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SUPER-PSYCHOLOGY

The Mind Culture Magazine



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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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I AFFIRM

That I Am Master Of My
Fate And That All Things
Will Come To Me As I
Build Within Myself The
Image Of That Which I
Wish To Be.

That I Am Possessed Of
Every Potentiality Inher-
ent In The Great Universe
Of Which I Am Part.

That I Am A Manifesta-
tion Of The Supreme
Power Called God — And
That In The Same Measure
As That Power Is Awak-
ened In Me Will I See It
In Others.

—Will J. Erwood.

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SUPER-PSYCHOLOGY AND GROWTH



ROWTH is the ideal of the man or woman who would get the most out of life—and those who would grow toward any considerable height must apply the law. Always we must bear in mind that there is a definite law by which things are done—by which growth and advancement may be acquired. To know the underlying principle is to have taken great strides in the direction of achievement.

Life is not a haphazard thing. Nothing “just happens,” hence it is a mistake to think that people happen to be mentally alert or sluggish—there’s no chance about it. Neither bodies nor minds nor degrees of development are the result of accident. This should be apparent to every person, whether psychologist or not.

Omar Khayyam, the Persian Poet and Philosopher, shows very clearly the responsibility of the individual when he said,

“I sent my Soul thru the Invisible,
Some letter of the after-life to spell;
And by and by my Soul return’d to me,
And answered ‘I myself am Heav’n and
Hell.’

Heav’n but the Vision of fulfill’d Desire,
And Hell the Shadow of a Soul on Fire.”

The wise Omar knew full well that those who would make the heights must do their own work—think for themselves and apply the law of growth to their personal problems. And that is precisely what the newer psychology is

making us understand. We are coming to the knowledge that we, ourselves, have work to do.

Psychology has too often been looked upon as a panacea—a mystic formula whereby the average man or woman may leap suddenly into power and affluence. There is no question but that there are many thousands of men and women whose lives have been transformed by the use of psychology—it is the only way by which we may induce a change. But it is always as a result of the persistent application of principles, statements oft reiterated until they are fixed in the subconscious mind.

Psychology is not the magician working for the relief of the mentally lazy—it is essentially the aide to those who are willing to work for results—to apply effort to the thing they desire to do. It is not for drones—it is for the workers.

It is quite true that we accomplish everything thru thinking—but the thinking must superinduce action, that is, it must have such potent force as to compel the kind of activity that is in keeping with the thought. Without this nothing may be accomplished.

Growth, or progress, may be said to come in the following manner: First, there must be an awakening to the need of further development. Then there must be aroused some curiosity as to the method by which it may be attained. This must be followed by desire; after which there must be design—for no kind of progress can be made unless there is a definite design toward which to work. And then, all of this must be followed by effort—consistent and unremitting effort.

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When we say that there must be an awakening to the need of advancement and growth, we mean there must be a mental recognition of deficiencies as well as of the latent possibilities. No man is in so hopeless a state as is the one who fancies he has reached the apex of intellectual development. And no one is so to be pitied as he who thinks there is nothing further to be learned.

Growth, then, begins with what might be called a thorough mental stock-taking, an inventory of the possessions and powers of the mind. This involves a keen scrutiny of past and present preparation and equipment. It means an analysis of the manner in which one's mind works: i. e. in how perfect a degree it takes in what it contacts with.

The mind functions thru the various organs and senses of the body—the brain, the nerves, ears, eyes, etc. The use of these different senses must be modified, regulated and adjusted according to the needs of the occasion. To use a telescope or magnifying glass it is necessary to adjust the instrument to the vision, the eyes, of the user. And the adjustment that will suffice for one will not do for another. The reactions are not the same—the focus is different.

In the attempt to increase the power to grow, all of these things must be taken into consideration: How does sound affect the sound consciousness? Just what is the impact of different objects to the optic nerves—the sense of vision? In what degree does the olfactory nerve—the sense of smell—respond to the reactions of odor, which, as we all know, is a

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degree of vibration. These are things we cannot overlook in the process of development.

Growth means increase in volume. And this is true whether we speak of material or mental growth. Growing means to add to a thing—or to make larger, to cover a wider scope. And since all mental development must be acquired thru contact with the outside world thru the different sense channels, it must be apparent that the prime requisite is to quicken those sense channels. That is why we say the first step is to analyze the reactions to impression, etc.

The different senses may be likened to windows of the soul or mind. Just as light is transmitted from the outside to the inside of a building thru the windows, so is information, knowledge, power carried into the mind thru these mental windows, or senses. The clearer the glass in the windows, the more perfect is the transmission of light; likewise, the more perfect the development of the senses, the more complete are the impressions transferred to the mind.

Hearing is not strictly a physical thing. Of course the auditory nerve plays its part. Sight is not a purely material thing even though the physical nerves must be used in a degree. Real vision is of the mind, always. The thing which determines the extent to which such vision, sight or hearing, may be made of practical value is the mind back of the function.

All of these things are emphasized because there must be a constant reiteration of certain principles and laws until the inner consciousness, the subjective mind, has recorded them

so definitely and clearly that they become a vital part of that consciousness. The whole force back of human growth is the mental state. If that is uncertain, the advancement will be erratic and unsatisfactory in the extreme.

