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The Mystic Key.

SUPER-PSYCHOLOGY

The Mind Culture Magazine



Edited and Published by
WILL J. ERWOOD
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SUPER-PSYCHOLOGY

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Super-Psychology Is Dedicated to

Greater Minds, Finer Brains, Better
Bodies, Practical Psychology,
More Successful Lives,
Teaching Men and Women How to
Use Their Minds and How to
Grow More Mental Power.

“Every Issue An Inspiration”

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SALUTATORY

To Pluck A Doubt And Plant
A Hope Wherever A Hope Will
Grow; To Inspire Men and Women
To Unfold Their Limitless Possi-
bilities; And

To Teach Them To Use The
Mighty Powers Of The Mind In-
telligently, Intentionally And Con-
structively,—This Is The Purpose
Of SUPER-PSYCHOLOGY And It
Is To The Fulfillment Of This Ideal
That We Dedicate This Magazine.

—WILL J. ERWOOD.

USING SUPER-PSYCHOLOGY

PSYCHOLOGY is the science of mental development. Thru its proper study and application it is possible to reach limitless growth and power—and attain to heights which, to the average man, seem unattainable. Thru thoughtful and intelligent application of the laws of mental growth it is possible to transform life and make existence a continuous expression of joy.

There are several branches of Psychology—just as there are different schools of Medicine. One branch is entirely materialistic in its tendencies—it is limited to certain activities of the human cortex. The premise advanced declares that mind is the result of cellular action—that brain cells generate mind activities—and it affirms a limited period in which the human mind may develop—after which period the process of decay must set in and disintegration take place.

Another branch deals almost entirely with the effect of affirmation as a means of inviting the assistance of a power extraneous to man. It declares man's allegiance to and dependence upon a power greater than himself. Or it declares that everything, and anything, is possible—that all one has to do is to say he possesses cosmic abundance and the thing is done. There is much of irrationalism in the application of the teachings of such schools of thought—and this erraticism has brought ridicule upon the vital principles of psychology.

The first requisite for the student of *Super-Psychology* is a reasonable attitude toward the laws of nature. It is required that the man or woman who would use *Super-Psychology* must recognize the natural laws of the universe in which we live—and realize that the immutable law of life must be conformed to.

Super-Psychology means a superior psychology—one that does not lose sight of the higher qualities of mind and personality. There is no hocus-pocus about it—no mysticism of cheap and misleading character, such as would cause the making of wild statements. It means a careful study and use of methods of increasing mind energy and power.

To know a man we must first learn to understand the driving power back of him. That is, it is necessary to realize something of the elements of his being—his equipment. The driving power of mankind is always mental—mind makes or breaks the man. According to his use of the force which impels him forward shall his life be great or otherwise.

There are certain well defined laws by which all things grow. The farmer, who works upon a scientific basis, studies the soil from which he expects to derive his harvest. If it is deficient in nitrogen or any other element, he immediately sets about supplying that deficiency. If water is needed, that, too, is supplied. Then after the soil is prepared he must sow his seed, after which attention must be given to keeping his fields free from weeds and noxious growths. All this being done, he may feel well assured of a profitable harvest.

In the case of the human being, himself, the same law applies. It is necessary for the *Sup-*

er-Psychologist to study the individual and ascertain what he needs, i. e. in what mental element he is deficient. Or, the student of *Super-Psychology* must do this for himself,—in either case the deficiency may, indeed, must be, made up. There are certain mental qualities which are absolutely necessary to success—and if they are lacking, steps must be taken at once to supply them.

The mind has over two hundred definite powers. These may be increased by the application of the right exercises—they may be made stronger at will if there is will power sufficient to bring forth such results. And if the will power is lacking, that, too, can be supplied. It is purely a matter of understanding and applying the law. It is the discovery and application of this law that is the principal business of the *Super-Psychologist*.

In order that there may be no confusion as to what *Super-Psychology* means we call your attention, first, to the statements which follow and, second, to the statement of "*What Super-Psychology Does,*" on the inside back cover of this issue; and the Affirmations on the outside back cover. The statements to which we here invite your attention are:

Super-Psychology means the analysis, study and application of the laws of personal mental growth.

Super-Psychology means the development of all latent mental power thru the devising and applying of definite exercises for the purpose of accentuating each and every sense perception of the individual.

Super-Psychology is the science of mental architecture—it is the process of enriching

and expanding the mind to the end that men and women may live more complete lives.

Super-Psychology is the science of mental success thru the acquisition and development of ideas thru the increase and perfection of sense impressions and relationships. In short,

Super-Psychology is the *open sesame* to the richest storehouse of nature thru the awakening of the dormant powers of the mind.

The *Super-Psychologist* has a vision of what man really is—and of what he may become—that is so large that sometimes people are astounded by its vastness. Yet there is no question as to the rationalism of the vision—even though it seems to be a prophetic one. Here are some of the declarations to which we would invite your attention:

No man need be a failure—for all success lies within the province of his mental achievement, thru the application of the law.

