

SEP 28 '27

OCTOBER, 1927

VOLUME 1, No. 3

SUPER-PSYCHOLOGY

The Mind Culture Magazine



Edited and Published by
WILL J. ERWOOD
Rochester, New York

SUPER-PSYCHOLOGY

The Monthly Mind Culture Magazine
916 Temple Building, Rochester, N.Y.

WILL J. ERWOOD, *Editor and Publisher*

FLORENCE RUSSELL, *Associate Editor and
Business Manager*

DEANE ERWOOD, *Publication Manager*

Single Copy	\$.20
Per Year	2.00
Canada and Foreign	2.50

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”

Entered as Second Class Matter at the Post Office
Rochester, N. Y., October 3rd, 1925.

Copyright 1927 by WILL J. ERWOOD
All Rights Reserved

I AM

"I AM the Master of my Fate
I AM the Captain of my Soul!"
Thruout the years I calmly wait
To scan the message on my scroll.

I AM the Master of My Mind,
I weave the warp and woof of thought,
That thru the years that wind and wind
Reveal the fabric I have wrought.

I AM the Maker of My Life,
I blend or dark or gleaming hue,
That thru the years of calm or strife,
Bring forth my Inner Self to view.

I AM the Messenger of God,
I sally forth thru day and night,
And bend my back beneath the Rod,
Or raise my eyes to greet the light.

I AM the Will of God made plain!
That all may read upon my face
The screed that's writ by Inner Pain,
Or poesy that Joy may trace.

I AM the Keeper of My Years!
The Master Mind behind My Soul—
I AM the Voice to still My Fears,
I AM the way to every Goal.

—WILL. J. ERWOOD.

October
1927

SUPER-PSYCHOLOGY IN
BUSINESS, III.



HE successful Business Man is always a fine example of what real Psychology will do. No matter whether he knows it or not the Business Man is using the principles of practical Psychology. The trouble with many, however, is the fact that they are satisfied to blindly use a force which they could use much more intelligently if they knew the "how" and "why" of things. And this is where the study of the subject is such a tremendous help.

Life is a business—not a matter of mere chance. Of course there are those who adopt the "chance" attitude toward everything—and the consequence is they are never ready for anything. Not thinking straight they do not realize that everything lies in being ready for the situation or emergency which they have to meet. Daily life is a series of situations, complex and otherwise. And they must be met. If one is ready, all is well—if not, then there is danger of being engulfed in a series of conditions and circumstances which will control; and being controlled by circumstances means defeat.

The business of life requires careful analysis. It should be looked into and examined as carefully as any other business. And once the psychology is understood and its principles applied, all goes well—life then becomes a delightful mistress and joy camps upon one's trail.

A very fine example of what Psychology will do is to be seen in the promoting of any great project—a Railroad, a new Business, making the public want a new commodity. Where can we find a better example just now than the thing everybody is talking about, viz., the Dempsey-Tunney battle to be staged in Chicago—and which will be a thing of history by the time this issue reaches its readers.

Watch the daily papers carefully, thruout the country, and the fine publicity Psychology will be noted. Interviews with Tunney, ditto with Dempsey. Tunney's love of books, his modesty, love of solitude; Dempsey's aggressiveness, his ability to "come back," what he did today and what he is likely to do tomorrow—all are played up to center interest and make the two men magnets of attraction.

One preacher hurls vituperation upon the heads of the combatants—another one praises their brawn and skill; but it is all grist for the advertising mill, the appeal to the minds of the people. The net result will be that several millions of dollars will be involved in the deal itself—to say nothing of the millions of dollars that will change hands thru the betting pools and private wagers all over the country.

Tex Rickard is one of the most colorful psychologists in his particular line of business—he knows the points of the "game" to the Nth degree. That's why he succeeds where others fail. *He believes in Mr. Rickard.* And he knows the dear public. He knows the rules of showmanship and wins. Whether Gene Tunney will have won, or Jack Dempsey, when

*
October
1927

you read this, all concerned, on the inside, will have enriched their coffers by many thousands of dollars.

Big business is showmanship on a large scale. Small business is the same thing set on a miniature stage. And it is all Psychology in one degree or another. And life, in a large measure, is showmanship, too. No question about its being Psychology—of that there is not the shadow of a doubt.