The thing most people lose sight of is the need of that stability, that directness and permanence of vision which is so great a part of growth. No great thing may be accomplished without a plan—the blueprint is as important to the builder as are the materials. And the mental image is the blueprint of a man's life. Dimensions must be right—plans must be definite, and there can be no uncertain lines if anything worth while is to be constructed.

Growing means learning how to plan as well as how to build. Each person must understand the materials used, as well as how to gather them together. It does not take much skill to draw sand, brick, lime, steel, to the place where a building is to be erected—but it requires much skill and intelligence to blend them, to put them in place and construct the building. All of this must be done mentally first—then it is put into objective expression. And this is no less true of the mind than of the use of building materials designed for ordinary construction work.



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DOES Psychology succeed in the Business World? This is a question that is being asked everywhere. The answer must, of course, be a positive affirmative—it is the key to every great success in the business world. Rightly applied it builds as nothing else does.

Business men and women are divided into many classes—they are Vital, or Motive or Mental—with many variations and combinations of types. The proper study of these types and their tendency would save many of the mistakes made by the average business man. The practice of “putting round pegs in square holes” and vice versa would soon be overcome.

The genus Business Man is prone to do things which destroy his efforts—and, it might be added, this does not apply to the Business Man or Woman alone. Just to illustrate one of the points most important we shall discuss the mistakes of a certain type, the Motive. He is, essentially, a doer. He does things—but frequently makes the mistake of doing the things that should be left to a subordinate. And the consequence is he loses ground, money, prestige, etc.

A fine Business Man of the Motive type, a hustler, a good salesman, promotes a big business. While in the driving inspiration of organization he is all directional and promoting energy. Then he gets his organization established—business centers here and there, and the time of production of greater results

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has arrived. Here is the point at which he so frequently falls down.

Being a doer he goes into the store established by his genius and energy. He may see boxes of canned goods in the middle of the floor; or, perhaps, the furnace is out of order. He grabs a hammer, opens the box and puts goods on the shelf, or he dons overalls—maybe—and goes down in the basement and fixes the furnace. The moment he does this he has broken a subtle law that must exist between the head of a business and his subordinates. The result, in a nutshell, is he has lost a certain something that can never be reestablished without reorganization of his staff.

What Super-Psychology will do is shown by the case of A. J.—an eastern business man and inventor. For some years he worked on his inventions and did all of the work himself. He lived in the poverty concept—he just couldn't afford to hire anything done. His existence was a hand to mouth, unsatisfying course. One day he was awakened to a realization of the true state of affairs. He came to know this:

He had practical, workable ideas.

He was making something that the government needed in its Coast Survey work and in other departments.

He, better than anyone else in the world, knew the value of the output of his brain. And so, in his own words to the writer:

'I borrowed five hundred dollars and rented a small office and installed a secretary to look after the clerical business—and I decided I would never do anything that I could get done

by some one whose time was not worth as much as mine." And he was right. It is very poor psychology for a man whose time is worth Ten Dollars a day to do the work of a Two Dollar a day man.

It was only a short time until this friend had a well established business. A few years and he moved out of the limited quarters in which the first factory was started and had erected a fine, many-storied daylight factory, equipped with every modern convenience. And by Dun and Bradstreets he was rated, in regular sequence, at Twenty-five Thousand, Fifty Thousand and Three Hundred Thousand Dollars.

No man can be a successful director of a big business and waste his time doing menial things. The time spent in building a fence, or stoking a furnace, or sweeping out the store may show his versatility but it will certainly destroy his prestige and waste both his time and energy. And those who are under his direction will surely lose their sense of deference and respect.

In the business world Psychology is a valuable asset. But there is good Psychology and bad. Anything which tends to lower the tone of a business—which has a tendency to cause the business man to be regarded as having nothing to do, or as being something of a roustabout, will certainly cause his stock to fall below par. And that spells the death knell of business.

Good Psychology is that kind of mental balance which causes a man to see straight insofar as his own business and his relation-

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ship to that business is concerned. When a man thinks straight in his business relationships he will never make the mistake of getting into the menial class.

Some of the good friends of *Super-Psychology* may remind us that we have said all work is honorable. And so it is. We are not saying one thing about any special work—all necessary occupation is to be regarded as honorable and worth while. But no one will deny the unwisdom of the President of Harvard University spending his time teaching the kindergarten. The kindergarten is most essential to the well being of the race. It should, however, be presided over by a teacher trained to that work—and not by a Fifty Thousand Dollar a Year Man.

The promoter of a large business has no business cleaning the cellar of his establishment. For several reasons: His time is too valuable. And to do such a thing advertises a deficiency in his business. If he wishes to have relaxation, let him get it in such manner as will not detract from his business—or his powers of concentration.

One of my dearest friends—a man whose friendship I prize greatly—for years made the mistake of carrying on his business under the name of his former employer who had been dead for many years. On the window of his store the name of the departed business man was the only name to be seen. Later on he put his own name on beautiful plate glass windows—his name as successor to the departed business man. And that was good psychology. But the first plan was not.