All power is possible to the man or woman who will conform to the natural order of things and use, instead of abusing, the powers of the mind.

Health, and real wealth, and opulent success are the birthright of every human being and can be obtained by observing and applying certain of the principles of mentalism, which principles may be easily discerned and put into action.

The whole purpose of *Super-Psychology* is to increase the sum of human happiness and efficiency thru the development of the powers of the mind, and to awaken in mankind an ideal which will keep them going constantly forward toward the highest possible goal. It is to the accomplishment of this purpose that

we are dedicating the initial number, and all succeeding issues of this magazine.

It is not too much to say that there are infinite possibilities in men and women who think aright. The only trouble with the average person is he sees himself in terms of limitation and, as a consequence, gets into the habit of not trying to better his conditions. The old teachings have been based upon the idea of limited, rather than limitless, possibilities.

One of the hopeful signs of the times is found in the fact that so many people are awakening to the capabilities which they possess. They are getting away from the thought of inability and weakness—and are seeing themselves in terms of achievement rather than failure. The new education, as well as the new psychology, takes into consideration all of the latent powers of the mind of man. And not only are these powers being recognized—they are being called into expression thru the scientific training of the sense perceptions.

The sense perceptions provide the channels thru which we receive, record and classify the things of the outer world. Thru these senses we draw into our inner consciousness everything which helps to make growth possible. It is to show how this is done and how to increase and clarify the various degrees of knowledge that the lessons which will follow have been prepared.

SUPER-PSYCHOLOGY AND GROWTH

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THE gentle art of thinking has been much misunderstood and is, even unto this day, largely a matter of more or less confusion and uncertainty. We talk very glibly of the process of thinking and the powers of the mind. Affirmation has been worked over time and thinkers are looked upon with suspicion. They are so prone to upset comfortable theories and speculations.

In every human being there is the germ of the thinker—sometimes the seed has fallen upon fallow ground. Again, the environmental mind crushes the germ or forces it into the background. Frequently the potential germ in the mental man will lie dormant for years—and the individual gropes, like Diogenes, seeking a living thought. Under some circumstances the germ may be destroyed during its embryonic stage, and a vital being is snuffed out for the time being. Or it may reach comparative maturity only to wither and become a barren thing. And then, again, it may blossom forth in rare strength and beauty. It is entirely dependent upon the stimulation and care.

The thinker, the vital, dynamic thinker, is an evolution—he is not only a growth, he is a growing entity. He is never a finished product because he is a constantly increasing possibility. Man, it may be said, is the divine embryo slumbering in the womb of time—he awaits the day of birth into the world of larger

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realization, a world of greater, more royal consciousness.

Psychology is the science of mental analysis—the use of *Super-Psychology* provides the key to the sum total of a man's thought activity and possible expression. It makes possible a clearer understanding of the elements of being. To analyze the mental side of one's selfhood is to have at hand the criterion by which to judge the whole of self—a man is measured by his mind, and his mind is the mirror in which he may see himself reflected by and thru himself.

To think is to grow. To think is to stimulate activity and to create vital energy which may be sent coursing thru the being—it is to stimulate the cells of the brain and body to add to themselves. It is thru thinking that all progress is made—progress is thought materialized into definite expression.

Sometimes we are prone to confound entertaining the thoughts of another with the thinking which is the result of our own discovery of things and their relationships—original, personal thinking. And there are times when we confuse learning and thinking. Learning may be the result of our own thinking—it may also be but the result of the more or less forced memorizing of what somebody else has done or said. Learning is one thing—knowledge quite another.

Thought force may be increased immeasurably under the right conditions and with the proper application of the law of growth. If Psychology has done any one thing more than another it has been to stimulate an interest in

and a desire for more mental power—and a way to develop it.

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The whole problem of human advancement is involved in the perfecting of the individual—and there can be no such perfecting process that does not involve the mind. The various faculties and powers of each mentality must be called forth, trained and exercised, otherwise there is little hope for the human of today.

When we discuss the various faculties and powers of the mind we must not overlook the fact that they are not separate from the mind itself—the powers to which we refer are simply the things the human mind can do. And the more highly developed are the ideas and ideals which may have been accumulated, the greater will be the activity of the different functions and faculties.

It must not be forgotten that all man's power comes from his ideas and ideals. When these are weak and undeveloped there are many things he cannot do—and some of the mental faculties do not exist, that is, insofar as their value is concerned.

We have said much, from time to time, about the impressions which are gathered thru contact with the outside world. It should be here stated that impressions are copies or images of things which exist in the world about us. It is from these impressions that we build our ideas and ideals. And we can do absolutely nothing unless we have impressions to guide us—we are propelled by these impressions, singly and in association with each other.

There is no question as to the part played by the impressional image in the mind. If it is intense, clear cut and vital, the reaction from it will be definite and effective—if otherwise, the outcome will be as vague and unsatisfactory as the original impression.