Success, in whatever line a man be engaged, is always a matter of skill in the use of the principles of Psychology—and endurance. This endurance means the ability to repeat the application of the law until it brings results—to stay with your proposition until you have won.

One of the first steps in the use of business Psychology is to get a clear idea of what you have to offer—in other words, know, fully and completely, the thing you purpose doing. To do this it is necessary to be the thing yourself. Then, the next thing is to get the public attention.

Attention is the first law of attraction. To turn the attention of the people to a business, or any special commodity, there must be a certain appeal—the needs of the people must be studied and their attention drawn to the fact that the business man has what they need. This may be done by numerous methods—as every advertising man knows.

Emerson knew the law of applied Psychology when he said "*What you are speaks so loudly I cannot hear what you say.*" Nowhere is this more apparent than in the busi-

ness world. Store windows are indications of the type of mind possessed by their owners; and business men give an earnest of what their store windows will contain. One window stands out preeminent among all others—every article in it speaks quietly but eloquently of class, quality, stability. Another fairly shrieks in linsey-woolsey tones that the place is filled with the shoddy.

Just so with people. They shriek aloud though they be silent. To stand on the corner and watch the crowd go by or to sit in a dining room in Hotel or Restaurant and study the people is to know them as they are. A turn of the head, a movement of the hands, a smile, fatuous or otherwise, even the twist of the hair, will speak eloquently of the taste and culture, or its lack, manifested by the life of the person. A nervous twitching of the mouth, or contraction of the eye muscles, and you have an index to the individual. Mayhap it is but the tone of the voice, but that is all revealing.

Voices are indications of mental processes—and that means psychology to the business man. And what a difference there is in voices. Some grate harshly, while others aggravate. Again, there will be a voice that comes over the distance like a mother's croon or a heart's caress. When such a voice speaks the soul rises on wings of aspiration.

Business men are quick to note changes in the voices of patrons or prospective buyers. The voice shows at once the interest, or its lack, on the part of the customer. The eyes reflect that interest and appreciation—the

whole attitude of the individual reveals the attraction an article may have for him. The good Business man, or Salesman, is quick to see that.

The Psychology of appearance has a tremendously important part to play in the appeal to the public. A diamond salesman dressed in shoddy clothes contradicts his declaration of quality. A Beauty Specialist whose hands and hair and appearance are conspicuously neglected would not get very far. A teacher of prosperity who looks like the Wreck of Hesperus would have very little appeal. On the other hand all of these things could be over done by going too far to the other extreme—judgment must be used in all things. A teacher of health whose appearance denoted extreme lack of vitality would not get many students. Jesus knew the law when he said the people would say, "*Physician, heal thyself!*"

(*To be continued*)



MAKING BETTER MINDS, III.

SUPER-
PSYCHOLOGY
*

October
1927



WE improve our minds only when we use them according to a well defined principle of growth—and that should be the purpose of every man or woman. Never be satisfied with the measure of advancement made—on the contrary always try to improve on what has been done today.

This is, in substance, the motto of a big Business Man of Pittsburg who made the journey from breaker boy to Multi-millionaire. This man knew what it was to have nothing—and then he had the pleasure of possessing everything the heart could desire, even to genuine companionship, than which there is nothing finer. Here is the story as he told it, in a nut shell:

“I owe my success to the fact that I knew what I wanted and then studied the elements necessary to success. I found that when I worried about the output of others I was nervous and disturbed and made little progress, so I adopted the plan of never paying attention to what the other fellow was doing—I concentrated upon myself and upon my work; studied ways and means of improving that and I found that when I did that everything came my way.”

As he told me the story of his life it was more fascinating than any romance I had ever read. By sheer will power and grit and study he mastered conditions that would have defeated ninety-five out of every hundred. To sum the whole story up in few words it meant

this: Improving the mind, making it constantly better and better by application of the laws of observation, analysis and study.

The things we learn we must acquire in one of two ways: Either we must stumble along, thinking, experimenting and experiencing, and finally hit upon the knowledge, or we must acquire our information and gather our lessons thru the study of the lives and experiences of others. Here is an example of what the study of others will do.

A young man of my acquaintance had been out of work for some time—had learned what it meant to have virtually nothing. Naturally he had become moody and despondent. Finally he got work and came to the writer in much elation—it was not so much, but it was something. He was anxious to get ahead and asked what to do.