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No matter what the business one wishes to enter—be it commercial, professional, domestic or otherwise,—the first requisite is to learn how much adaptability there is for that special line. Then get some clearly defined, well balanced plan of action. And see to it that this plan is well thought out and related in every detail—then hew to the line.

There are two classes of people who must needs watch very carefully their course of action in connection with the business they wish to enter. These are the Mental and Motive types. These types are prone to give orders to have a thing done—and then do it themselves. It is hard for either one of them to stand by and watch things being done, without either suggesting how it should be done, or trying to take the job in their own hands. That is all right sometimes—but as an adjunct to the building of a big business it is often suicidal.

The trouble with many men in business is they have big ideas and visions, which, if carried out would mean tremendous success, but they spend their time in puttering with minor things that might have been done by any boy. I know professional men, lawyers and ministers, who have ruined their chances of success by that same course—lawyers who leave their offices and clients to spend a day patching a fence that a real carpenter could have attended to in an hour or two, and ministers who tend furnaces, start fires, etc., when they should be doing the work for which they have been trained.

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Super-Psychology, when rightly applied, will correct these destructive tendencies and set men and women on the right track. A good maxim is—know your work, understand your relationship and adaptability to it, and then keep at it until success is won.

* * * *

No man or woman of the humblest sort can really be strong, gentle, pure and good without somebody being helped and comforted by the very existence of that goodness.

—PHILLIPS BROOKS.



MAKING BETTER MINDS II.

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THE purpose of all real mental exercise is to accomplish the same result as is acquired thru physical exertion of the right kind—and that is to increase power. Nothing else really matters so far as life and its achievements be concerned. The crying need of the world is better minds—and these can only come thru the application of the law as related to mentality.

One fact that must be kept constantly in mind is that each person is a distinctive entity—an individuality, a personality. And there are no two exactly alike. True, there are certain fundamental laws which apply to all—but the expression may be entirely different. The sun is not changed by the color of the glass thru which it shines, but the rays of light partake somewhat of the nature of the channel thru which they pass. Red glass does not transmit white rays—nor can the blue or green. Each has its own vibration.

Mind is universal—and, in the final analysis, cosmic mind is one. But minds differ. They differ in degree and, frequently, in kind. One man manifests a certain type of mental energy—another may be wholly different. It is not often that two minds react the same way to the same thing. So, different viewpoints must be taken into consideration. That shows the real fault with the average educational effort—an attempt is made to stereotype mental training and education. But it cannot be done.

A good example of how different minds react to the same thing will be seen in this incident: I went to Highland Park, Rochester's justly celebrated floral park, where may be found the second largest collection of Lilacs in the world. Not alone Lilacs, but flowers of every kind are found there in great profusion. After having spent some time amidst the Lilacs I wandered about until I came to a very fine collection of Tulips—there were nearly sixty different varieties in the one huge bed. As I stood marveling on the beauty—and gathering material to use in one of my talks—several ladies came by, paused a moment, and then one exclaimed petulantly, "Oh, come on! I wouldn't give ten cents for the whole business." That was a case of a mind unawakened.

Another example: Boarding with a certain family in the great Northwest years ago, I carried home a beautiful plant and was taking it up to our room when the Mistress of the house stopped me and said, "*If I had my way there would never be a flower brought into this house—they appeal to the lower nature.*" And then she added, "*Of course you pay for your room and can do as you please.*" One loves flowers, trees, violets, roses—another sees nothing in them. In view of this, can it be expected that all minds will react alike?

What shall we say of a system which fails to take into consideration the different types of mind? Can we, by any stretch of the imagination, regard it as a correct system? And what shall we say of the kind of educational order that tries to coerce minds into action?

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There is but one thing to say, viz: such systems are failures—and the proof of this is to be found in the people who come under such pedagogy.

Nothing grows without the sustenance suitable to its kind. All forms of life require food. No animal organism can reach maturity, strength and virility unless it is supplied the proper elements—and mind is no different. Of course mind is not an animal organism—it is the thing that animates organism. But it is, nevertheless, subject to the law of growth, and it must be fed.

Sitting at my window on the thirty-ninth floor of the Morrison Hotel my mind is being fed by the city of Chicago. Myriads of lights flash out thru the night. As far as the sight may reach there is a mass of light—countless numbers of white and red and blue. Looking out of my window I see, a bit to the left, the Union Station—the common meeting ground for many railroads leading north, east, south and west. To the right is the Northwestern Depot. The siren of Police Cycles, or Fire Apparatus, mingles with the varied noises of this great city. Inside the building there is the hum of life, the elevators, the many activities—and all of these things feed my mind. And they would feed yours, were you here. How do they feed the mind? *By adding something to it thru the law of impression.*

If I digest what I see, i. e. if I get a clear mental impression, I shall carry the scene with me. Yes, I shall carry that much of Chicago all over the country—no matter where I go, this much of the city will go also. And

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if I digest it properly, I can give it forth in reconstructed and original ideas—I can paint that picture upon the minds of those who listen so they, too, may visualize the whole scene.