There are two things to be considered just here, viz: *Thinking and Imagination*. Thinking involves seeing, discovering or associating the relations between the contents of the mind. The relations between the various impressions in the mind are *thoughts*. Thru thinking we associate these thoughts. And be sure that the following statement is as true as life itself, viz: *Great thinking power and energy depends upon the perfection of our ideas and ideals*. There can be no other real greatness.

The mind is complex—and it may be said to be multiplex, in that it contains an almost unlimited number of complexities, faculties and powers. It may be used in such a multitude of ways and can cover such a wide field of activities. Everything leaves its impress—whether it be in vivid or vague degree depends upon the extent to which it is trained to receive, to observe and record.

Another thing to remember about the mind is: Its power is always greater when under pressure. In this it is like steam—the greater the pressure the more intense and effective is the force it can exert. The mind's pressure comes from feeling; and feeling comes from the ideas which have been developed in the mind. The muscles are tense or relaxed by the variations in the pressure of feeling or emotion. The breath, the heart action, indeed

all of the activities of the human being are altered, modified or amplified by the force of this vital pressure.

A man with a great idea feels keenly, vitally. If the idea consumes his whole being, and every other thing is made subordinate to that one idea, there is no question as to the ultimate success that he will achieve. Men whose ideas are small, limited and weak, never get very far—they are the barnacles upon the ship of progress, they are the derelicts.

John Wanamaker, the Merchant Prince of New York and Philadelphia, was dominated by an idea—and his colossal business is the monument to that idea. This is true also of Marshall Field of Chicago, of John Deere, the McCormicks, Stephen Girard, and countless others. J. J. Hill, whose genius awakened the great Northwest, had the pressure of a great idea to impel him forward. Standing on the deck of a Mississippi River boat, or working as a roustabout on the levee, Hill caught the force of his vision—and he made an empire of a vast territory.

The thing we wish to impress upon the readers of *Super-Psychology* is that what has been done by man can be done again, that mind power is not a special gift of the High Gods of this universe; and that it is within the province of the average man to so enrich his mentality as to make greater and more wonderful success a definite possibility quite within his grasp. It is for this purpose that we have launched Super-Psychology—and it is to

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help men and women catch this vision and achieve the results that we are determined to show the way. *You can be what you want to be*—and Super-Psychology will blaze the trail.

(*To be continued*)

* * * *

Clear thinking is the searchlight which reveals the untold wealth of the mind and makes possible the achievement of limitless unfoldment.

—WILL J. ERWOOD.

* * * *

THE LAW

When the great universe was wrought
To might and majesty from naught,
The all creative force was—
THOUGHT.

That force is thine. Though desolate
The way may seem, command thy fate.
Send forth thy thought—

CREATE! CREATE!

—ELLA WHEELER WILCOX.

SUPER-PSYCHOLOGY IN BUSINESS

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THE Business Man who would keep abreast of the times must know and apply the principles of Psychology if he would get in the forefront of the business world.

Business is psychology in practice, whether the average man knows it or not,—there is no kind of industry or commercialism which does not involve the use of psychological principles.

In the world of human affairs more than ninety percent of those who start are failures—and they fail because of some very definite reason. Perhaps an average of about five percent make successes of their lives and their business—the rest will be divided among the mediocre, the partial failures and those who have absolutely failed to reach any satisfactory degree of success.

There must always be a reason for whatever takes place—there is no effect without a cause. All nature is based upon that principle, i. e., the law of cause and effect. In nature there is no chance—it is all mathematical. Know the causation that has been set in motion and you may be sure it will be possible to judge of the results that will accrue therefrom.

Man is a mental being. Everything that he does is the reaction from or to some antecedent mental state. He is what he is because he thinks as he does. In other words his actions

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are the outcome of his thinking. As Janet Bolton has said:

"I am the pattern of my mind—
I shape the vesture of my soul;
By power of thought I weave and wind
A shroud, or unseen aureole.

"I am myself the prison house,
Or I'm the boundless, singing sky;
What boon or bane my days espouse—
I am, in truth, the reason why.

"By power of thought I'm king or clod—
The law that frees shall also bind;
And so I strew the cosmic sod
With seed of light and reap their kind."

The pattern of every man's life is in his mind. It must be born mentally before it can have objective expression. The weaver of tapestries develops wonderful designs in the bit of tapestry which grows under his skilled fingers—but no matter how skilful he may be, he can weave only that which is within the capacity of his material. If he has the finest fabrics, the results will be much more satisfying. If his materials are linsey-woolsey, if they be shoddy, he cannot expect to get the attention of those who have the real appreciation of the finest art. His design may be perfect—but inferior materials may defeat him absolutely and completely.