A few questions brought out the fact that he worked at a machine, one in a group of twenty; that there were three groups on the floor on which he worked, making sixty machines in all. Also that there was a man in charge of each group and a foreman over the sixty, or three groups. This was the advice given him:

“Study the man who has charge of your own group to see if you can discover in what he is different from the rest; there must be a reason why he is given the first position. Then study the man who is in charge of the three groups to see what he has that is superior to the others. And whenever one of the higher officials comes in, study him to see what there is about him that is different.”

He was instructed to make mental notations of the qualities, abilities and actions of these men—to study the way they went about their work, how they handled the men under their jurisdiction and then make a comparison with and an analysis of himself and the things he did. It was only a comparatively short time until he came in a jubilant state of mind with the information that he had been put in charge of a group of machines, or twenty men. After awhile he was in charge of the entire floor and, finally, that young man was in charge of three floors in one of the greatest institutions of its kind in this country.

Following carefully the instruction to watch and analyze the men who held positions above him he discovered the things he lacked himself—and that there were certain habits which must be rectified if he would make due advancement. It is a fine example of what the right use of the powers of observation will do in making better minds.

To say that the mind may be improved intentionally is not making a wild statement at all, even tho there be those who think God has given us a certain amount of mental ability and that we can never increase the sum or quality thereof. It is the alert, intentional use of the different faculties which increases their power and keenness.

A good way to develop the sense of observation is to look at a sign and see how much of that sign you may take in at a glance. Do the same with a paragraph or a book, a scene or a picture. The thing to acquire is the ability to quickly make mental note of what comes

October
1927

within the range of vision or hearing. Listen to an orchestra and see how many different instruments you can hear and name instantly; see what a variety of sound vibrations may be retained and distinguished at one impact. It is a very fine exercise.

A thing that has helped the writer greatly is to take time to investigate buildings, places, people. No, not to go snooping around like a hound with its nose to the ground—rather look at things squarely; pause long enough to note what activities are going on, how they are met, etc. Above all study people—yes, P-E-O-P-L-E. You see, people are minds in manifest expression. They reveal moods, emotions, habits, vagaries and temperaments—and these are all phases of mind; the more we see and understand them the more we know about mind, itself. And the more we know about the mental side of life, the better minds we will have ourselves—the mind feeds upon and grows by what it takes into itself and the use it makes thereof.

The study of people affords one of the best means of improving oneself, i. e., making better minds, because men and women are the criterions by which we must judge of the effects and operation of the laws of life—and mind. People fall into types, that is, they represent types of mind—and like causes, you know, always produce like effects. To be sure there are certain modifications and amplifications—but they prove the rule just the same.

Mind represents force and power. Perhaps not always great force, but it is there, potentially, just the same. Some mentalities dawdle thru life—they are languid, lackadaisical and

slow. They always reveal themselves. A study of such people will reveal very uncertain co-ordination between mind and muscle, between thought and function. On the other hand there are people who literally "snap" thru life—they have hairtrigger minds; to think is to move, to see is to record instantly the impression, with all of its various details—and the recording is so well done that such impressions form the nuclei for many ideas which will surely follow.

As this is written there comes thru the air the sound of electric hammers, the burr-r-r of the hammer upon bolts of steel. The whole combination is one of the manifestations of the power of mind—mind directing the operation of metal and mechanism. Noise, yes—much noise. It is almost as though a giant woodpecker was beating a rat-tat-tat upon metal instead of the trunk of a tree. And instead of boring holes it is welding metal together. The result will be the association of countless numbers of fragments of steel into one great building—it will be one great, concrete idea, which is the result of the amalgamation of thousands upon thousands of integral parts. Steel and stone, iron, wood, cement, all combine to make the whole.

A great mind is just like that. It is the amalgamation of thousands of impressions which come as a result of the contact with life in its various forms. Would you make yours a Better Mind? Then study life, people, things. Absorb them—make them your own in the mental world, and all power is yours.

(To be continued)

*
October
1927

LESSONS FROM LIFE.



LIFE is a strange taskmaster to those who do not understand—and a Magician of rare talents to those who are ready to pause in the Garden of Omar and learn how to distill the Attar of Roses which will sweeten and make brighter the days of one's Journey. Life shows that it will give back just what we give out—give hate and hate returns, give love, and behold! love will come back. And then the sun shines everywhere.