I notice a wonderful new building that I have been watching for a year. It is thirty-seven stories high. It is now complete—put together piece by piece, an amalgamation of steel and brick and stone. First a gruesome, awe-inspiring skeleton—now a hive of activity. It is a mental image materialized into reality—mind substance transmuted into the massive structure which towers above all of its neighbors, with the single exception of the Morrison Hotel.

As that building has grown, so must your mind grow—with this single difference: The building is not a volitional thing—it could not build itself; it could not say “I need another story to accommodate the increasing life within my walls.” It is an organization—and an organization is a made thing, made by someone, and growing by having that someone add fragments on the outside.

But your mind, my mind, can say “I wish to grow stronger, more powerful,” and, forthwith, look around for the materials to supply the need. Each one of us might say, “there is something about that building I need to increase my knowledge,” and we can walk up and take it. There is no law against carrying away a whole building—if you take it mentally by and thru your clearly defined impressions. All the wealth of the sunlight is yours—mine too; the fragrance of the flowers—they, the flowers, will help increase your

mental power. Go ahead, laugh if you wish. Then when you get thru laughing, inhale the fragrance of a rose—and see how much richer your mind is. Listen to the golden voice of a Sigrid Onegin, and carry away the perfect melody of the lullaby or the aria, to which is given her matchless interpretation, and your mind will be rich indeed.

What is more illumining and helpful than a voice—the voice, if you will—speaking out of the air to your understanding. The words, the intonation, the inflection, all combine to build the mind—thru the impact, the impression. And according to the intensity of interest will be the vividness of that impression. What is it that colors a voice? Emotion, feeling, desire. And what are these? Vibrations in the mind—they are ideas, formed around an individual, multitudes, life. And what are they for?—to help grow better minds.

Big minds are accurate minds. They are seeing minds, hearing minds. And they acquire all of this thru using themselves. Do you get that? *They must use themselves*, i.e. use the powers of the mind to increase those same powers. That is where the wonder of it all comes in.

Are you, each one of you who read these pages, using your mind to its fullest capacity? Do you see what you look at? Or do you hear what you listen to? If not, how can you expect to be big and great and full of power?

A railroad engine is a mighty thing. But it needs water, fuel and oil—and a track upon which to run.

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The mind is mightier than the engine—because it made the engine. But it needs fuel, and steam power (feeling) and a track upon which to run. All of these are furnished by the ideas. And where do the ideas come from? Everywhere.

Impressions from the outside world—associations of such impressions, people, places. I look at a single star—and I see a world of beauty, mighty hills, valleys, flowing streams, life, and hear voices. No wonder the Wise Men of the East traveled toward the Star—it led to the source of light; and light illumines the mind.

(To be continued)



NEW MINDS IN OLD BRAINS

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WHEN a stream of water becomes stagnant there is sure to be a menace to the surrounding community—and unless immediate steps are taken to remedy the condition, trouble will ensue.

It is the constant circulation that keeps a stream pure and healthful—and sometimes it is necessary that water be forced into the air that it may be aerated and purged of all impurities.

If the mind of an individual is permitted to become stagnant and inactive a somewhat similar condition will obtain, i. e. that mental state will become a menace to the individual, himself, and, thru him perhaps, a menace to others. Inactive minds are usually a source of danger. Brains become sluggish and inert. The cells of the brain become more or less atrophied and useless.

Habits of the mind react upon the brain and cellular tissue, a mental rut producing much the same effect as does blight upon grains of wheat or corn. To adhere too much to one line of thinking or to permit oneself to be too greatly dominated by the narrowing thought of another creates a condition which might be rightly designated as mental dry rot.

Brains constitute the vehicle thru which the mind expresses itself—and, it may be said, all of one's brains are not in the head. Brain substance, or tissue, may be found in various parts of the body—every nerve being an extension thereof. And the mind, to be effec-

tive, must traverse the entire area of that body.

One of the great mistakes, made by many humans, is the habit of isolation—i. e. they have acquired the idea that all mentalism is confined to the head, the brain. If each one would realize that every organ, every muscle, as well as every nerve, should be virtually saturated with mind, and then would develop the habit of causing intentional transmission of mental impulses, a much larger degree of growth would be possible.

Old brains! This does not mean, necessarily, old because of years—there are many young people whose brains have taken on all the sluggishness supposed to be an attribute of great age. On the other hand there are men and women who have lived four score years who manifest the mental keenness of the most virile youth.

What is the cause? Nothing but mental carelessness—the habit of slipshod thinking; poor observation and worse than useless reading. Nonuse of the mental faculties will do more to cause brain lethargy than any active mentalism. The law of inertia—that which does not grow and remain active is sure to disintegrate—applies to mind as well as to everything else.

Old brains! The brains of men and women who have lost all ambition and hope—in whom the desire for growth is dead. Those who feel that they are poor victims of circumstance and out of luck never get very far because they are causing brain paralysis, at least in a degree. Brain tissue is sensitive to an intense degree. The mental conditions we have de-

scribed cause inertia thru the element of fear which is ever attendant upon such mental states.

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Lack of ambition, the loss of hope, the constant distrust of conditions and people are always concomitants of fear—whether we admit it or not. The presence of certain complexes—such as give rise to the states mentioned—is sure evidence that there is a background of mental shock of some kind. It may trace back for many years, but no matter how far back it goes, the evidence will show up.