The life of every man or woman is fashioned after the design in the mind. If the design is perfect—and the materials are in keeping therewith—there will be no question as to the results. And each person must gather the materials out of which to weave the fabric of life. But let there be carelessness in the selection of the substance that is to be used,

let there be shiftlessness in the application of the laws of thinking or indifferent use of the powers of selective observation, and the outcome is sure to be worthless, or, at least, far from satisfactory.

In the professional world there are thousands of men and women who fall far short of brilliancy; and many of them are far below even fair success. Doctors, lawyers, clergymen fall short of becoming vital factors in the field of their chosen profession. Financiers, business men, farmers, artisans, and artists are likewise, quite frequently mediocre in the extreme—their results are anything but inspiring or satisfactory either to themselves or their friends.

The business of life is frequently wrecked, insofar as many people are concerned for no other reason than that of mental deficiency,—they have failed to recognize the importance of the factor of mind. They fail to see the full meaning of the assertion "*My mind to me a kingdom is.*"

The mind is a kingdom—and much more. It is the laboratory, the crucible in which the materials of a life must be worked out. No man can think crookedly and make a clearly defined success of his life. No one may dwell upon the sordid, the mean and narrow, and get into a broad gauged manner of life. No person may constantly harbor thoughts of limitation and expect to reap a harvest of cosmic wheat.

In the olden days there was a motto which became quite prevalent. It was: "Let the buyer beware!" In other words, it was counted not only legitimate, but a good business prin-

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ciple, to get the best of the buyer if possible. That was a part of the policy of an hundred years ago—and even in less remote times. The psychology of that idea was the death knell of many a man of supposed business acumen.

Competitors were always at each other's throats—to undersell, to take advantage of and destroy a competitor was supposed to be the very acme of business achievement. But today we are getting a new vision—the vision of cooperation. And this is all coming about thru the new conception of business and social life—thru the application of the newer psychology of the hour. And nowadays both buyer and business competitor have a chance to live and let live.

Edith Griffen, writing of the power of the mental side of man, the relationship between thought and its outcome, said:

“I think, and my thoughts are wafted
Far out o'er Life's restless sea;
I think, and my thoughts have attracted
My heart's desire to me.

I think, and my thoughts are freighted
With anxious care and fear;
And I send them out thus weighted
To call on friends most dear.

“I think, and my thoughts have started
On a journey that hath no end;
From me forever they're parted,
And I know not whither they trend.

“I think,— if my thoughts are gloomy,
They create rebellion and strife;
I think,—if my thoughts are sunny
They awaken in all NEW LIFE.”

Thinking, both in public and private life, has been looked upon as largely a matter of chance. A man was born with a certain type of mind—he was destined to be a thinker and could no more help being thoughtful than mist can help being drawn upward. It was something entirely outside the province of the individual. God gave us our mind as it is (?) and we should be satisfied with our lot. (?)

“The old order changeth” and we are beginning to recognize another phase of mind and thinking—we begin to see that we do have something to do with our own mental growth. Schools, colleges, universities are being aroused to a greater appreciation of the new mentalism. But nowhere is there a greater awakening than in the business world.

Business psychology—psychology as it relates to merchant and buyer; the psychology of mental relationship between business man, employee and patron,—all of this is attracting tremendous attention in the present day. And the astute man of business is waking up to the fact that the solution of every problem is in the mind—the triune mind as represented by himself, clerk and customer.

The result of this is a mighty increase in the volume of sales—an intensely interesting advance in the degree and type of association existing between the various factors of business life. We are reaching the ideal state, i.e. a superior mentalism in both public and private life. And this denotes the approach of more perfect relationship in all phases of life thru the perfecting of the mental processes.

(To be continued)

MAKING BETTER MINDS

EDUCATION, to be of real value, must involve something more than the accumulation of certain facts and formulae. If it is to be of distinctive service it must cover a wider field than the training of memory, it must carry with it the training of the human mind.

The years spent in Grammar School, High School or College, can be very valuable if rightly applied—and if the system of education permits the unfolding of the individual. Those same years may have a deadening effect upon the student if the individuality is lost sight of entirely, as is so often the case.

Education means unfoldment—growth. It, too often, is quite the opposite in its effect. The ability to repeat volumes is not, necessarily, a mark of either erudition or culture—it may be absolutely the reverse. The chief difficulty with the general system of education is in the fact that there is not time to give the student the personal and special attention which he frequently needs; and the same rule is made to apply to all students irrespective of types, temperaments and degrees of mind. So long as this is true there will be much that is deficient in the general educational plan.

There are certain characteristics which belong to different types of individuals; these characteristics may vary some according to the circumstance under which the person is placed—but they must be taken into consideration. The variables of certain types must be known and understood if the result of the

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training is to be of real value—it is this knowledge and understanding which makes possible results of the highest degree.

The teacher must study individuals if he is to be a success as an instructor—if he is to lead people to their highest mental unfoldment. Minds differ just as much as does the weather and as do the various colors. Some are slow of comprehension—others are quick and mercurial. Then there are others that are dynamic and forceful—and all of these different types must be approached and directed differently if any degree of success is to be achieved.

