that before the child was born she, herself, had suffered very greatly during that period, with the fungi affecting her hands. Also, she added that she was afraid the child would be afflicted the same way. Prenatal impression, planted by the mother telepathically. Surely the image, the cause of the history, was carried into the life of the daughter. A woman and her husband came to me years ago and stated their grief. Each of their children was born dead. The first death, they thought they could account for—expectancy accounted for the other two. They accepted the teaching as shown in this lesson and in due time I had a namesake from these students—a fine woman now.

I could go into Wall Street and gather the thousands of present speculators, who thought they had plenty of loss in '29—they were and are yet just as responsive to "tips" as they were before meeting with loss time after time—they need to have cancellation of the susceptibility to being driven to accept tips—they accept against intuition, usually. The successful gamblers follow their own intuition as do all persons who are successful in anything.

#### *History of Nations Repeats*

I could write a book upon this feature alone and show that with unchanged standards, images, nations must repeat in the objectifications. So literal are these repetitions they are startling, and yet, under the same law, of course, the law of image control, the masses of people, led by some suggestionist, who maybe sometimes believes there is merit therein, automatically prays for war not to come and after it is happening keeps on begging God to stop that which humans plan and execute. Humans plan and execute because past images, not canceled, drive them to do the same thing that, as person or nations, they did before.

President Wilson was terribly involved in Mexico just before America became involved in the war in Europe—the war that had the parallel forerunner that is to be dealt with now. Education against war and although in a depleted financial situation, neither learning nor obstacle in material form has canceled the same war emotion-pictures that drive the nations



into conflict. I take a kleptomaniac and cancel his driving images and impulses and he no longer will steal—knowing the dangers attendant upon stealing made no impression upon the images calling for the repetition of his thefts—so he would be more cunning on account of the danger but he would repeat his history. Throw away all but this last paragraph, if you will take the lesson that is in the last paragraph—for first and last and all the way through I prove *HISTORY REPEATS ONLY BECAUSE THE IMAGES IN THE ACQUIRED PHASE OF THE SOUL HAVE REMAINED ACTIVE. I HAVE CANCELED IMAGES, using the scientific formula, and history was changed consistently in thousands of patrons.*





## *Gratitude - It's Psychology*

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All who are earnestly training their minds and bodies and spontaneous attitudes into accord with the innate standards should cultivate the disposition of *gratitude* and *appreciation*.

The one who renders you a service can go on successfully, although not quite so buoyantly, whether you feel and acknowledge appreciation or not, but you can be neither prosperous nor happy in such an omission.

It is well to keep constantly in mind that the soul of the individual is just like a child. You may not see instantly what effect a thing has upon the *soul* and its various expressions, as you do when you discourage a child, nevertheless, day by day and forever unless a counter-suggestion reaches it, it goes on less efficiently. Its office is to preside over all of the cell creating and cell functioning; the chemical states and activities; the circulation and all of the processes of nutrition and elimination.

The soul has a phase of innate perfect knowledge out of which it can prompt, guide and teach the conscious mind upon all subjects.

When the soul is discouraged by an act of the free will phase, which it is if the choice is not in accord with its innate laws, neither the physical processes nor the spiritual are well carried on—they are all paralyzed or repressed, just as you have seen the child, under depreciation, fail wholly to do mental or physical feats of which it is really capable.

Lack of voluntary gratitude—ingratitude—is the most discouraging condition by which the inner self can ever be paralyzed. Why, all that is God within the man goes out in praise and gratitude incessantly if the man's will permits it. If he is so selfish and self-conscious that he represses this by his objective acts and attributes, then the discouraged soul closes up its spontaneous expressions in the body functioning, and inspiration.

No *ungrateful* individual can be well nor happy. His life is destructive, not creative. The classification on the de-

structive side may be made by his not appreciating the beneficence in nature nor his fellow man.

When one shows his valuation of the least to the greatest blessings another brings him, that other receives a joyous, bounding feeling, a real body tonic and mental bouyancy, which reacts in a most uplifting way upon the one who shows gratitude.

The one who is grateful to all men who send him kind thoughts has just so many springs that pour refreshing and healing waters into his life—all of which he can dry up instantly by a mean, ungrateful attitude. The ingrate has no song in his heart; he is not loved by children; they fear and avoid him. This irritates him, and no chemistry remains normal in a man's body if he is irritated; all sorts of diseases develop from wrong chemical states. No harmonious thought runs where irritability is and the confused thought leads to erroneous plans and mistakes in action, so that one's business, social and domestic life is wrecked by outgrowths from ingratitude.

*Cultivation of gratitude must begin by one taking thought to value and express his appreciation of everything—voluntarily choosing an attitude of praise of everything in nature and in people until he lives in a state of constant thanksgiving.*

### *Appreciation*

There is something vitally important about appreciation. There is no good thing owned or possessed by the individual, whether it is something of mind, character or body, but may be lost if it is not appreciated. Houses and lands and money, friendships, loves and confidences all fall away from lack of appreciation. There is no form of evil, slight nor great, but that being over-estimated becomes many times multiplied in a disastrous way.

Underestimate a blessing and lose it; overestimate an evil and increase it, is the law of appreciation.

The proper definition of appreciation is advancement. We use the term concerning stocks, real estate and other properties, signifying enhancement.



millstone tied about his neck and be cast into the sea than to "offend one of these little ones." While holding the little child in his arms, explaining that one must be as the little child to enter the kingdom of heaven, he showed that confidence is that essential quality if one attain the highest and that the superlative sin is in destroying confidence.

It is worthy of remark that faith built up by the child's objective information and reason, could not be very large or strong, therefore the beautiful element that Jesus saw in the child is its nature to confide.

Probably the most evil habit in any human being is that which he exhibits when upon beholding a beautiful confidence he sets out to destroy it. Hell is not a place created in which to deposit such creatures; hell is the natural result following such a cause.

Misguiding little children is not the primary concept Jesus held, but the broad principle with its wide scope, including all forms in which a portion of humanity endeavors to destroy beliefs in truths.

Judas did all that he could to cause the downfall of Jesus; to cause all of those who believed in him to become doubters.

Judas literally fulfilled the description Jesus gave; he offended the "little ones," he destroyed confidence. But no man's soul can live with a mind and body so corrupt as the destroyer of confidence and we find Judas immediately endeavoring to hang himself. Breaking the rope, he is killed in the fall. He would better have had a millstone about his neck and been cast into the sea than to have offended a confiding one.