What is a brain worth? Only so much as it can produce—only so much as the mind back of it compels it to do. And this, irrespective of the years the individual may have lived. We do not measure the virility of the brain by years, nor yet by academic experience—it must go deeper and further than that.

There are many thousands of men and women who have lost out in the race of life for no other reason than mental stagnation—and this is due to the lack of interest in anything other than a few limited ideas or things. Interest is necessarily the cause, and result of mental stimulation. A mind that observes, sees, but a few things has little on which to feed—consequently the brain cells become old.

What is age? Surely not years—because years rest very lightly on the heads of some octogenarians, the while they rest heavily upon some who are but in their teens, or their early twenties or thirties.

Age is an idea—a mental concept. It is the handicap of a mind bereft of power thru its

own idleness, its own laziness. It is this which produces agedness more than years, the years one has lived.

A man of forty who feels that it is time to settle down and retire from active life; a woman of forty, or forty-five, who feels that all of life has been exhausted; anyone who arrives at the hour when he or she regards all effort and growth as useless is possessed of an old brain, no matter how few or many may be the years that have been lived.

New minds in old brains! How shall we acquire them? And what do they involve? Does that mean that we must discard the old mind—can we separate a man from his mentality? We all of us know that such a thing would be utterly impossible—a man's mind is the man. As he thinks, so shall he become. And to be new means to become new in the sense of establishing a new trend of thought—changing the mental habits.

New ideas come hard to those who are suffering from mental stagnation—habits of the mind are sometimes hard to change. Not because this cannot be done, but because the average man is a creature of habit and will not allow himself to struggle to overcome that which is the outgrowth of years of habit.

We sometimes talk of habitual drunkards, drug fiends and food addicts. There is no drunkenness so depressing or destructive as is that which comes from habitual depression, doubt, fear or morbidity. The ordinary drunkenness deadens the physical being, the cells of the body—but mental drunkenness deadens mental impulses, destroys the stimuli of the

mind, and reacts directly upon the physical tissues also.

Some of the great teachers of the world are responsible for a crime against God and man when they have instilled fear and doubt into the minds of their students, devotees, and followers. The morbidity of mind that comes from such teachings has laid waste countless miles of territory, destroyed numberless thousands of people, and obliterated millions of mental impulses that might have brought forth results for the glory of the race.

We are facing a new era of instruction and education—we are about to see an awakening that will have great results in the way of mental progress. There is much wonderful energy in the dormant brain power of the race—it merely needs the impetus of a newer and more vital idea to carry it to the heights.

To be continued.

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If you are tempted to reveal
A tale to you some one has told
About another, make it pass
Before you speak, three gates of gold,
Three narrow gates—first,
“Is it true?”
Then, “Is it needful?”
In your mind
Give truthful answer. And the next
Is last and narrowest,
“Is it kind?”
And if to reach your lips at last
It passes through these gateways three
Then you may tell, nor fear
What the result of speech may be.

—ANON.

* * * *

Remember the steam kettle—tho' up to its neck
in hot water it continues to sing.

"THE PSYCHOLOGY OF IMAGINATION"

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WHENEVER the mind of man catches a gleam of one of the great facts of universal life those who are not ready to either understand or accept that revelation declare that such a man is a victim of imagination and when that is said it is supposed to be the final word in judgment. It is assumed that there is nothing more to be said one way or another and yet it is very singular that all of the progress of the human family has been due to the imagination of mankind. Unfortunately there are those who have regarded themselves as authorities who have caught the wrong view of the power of imagination. They have failed to realize that the man or woman who can build an image which, perhaps, is based upon some of the previous experiences with the laws of life, has within the grasp one of the greatest adjuncts to human development and perhaps the greatest aid to human progress that has ever been vouchsafed to mankind.

There are those who tell us that imagination is the mind running wild, that is, that the person who is given to imaginary visions and more or less indistinct imaginary concepts is bereft of some one of the other necessary faculties and lacks at least a portion of the necessary mind power. Perhaps no greater injury has ever been done any human soul than that which has taken the form of an attempt to destroy the power of imagery as expressed by and

through the channel of imagination. We might say that imagination is the power to build images, that the one who imagines, who is in the act of imagining a thing is the one whose image building faculty is in active operation, and we desire to emphasize that statement, that such an one is the one whose image building faculty is in active operation. We say that to distinguish the user of imagination from the mere dreamer, that is, the one who sits idly by and allows himself to dream more or less vague dreams without either the incentive or the impetus or the courage or determination to attempt to achieve the thing that has been dreamed.