The right kind of mind is the one that is growing continuously—it should never cease growing no matter what the years of the individual may be. Of course we must take into consideration numbers of things which are involved in the work, the life and development of the individual. The state of health must be guarded thru right thinking plus right action. Body and mind must constitute a coordinating unit so long as man functions on this plane of action—this is quite necessary if the mind is to reach its highest functioning power. And the various sense perceptions and channels must be kept alert and receptive.

The mind of man should be plastic and receptive—it must be kept elastic and pliable, ready at any moment to acquire and assimilate new ideas and to receive new impressions of things each day. It is from these impressions that the substance of mental power is formed—they supply the raw material out of which ideas are manufactured. And the whole process of mental growth is a matter of pro-

ducing new ideas and combinations of ideas. All growth and success must be a combination of thinking followed by definite action—there can be no other sure method of bringing such results to pass. To think is essential—but mere thinking is not enough. The thought must be so insistent and dynamic as to compel action that would be in keeping with the thought energy.

To make better minds it is necessary to supply plenty of mental food, and this food cannot be applied from the outside like a veneer—it must be involved in all of the mental processes of the individual. It is requisite that the substance of mind growth be gathered intelligently and, thereafter, properly assimilated. Assimilation presupposes the right digestion without which impressions are of little value.

Nature—or God, if you will—has supplied all of the elements necessary to all kinds of growth. If it be grain, there is the soil, with all of its varied chemical compounds out of which to fashion the grain. If it be animal life, there is the grain or the various foodstuffs upon which such life feeds. And there are air, water, light and darkness, all of which is essential to growth of divers kinds.

Man is an animal—in degree, at least. A mind endowed, mind saturated animal upon whom the Creative Energy has bestowed the largest measure of consciousness of any form of life we know. He is a volitional, intentionally thinking animal, if you please. He has the selective type of consciousness, i. e. it is in his province to decide what he will do and why; to decide just what use he will make of his mental endowment.

It is within his pleasure to determine whether he will increase the activity of his mind—or permit it to lie dormant. And it is quite within his province to analyze himself, his sense perceptions, the effect of various mental contacts, and decide which of those sense channels need be awakened. He may look about him and determine just what objects, people, and substance, are necessary to his well being—and, after having made his decision, he may proceed to stimulate the various interests to the end that his mind power become greater.

Man is multi-sensed, i. e. there are many channels thru which he may receive impressions from the outer world. Among those channels may be cited his sense of sight, of taste, of hearing, of touch and of smell. Then add to these the sense of temperature and the muscular sense and you have a right royal collection of avenues thru which to receive the substance of which ideas are born. It might be stated in all reasonableness that every ganglionic center, i. e. every nerve center, is a channel of impression. Everything which makes an impress upon these various nerve centers—these sensory organs—is a mode of motion, is vibratory activity. Sound is, as everybody knows, a rate of vibration of varying degrees of intensity. Odor, taste, touch, all are subject to the law of vibration. Light is vibration, so also are color and substance. The density of substance is determined by the rate of vibratory activity.

The difficulty with most people is they do not record any large range of vibrations be-

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cause they usually develop or intensify the keenness of one sense at the expense of all the others. That is, they unfold a very limited number of the senses—and as a result they are dull of comprehension as to everything which should make an impression upon the mind, unless it comes thru those few developed senses.

People are usually one-sided in their unfoldment. Certain things appeal. They overwork the items of strongest appeal to the extent of stultifying every other avenue of impression. They may listen well—and having intensified their word and word sound sense, may be able to repeat, almost verbatim, statements made by a speaker. Others have intensified their powers of observation *as related to sight only*, consequently they may be quite capable of giving vivid descriptions of what they have seen.

Very few men and women take the time or trouble to develop the faculties, other than those required in the performance of their particular line of work. School teachers concentrate upon certain lines of pedagogy to the exclusion of practically everything else, and life becomes to them a limited round of activities to the very manifest narrowing of their viewpoint of life. (Happily the new era has dawned and the more modern teacher has learned the need of keeping abreast of the times.)

Businessmen, factory workers, professional men, all are guilty of this limitation. Preachers, sometimes, become notoriously narrow in their view of life—their minds become wizened and warped and they provide the mate-

rial out of which denominational bias is made. They dwell upon their distinctive theology and acquire a limited vision.

Mind, to be virile and growing, must be many sided. There must be "many windows to the mind," if we may paraphrase Ella Wheeler Wilcox, if it is to be the type of mind of which we may justly be proud.

(To be continued)

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Ability + Efficiency + Reliability + Personality = Power. And power is the manifestation of the mind in action.—WILL J. ERWOOD.



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THE PSYCHOLOGY OF
COMPENSATION



THE study of psychology involves the analysis of all mental processes. It must of necessity embody a close scrutiny of every mental emotion. When we discuss the principles of psychology as related to humanity as a whole, we necessarily consider some of the cosmic and universal elements of mind. When we speak about the psychology of an individual, we are, of course, analyzing the mental operations of that person and when we discuss the psychology of a great law, it becomes necessary to consider some of the vital factors which manifest in the operation of the law and consider somewhat the principle of cause and effect as manifest in the lives of individuals.

We have previously said that there is a law of compensation which provides for the just and correct results eventually in the case of every man, woman or child; we have said that compensation does not mean necessarily the endowment of reward. It sometimes involves the application of the law or principle of punishment as well and when we say "punishment" we do not mean to imply that there is a divine fiat which declares that man shall be punished because of certain transgressions or violations of a law. It is not because he has done a certain thing that he may have been punished by the law, so to speak—it has come as a result always. The divine fiat does not declare that men and women shall be delib-

erately and with malice aforethought punished for the mistakes that they may have made. Their punishment is *by* and not *for* the error which may have crept in.

There is a very strange—because it is not understood we say “strange”—a very strange principle involved in the law of sequence and in the psychology or the mental state which provides for compensation. There must be always a degree of consciousness which is in keeping with the results which accrue from things that may have been done or said or thought. It is the psychology of the man or the mental state of the man, or woman, which sometimes gives rise to the idea that there is compensation in the sense of reward or punishment, in the sense of the application of reprimand by the Divine Law. It has been said very wisely that to the pure all things are pure, it has been said that beauty is in the eye of the beholder because everyone reads into every object which comes under his or her observation something of his or her own mental state; that is, we analyze men and women and judge them by our feeling toward those individuals. By the same token we judge, analyze and weigh experience by our mental attitude, that is, by our feeling toward that particular experience. Very finely was this law expressed by Marcus Aurelius, and others of like type of mind, when he said it is not the thing that people say about you that injures—it is what you think about what is said. “No one,” said he, “can injure you but yourself.” It is not what people do that injures or causes misery—it is what we think about what they

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do, and so you will see that in the statements which we have quoted, Marcus Aurelius has expressed a very definite psychological statement, that is, he has given voice to the recognition of a principle which is involved.

Very frequently there are men and women who say that no matter how hard they labor, or may think they labor, there is no compensation, no understanding, appreciation, there is no result. On the face of it many times that seems true. Sometimes regarding material life that seems to be true because you find people who labor many years without any apparent compensation for the energy which they have put forth. They do not realize—and this is a failing of the mass of humanity—they do not realize that the psychology of the situation in so many thousands of instances is to be found in the mental attitude toward life. That is expressed very concisely in the statement made by a well-known writer, who has said: "The recipe for friendship is to be a friend"—that is, in other words, the way to have friends is to be a friend. The man or woman who reaches a sublime height in the spirit of friendship can never, in the last analysis, bestow that friendship without eventually becoming the recipient of that which is in keeping with what has been bestowed. Sometimes it is ridiculed when the statement is made that the law of life says that the great principle of mind causes every thought to "speed o'er the track to bring you back whatever went out from your mind" but it is, nevertheless, a great truth that has been well understood by master minds in the past,

namely, that that man or woman who goes through life absolutely devoid of rancour or bitterness or hate or jealousy and the various concomitants of those mental states, who loves humanity as a whole absolutely and unselfishly, soon or late will discover that humanity loves him or her. There is no question about the law—whoso sendeth toward his enemy only the kindest feelings eventually destroys the bitterness of that enemy—whoso understands the law of compensation understands or recognizes the fact that psychology, in other words, the science of the mind, is not confined in its operations to one mind or a multitude but must perforce manifest in cosmic or universal mind as well.

Mind has been said to be the realm of causation—mark the term—the realm of causation. That is because there is no constructive activity of any kind that does not have its origin in mind; that is, likewise, because there is no destructive activity of any shape or form that does not have its origin in mind. Mind causes activity—activity is mind materialized in motion, just as a building like this is mind materialized into objective and concrete reality. There can be no question about this fact. If that be true, then we are justified in the statement that your mental attitude toward the world is the thing which determines the psychology of compensation as it applies to you as individuals, and that *is* true, notwithstanding the fact that you may not see it at the present moment.

Why do we say that? Because you are spiritual beings, because as spiritual beings

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you must use the energy and potency of mind. Mind is consciousness in course of expression and manifestation, that is, when it reaches the plane of possible activity and outward expression. Mind is the dynamic force behind every mode of motion, irrespective of what that mode of motion may be. Mind is the quickening fire of all life and every measure and degree of emotionalism, great or small, has its inception in the mind of man. The difference in the various grades and degrees of emotionalism is determined by the measure of the consciousness as to what is being done and felt by the individual or the mass—that is, in the same ratio as man may consciously recognize and analyze emotions in their relationship to his fellowmen, does emotionalism reach either the high, the lofty or the low plane of expression. Consciousness may sanctify, purify and exalt emotion; on the other hand, it may debauch every phase of emotionalism. It is because there is neither joy nor sorrow, there is neither failure nor success which is not a mental experience that we say there is a psychology in the manifestation and reactions of the laws of life. Surely the man who cannot think beyond the capacity of the beast of the forest cannot have within himself the capacity for great joy or profound sorrow. The greatness of a man's joy is measured by the greatness of his mind; the profundity of his sorrow is the measure of his mental capacity.