There is a very strange and yet a very wondrous psychology about imagination. Of course you understand that in discussing psychology in this particular sense we are speaking of the mind in a growing state. Imagination in our opinion is the mind in process of growth, that is, it is sending out shoots, so to speak, upon the limbs of the great trunk of the mind. We sometimes regard the mind as the central trunk of the tree of individuality, whose roots are imbedded in the very source of all life and whose branches spread out in every direction in the Cosmos. Those branches are the various experiences through which man has mentally gone. Sometimes they are gaunt and bare. The man who is merely a practical man in the sense in which the so-called hard-headed, practical man regards himself is a very bare and forbidding thing at best. He has no room for imagination, his psychology does not permit him to dream of

things that might be superior to the purely practical. The man whose power of imagination is active is evolving upon these various mental branches that which may be likened to the buds upon the branches of the fruit tree, buds that by and by shall burst into full bloom and afterwhiles shall produce fruit. The fruit of the mind is the achievement that is attained by the thinker. Sometimes imagination is the thing that starts the bud into expression because the man who is making use of imagery in the sense of creating upon the foundation of his previous experience new ideals, new combinations of certain perhaps very practical things that have been done, creating the picture of that which shall be by and by—the man who makes use of that faculty, we declare, is using one of God's most potent forces.

To imagine means that a man has reached a point at which his mind is not in a static state, his mind is not in a state of inertia. It is a fact that sometimes there are those who draw over-lurid pictures of things that are to be but there is more danger of the too morbid picture than there is of the overly lurid and alluring picture that shall encourage men to go forward. There is something very sad about the mind devoid of the power of imagination because that mind ties itself down as surely as though it were chained to a rock in the center of a dungeon cell, because that type of mind will not see anything which cannot be measured by material yardsticks. It is that type of mind which has stood in the way of progress from the beginning of time. To that class belong the hardshelled theologians, the re-

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actionary educators, the arbitrary lawmakers and the absolutely inhuman judges because they have not imagination enough to see that the very effort which they make to keep the human family in a certain rut is the cause of the things against which they battle.

There is not much imagination in the soul or mind of the man who sees nothing greater in the ideal of the Christ than a wounded, maimed body nailed to a cross; there is very little imagination in the soul or mind of the man or woman who can see nothing in life but the old fashioned, arbitrary, reactionary and morbid vision of eternal punishment. It is the man of imagination who stands by an arid desert and visualizes a rose garden, it is the man of imagination who stands by the arid desert and visualizes the transportation of water that shall transmute that desert into a rose garden, an oasis where thirsty, hungry, tired and weary travelers may rest. The man who lacks that imaginary psychology, that is, the psychology of imagery, cannot conceive of any way by which waste land can be reclaimed, and that is the reason that there are men and women who pose as authorities to-day who pass adverse judgment upon thousands and thousands of their fellowmen, regarding them as so much waste land that shall be destroyed for the good of the race. One would think that, if they had the right psychology, that psychological self that would give rise to imagination, they could trace the analogy between the arid land which has been reclaimed and the so-called criminally weak men and women who are really arid because

they have not yet been awakened, in whom there is the infinite possibility of rehabilitation, of readjustment and, may we say, of cultivation so that that barren soil, that fallow ground shall be transmuted by the right psychological process into the fertile field which, becoming transformed, evolves a life that is of use to humanity as a whole. The psychology of imagination should be understood and it cannot be understood by men and women who refuse to admit of its possibilities, it cannot be understood by men and women who regard every flight of the imagination as one of the evidences that there is something morbidly wrong with the mind which indulges in such flights.

Now, perhaps, there might be those who would say the modern psychologist deals with imagination. So he does, but in many instances he deals with imagination as a very dangerous thing, as the possession of the neurotic individual more than the so-called clear-headed thinker. Grant that a few of them take the position that imagination is a vital factor in human progress—even those who take that position usually accompany their statements with the most solemn warnings against allowing the imagination to run away with the individual and they speak continuously of the abnormal imaginings of the mind of the neurasthenic individual, the person who is subnormal in some particulars, abnormal in others, supernormal in still others. They lack so greatly in the power of imagination themselves that they cannot see the fact that the mere statement that nine-hundred and

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ninety-nine out of a thousand men and women have certain propensities is no argument in favor of the statement that they are normal men and women and that the one exception is either subnormal, abnormal or supernormal. The difficulty with men and women who are the morbid psychologists of the day is that they fancy they can study minds and lay down certain stereotyped and irrevocable rules because a certain percentage of the stereotyped number of men and women have reacted in the same way psychologically, and their idea is that because of this fact they know just exactly what is going to happen in the minds of men and women. They lose sight of one very patent fact. Suppose we have a group of a dozen people. That means a dozen different minds and as many different temperaments and, consequently, as many diverse reactions under the same circumstances. No two will react in precisely the same way, no two will build their image in precisely the same way until there has come such unity of soul that they see life from the same angle.

What shall we say of these good men who have reached the point at which they take themselves so seriously as to regard themselves as authorities in psychology, the science or study of the mind—of them what shall we say? Shall we say their work is useless? On pain of being misunderstood, we are going to say there is a lot of that which passes current as psychological investigation, research and conclusion that might well be dispensed with to the very evident and manifest advantage of the human race. Perchance it might be re-

garded as unkind to make a statement of that kind. If that were not so, it would not have been necessary for the psychologists to so greatly modify in some respects, amplify in others and repudiate in still others the findings of a few decades ago. That which is established beyond peradventure of a doubt, that which has become established as one of the inherent facts of the Universe does not have to be modified, changed, repudiated and cast aside. The man of imagination is able to transcend the limitations that are set down by the materialistic psychologist, the man of imagination is the man whose mind takes flight through space and recognizes the operation of laws and the eventual culmination of certain of the imaged results that he has dreamed of. It is the man of imagination who can reach from the present moment out into space and prognosticate as to what shall be the inevitable result of that which is going on at the present time.