You will think it strange, perhaps, when we say that in the same degree as you have capability to suffer, you have the possibility of great rejoicing; in the same measure as you

may feel profoundly disheartened and discouraged, may you feel supremely inspired and hopeful. It is all in the tone of voice and the tone of voice in which things are said is determined by the state of the mind. There is no pathos in voices which is not psychological, there is no sympathy in words that is not born of mental understanding, there is no laughter in the voice that is not the reflection of the hilarity and joy in the mind of the individual. It is because of all of this that we declare to you that there is a psychology of compensation and that psychology is based upon and implanted within your minds as individuals. Can you not see that the determining factor in all of this is the degree of intensity and the extent of the continuity of certain well-defined mental concepts? That is, the question that must be solved by every human soul is this—“*Is supreme and superlative faith in my own possibilities the dominant note of my mind, do I radiate from myself as a given center that supreme faith that I shall eventually conquer?*” Once the soul of man reaches that point, that point at which there is never a deviation so far as that one concept is concerned, right then and there most of the difficulties in the way of that man or woman will have been banished.

Analyze the effect of the mind when facing certain tasks, as, for example, some trivial task that belongs to the duty of the individual; analyze the mental state of that individual when that individual is approaching the task that is to be done. If the approach is made in a spirit of rebellion against the thing that is

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to be done, it becomes a monumental task and mayhap will break the will or spirit temporarily of the one who undertakes it. If that thing is approached with a smile on the lip, with courage in the soul and a light in the eye and the consciousness of the fact that it is but a simple, trivial undertaking which may be a stepping stone to something greater by and by, the labor connected with the task shall have been reduced fifty per cent and the thing that otherwise might have vitiated the strength, might have diminished the power, might have crushed the soul becomes as a mere bagatelle in the life of that individual, it becomes as nothing. That is the reason that some individuals do monumental things with apparently no exertion and virtually no fatigue and that is the reason that other individuals kill themselves fretting and worrying over minor details that of themselves are no more than so many grains of sand which may have been tracked in upon the floor by the feet of thoughtless children. The mother whose children track in grains of sand may break her heart over the fact that those bits of sand must be swept out or she may look upon them as but the indices of the buoyant, robust, vital health of her children and in brushing them out she derives a pleasure that nothing in the great Universe could compensate her for if it were taken away. Why? Because her mental attitude renders the service that she renders a joy, and do you know this, that service rendered in the joy of the heart, the gladness of the soul, the love of the spirit enriches and crowns a life in such a way as noth-

ing else in all the wide world can do, and that tells the story of the psychology of compensation.

Compensation is result. Know this—no man can ever send out kindly thought without it reacting in his favor and this even though sometimes it seems wasted; no soul can give love that is based upon the pure spirit of service and understanding and that is designed to exalt that it does not come back many times over. That is the law, it is the law that speaks for itself, it is the thing that determines why it is that there are individuals who render service to humanity even when there seems to be on the surface no compensation.

Life is not a matter of idle conjecture, the laws of the Universe are not the mere accidents of more or less fortuitous circumstance, the law in itself does not originate with the individual who is subject to the law and wherever individuals decide that they shall make a law for the government of their fellowmen, almost invariably they are smitten by the thing which they have devised to regulate the lives of other human beings. He who inaugurates force is cast down by force; he who makes use of the desire to injure his fellowmen soon or late suffers injury because the law reacts upon the violator of that law,—not because he has violated, as we have said, in the sense that the reaction takes place because someone determined to punish the misdemeanor or the one guilty thereof. Once more let us emphasize that this is the law of result.

Sometimes men and women will say to themselves: "Well, what is the use?" Nearly

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everyone has said what is the use of trying when it seems that it gets you nowhere. The best answer to that, the very best answer to that is a careful analysis of the individual. Know this—sometimes when the law seems to be doing the least for the individual, that individual is becoming the recipient of the greatest measure of aid. We grant you cannot see it—certainly not—you cannot see beyond the mountain range until you reach the apex of the mount. We grant that because man is man, because humanity is humanity, there must needs be these varying degrees of consciousness and varying degrees of intensity of thought, but, nevertheless, we also know that no effort is wasted. This is the principle. Sometimes you will find a man who says: "I wasted my vote." No man who casts a ballot because of his firm conviction that he is doing the right thing has wasted his vote. If he has voted for the successful candidate believing nothing in that candidate but merely casting the vote because he did not want to waste it upon someone whom he felt sure could not be elected, then, indeed, has he wasted his franchise, then, indeed, has he dragged it in the mire, then, indeed, has he been false to the light which has come to him and then, indeed, does he sign away his right to criticise the administration or object to the things that may be done.