It required a great deal of imagination on the part of certain well-known individuals to conceive the idea that a young woman who was a mute and blind and deaf and to all intents and purposes nothing more nor less than a human animal of a most pronounced type might possess a soul and, in other words, might be a soul virtually imprisoned, who might be liberated from that prison and enabled to speak and to think and to reason and to see. It required imagination. What was the psychology of the individual who, observing in childhood the one known as Helen Keller, realized at that time the possibility of the almost miraculous results that have been

attained? The ordinary sordidly materialistic psychologist would have regarded such an individual as, well, in a measure a monstrosity. It required imagination on the part of someone to see the wild rose and visualize the result of the training and, if you please, the careful care of that rose, the pruning, the watering, the weeding, the caring for it, the feeding of the soil and so on, that might evolve eventually the marvelous products of the garden that you have to-day. It required imagination for man to regard the bitter, inedible apple of a certain day and see in it the genesis of the luscious fruit that you have at the present time. Imagination is the magic wand that wakens slumbering beauties not only in garden spots, not only in mountain fastnesses, not only in trackless forests and uncharted seas but in human souls and minds as well.

What is a characteristic of the psychology of the man of imagination? One is vision; another is hope. Always the man of great imagination, the kind that limns the future and sees results where apparently there is no foundation even for a dream, is a man of hope. The man or woman who has imagination such as we are describing is the man or woman of courage. He or she is the man or woman who can see the slumbering angel in the block of marble and, seeing it, devise means of setting that angel free or bringing it, so to speak, into expression.

There is a reason for all this. Imagination led Columbus out over what he supposed were shoreless seas, imagination led Cyrus Field to visualize a transatlantic cable, imagination

fired the courage of Jeanne d'Arc when her soul listed the voices of those evangelists who came to minister unto her and to inspire her to do certain things, imagination was the thing that enabled a Jesus of Nazareth to encompass all humanity in his compassion, imagination enabled Buddha to visualize the inherent divinity in the human family and thus give to the world that statement than which there is perhaps, nothing finer, when he stated: "I shall not be satisfied with individual salvation. Nothing short of universal salvation shall satisfy me." It was that psychology of his that had power to image the perfect unity between all races and the Supreme Power that rules the Universe. Imagination is the artist, it is the architect, it is the seer, because seers are always men and women of imagination; their souls are attuned to cosmic processes. Imagination may be said to be the bridge over which the mind must travel if it would attain to cosmic consciousness. There is nothing impossible to the man or woman who has the right kind of imagination. Imagination knows no defeat, it knows no failure, it does not even know despair, that is, in its bitter aspect, because it always sees something that is finer and brighter, that is fairer and more to be desired.

There is much that we might say concerning the psychology of imagination but in this lesson we are dealing with one phase of it—there are many questions that you might ask. You might ask: "How shall we train the imagination of boys and girls under our care? What shall we do with a too vivid imagina-

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tion?" Do with it exactly as you would a well-regulated fire which, when given too much draft, burns too fiercely—check it, control it, guide it, and above everything make the student understand its purpose, make the student realize that imagination is the staff which God has given to man upon which he may lean when he is forced to leap from present evidence to future possibilities without severing the connection between the two. Mark that! "Without severing the connection between the two." Imagination builds all the way, while seeming to leap ahead it yet builds all the way. Why? The image that enables a man to see beyond the mountain peak devises ways and means for scaling the peak because the true image is the one, the true imagination is the kind that takes into consideration the law of sequence, the law of cause and effect, the law of relationships between the present and that which lies out yonder, which is to be achieved. It was a man of imagination who conceived of something more to human consciousness than merely physiological reactions as a result of the contact of force and matter. It was a far cry from the belief in the physical disintegration and reintegration of man's body that the spirit might go on, to that belief, that understanding that when physical disintegration took place, the real thinker traveled ahead. Imagination is the bullet shot from the mental cannon, hurtled out ahead, finding the target and leaving its mark thereupon, with perhaps this difference, that, whereas the bullet leaving the cannon severs its relationship forevermore, imagination holds and will continue to

hold a direct relationship and contact with the mind that has sent it leaping out into space.

The psychology of imagination, rightly understood, means to revolutionize the education of the world. There has not been enough imagination in the education of the young men and young women of the world. Why? If there had been, the poesy of their souls would not have been stamped out or stifled and held in abeyance, the idealism would not have been destroyed or starved, the beauty of life would not have been crushed out of their minds, leaving a sordid aftermath of that period that should have been the most illuminating, the most vivifying, the most thoroughly constructive of all the years that they had lived. If there had been imagination in the souls and the minds of the educators, there would not have been stereotyped, hard and fast rules laid down, there would not have been the servitude of the classroom or the bitter weight of the lesson assigned to the students and the consequent desire to evade as much as possible. Imagination can take a fact and clothe it in language that gives it the attractiveness and potency of a dream based upon poetic lines, imagination can take the driest kind of fact and so endue it with life that it becomes a living thing and the student pursues it with eagerness and devours its substance with avidity because he has been made to feel the vital reality and beauty and inspiration of that which is transmitted to his mind. Strange that the educators of the world have so lost the power of vision that they have rendered the most fascinating, the most dramatic phases of

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human life and experience as dry as the heart of a Sahara, as destructive to individuality as the hot simoom is destructive of vegetation and life.

Can there be anything more fascinating than that which has to do with human progress? History should throb with the life and vitality of the people with whom it deals, geographical studies should be alive with interest, should become a thing that would thrill the soul of the boy or the girl, the young man or the young woman, literature should speak a language that should carry with it all the matchless melody and magnetic attraction of the great singer or the great musician or the great orator. Why? Literature is the drama of life put into the language of the people, translated into the vernacular of the members of the human family, literature is the life-blood of the races of the human family, it is the heartbeat of men and women,—rightly understood, it is the divine touch upon the souls of men and women. Where the psychology of imagination is given a chance to do its work, he who reads the story of Babylon carries you into a foreign land, he who tells the beauty of Egypt makes you feel as though you have been under the benign influence of ancient deities, he who paints the picture of India as India was when the great masters did their work makes you feel akin to all the beauty of the past. That man or woman who translates the soul of Persia to you understandingly scatters fragrance like unto the attar of roses through your very soul and makes you think of garden spots, makes you think of the Garden of Omar,

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aye, makes you understand the sacredness, the beauty, the symbolism, the dignity of life as it was and the beauty of life as it still may be. All through the psychology of imagination! Why? Because the imagery of the speaker, the singer, the poet, the writer, absorbs your attention and possesses your imagination so that you go out like winged creatures, traveling side by side with your comrades along the highway of the past, over the hills of the present toward the mighty peaks of the future. Happy is the soul who may find somewhere another soul with imagination enough to kindle ideals, fan them into a flame and reveal to the soul of that one, or many, as the case may be, the beauty of life, the beauty of literature, who can become the open sesame to the storehouse of God's magnificent jewels.

Imagination is the key that unlocks the gateway to every achievement, and the best part of it all is this, that the germ of imagination slumbers within every consciousness. It waits like the great oak slumbering in the heart of the acorn for you to assist it in its germination, for you to foster, to nurture, to care for it until it can stand alone and face the storms, the vicissitudes with head unbowed, feet moving serenely and steadily forward, never lagging, vision undimmed though the physical eye may be dimmed, heart undaunted though bodies may fall by the wayside. Imagination is the savior of this materialistic age in which man lives.

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WITH THE EDITOR

The first issue of SUPER-PSYCHOLOGY has gone forth with its message of encouragement for its readers—and already many kindly things have been said. Most of the good friends are enthusiastic about the change in name—so we know we are on the right road.

Life is a goodly thing. The capacity to enjoy and appreciate what life has to give comes with the unfoldment of the mentality of man. And that development must be the result of the right kind of concentration and application—the application of the law of growth.

The weeks of the past month and those of the coming month have been and will be spent in taking the message of SUPER-PSYCHOLOGY to the people directly—thru lectures and classes. The reception of these lessons has been most gratifying.

We are not coming to you with any fanciful promises—we have no magic or mystical formula to present. Our message is for live men and women—not for drones. The *genus* drone will not accept any message other than that of idleness and indolence—we cannot be of use to those who refuse to think.

Mind culture is the big theme of the new age—and the age is not a farflung fancy, it is here, upon us, now. We are in that age—it is no chimera, no idle dream or distortion of the mind. This is the age of MIND—practical, well ordered and perfectly poised Mind. The old idea of instruction and limitation must pass away—indeed we may well say it has gone.

Here and there, of course, there are found devotees of the old system—but they are rapidly decreasing in number. So SUPER-PSYCHOLOGY has come to bring that kind of inspiration and hope which will give vision—the kind of vision that produces results worth while.

This is your magazine—we want to hear from you. Tell us some of the things you would like to

hear about. Remember we have all kinds of lessons in store for you.

This month we have started a series of lessons on "*New Minds In Old Brains*" and in the October issue we shall get fairly launched in our work—then shall come the full announcements of the plan of procedure which will be followed. In the meantime we shall work for the fulfillment of the ideal.

WILL J. ERWOOD.

* * * *

To follow, under all circumstances, the highest promptings within you; to be always true to the divine self, to rely upon the inward Voice, the inward Light, and to pursue your purpose with a fearless and restful heart, believing that the future will yield unto you the need of every thought and effort; knowing that the laws of the universe can never fail, and that your own will come back to you with mathematical exactitude—this is faith and the living of faith.

—ANON.

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A prayer is hid in my love for you,
As a star in the moonlit sky.
If I send you the love, will you find the prayer?
Perhaps in the by and by.
When the sun's gone down and the moon's away,
And all is dark awhile,
You will look in the sky and see my prayer,
Like a star from the darkness smile.

—HARTWELL

* * * *

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now, and all they expect to have.

—EDWARD EVERETT HALE.



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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.