Dealing with mind you are dealing, as we have said scores of times, with the most potent force in all of life. What is your attitude toward life—not only toward life as a whole, toward yourself, yourselves as individuals—

what is the keynote in your mind, how do you regard the thing that comes under your observation, how do you regard yourself, what is your attitude toward yourself, from what angle do you study your own life, as an individualistic thing and as related to your fellows, your associates, your compeers, your comrades along life's highway? Answer that question and you will have solved the principle of the psychology of compensation.

Now, remember, compensation, as we have said, is *result*. You may labor for years seemingly getting nowhere. All of a sudden there comes the day when an illuminating something comes into life. Then the feet that were leaden become light, the heart that was heavy beats rapturously, the mind that was weary receives an impetus, the soul that was anhungered is fed and those things that were irksome become pleasant because they are discovered to be stepping stones to greater things. Remember that the man who said: "As a man thinketh in his heart, so is he" sounded the very depths of the law of psychology, and of this we shall have much more to say, many more principles to explain and some of the statements which we now leave in a more or less obscure state shall be made as clear as the light of the noon-day sun shining in a cloudless sky.



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Dreams are mental images in process of creation—and, sometimes, they are ambitions slumbering in the mind. We have had a dream for sometime—and now we have come to know it as a reality, for the thing we have dreamed of has come to pass and SUPER-PSYCHOLOGY is here as the fulfillment of the vision.

Years of contact with people, many of whom are hungry for an increase of power and energy and many of whom are anhungered for larger knowledge, has taught us that the one thing needful in most cases has been the proper stimulus which would impel action and growth.

Men and women are bigger than creeds, their needs are wholly non-denominational, hence we have brought SUPER-PSYCHOLOGY into being to supply that need irrespective of creed or dogma. Our interest is in helping develop *Super-Mentalism* to the end that we may have a finer humanity. And it is to this kind of service that we dedicate this and all future issues of SUPER-PSYCHOLOGY.

For many months the Editor and his Associates have been getting ready for this departure—we are glad the time has arrived. And we are sending this first issue of SUPER-PSYCHOLOGY forth on its mission with the full assurance that the hour has struck for just such a Magazine as we purpose this shall be.

This is not a speculation or blind venture. We have published ten volumes of *The Radiant Life*, the magazine which gave way in order to make place for this. So we know our work, fully and completely. It is to serve.

The articles which appear in this issue are preliminary—they are the beginnings of series of lessons designed to stimulate thought, to accentuate thinking and to promote success. We believe in success for every man and woman—it is the birth-right of each soul. We shall all co-operate to make that come true as the dream of this magazine has come into being.

During the balance of August and September the Editor will be lecturing and holding classes in Indiana, Wisconsin and Iowa. Then will begin the intensive campaign in the interests of SUPER-PSYCHOLOGY and the work it represents.

We urge you to watch for the splendid lessons which will be published every month in SUPER-PSYCHOLOGY, and to note the Special Announcement which will appear very soon. We will have something to say in the September and October numbers that will be of personal value to those who will take advantage of their opportunity. Yes, it will be knocking at your door.

This is a magazine designed to promote larger and more satisfying success. Let us work together to make that success a speedy realization of truth and power.

WILL J. ERWOOD.

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Success is the result of vivid impressions transmuted into definite ideas which, when properly associated, develop the power of concentration through which every obstacle is overcome.

—WILL J. ERWOOD.

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FEAR

Fear is the twin of Faith's sworn foe, Distrust,
If one breaks in your heart the other must.

Fear is the open enemy of Good,
It means the God in man misunderstood.

Who walks with Fear adown life's road will meet,
His boon companions, Failure and Defeat.

But look the bully boldly in the eyes,
With mien undaunted and he turns and flies.

—ELLA WHEELER WILCOX.



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Super-Psychology—Teaches you how to generate and use the mighty powers of YOUR mind.

Super-Psychology—Reveals the stored up energy of the Subconscious mind and shows how it may be directed to increase health, wealth and happiness.

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Super-Psychology—Does not interfere with your religion; it enriches the mind, enlarges the outlook and makes religion a practical, living thing to everyone.

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Affirmations

I am fundamentally and potentially perfect.

My body is filled with, and expresses perfectly, divine energy and power.

Every height attained by others is within the range of my own possibilities.

Every function of my being is divine and is an expression of the divine law.

I am filled with cosmic power—it courses through every atom of my being.

I am in harmony with the Infinite Source of life and power—and I draw from an inexhaustible supply the energy and strength needed to fulfill the purpose of my life.

I am filled with unquenchable courage.

I am possessed of a radiant and never-failing hope.

I radiate life and health and power.

—WILL J. ERWOOD.