We are all wanderers—but we are not all aware of the fact. We lose the right sense of perspective and, consequently, we fail of reaching the heights. It makes all the difference in the world how we wander. If we go about with eyes unseeing and mind dulled to a state of incomprehension why, of course, there is nothing in the mass of steel and stone, or the apparently barren ground, or throngs of people. But if our eyes are open, and our minds alert, ah! then we will find the world a veritable garden, a magic thing.

'Tis passing strange how the law works. A lonely life, an emptiness, almost to the point of despondency, then . . . out of the mist there walks an individual, an incident, a phenomenon, and henceforth life leads thru winding roads and starlit trails and every day is in reality a new dawn full of promise and hope and joy—the joy of memory, the bliss of realization and ecstasy of anticipation. All of this life gives to those who have been properly seared in the crucible.

October
1927

Not long ago I stood in a park feeding the pigeons, first one, then a couple more and soon nearly a score of them. The whirr of wings, the soft scuffle of feet as they scurried about—the scratch of their beaks as they picked up bits of nut and corn from the ground. Soon there was a rush of sparrows' wings and an influx of saucy-eyed, pert, glossy headed grackles. With almost human precision they followed the lure of food. I watched the sparrows bravely fearful as they darted here and there seizing a bit of the coveted food and darted away. Mr. Grackle, however, a diminutive challenger of the world, darted swiftly forward, seized the choicest bits and swept away, almost swifter than the eye could see, to a place of safety. One dainty lady thrush joined the feast, timidly, manifestly afraid yet coveting her share—watching her chance she would move quickly, but always safely, forward, pick up the desired tidbit and away she'd go to the brush to eat in safety.

As I watched the birds and pigeons I knew I was watching the whole scheme of life—the psychology of existence. The feast done, the grackles and sparrows with a saucy quirk, as tho to say "No more food, good bye," swept away to other fields. The pigeons followed a little way as if inviting more, then they too, departed. Each one was different, each had his own individuality and while some of the desires and hungers were the same, they must express in their own way. The pigeon, the sparrow, the grackle and the thrush—alike—yet how unlike each other.

I walked along watching the people—and I saw them all, the pigeon, the sparrow, the

October
1927

grackle and the thrush. Yea, even the crow and the vulture and the eagle. Some of them hard faced, glittering eyed, others chattering and wandering aimlessly, others hunted, furtive and fearful, and still others gay and cheerful and—then, some who were soft eyed and glad hearted, devotees of life at its best. Eyes spoke volumes, a touch of a hand, a note in the voice, all told the story. It's a wonderful thing to see life like that: The romance, the tragedy, the comedy and the farce—all written so that "he who runs may read" if he will.

Then I walked along the lake: Hundreds of people in and out of the water—all sizes, shapes, and minds. In the harbor, riding safely at anchor, hundreds of tiny craft, sail boats, launches, yachts, silent, motionless save as now and then a gust of breeze or secondary swell of the water would cause them to move. Then the air cleft by the saucy, staccato put-put-put of a tiny naphtha launch as it drove thru the water with all the nonchalant noisiness of a water spaniel. And, far out o'er the lake could be seen the smoke of one of the larger steamers sailing valiantly for distant ports. And here again I saw people typified by the different kinds of craft. Study the people you see—and you will discover them all. They are craft sailing on the sea of eternity—and each is true to type.

I stood in the tower of a great building—and watched the passing throng—thousands of people, numberless hordes, walking, riding bicycles, on the tops of coaches, in automobiles. Within range of my vision there was again tragedy, romance, sordid business, life, love, beauty and . . . disorder, discontent, hap-

piness, joy and sorrow. Railroad trains, belching forth great gusts of smoke and emitting vast quantities of coal gas, puffed and shrieked as they either rushed pell-mell thru tunnel, under bridge, or thru the open, or crawled snail-like over the open spaces. I watched and watched: Great crowds below me—above the sky, partially smoke hidden, with but here and there a wisp of blue . . . a lone forget-me-not in a sunburned brake of stubble. To left and right a mass of buildings, behind me more steel and stone and life, straight ahead the green waters of the lake lost in a hazy horizon and above . . . the sky. And what do you suppose I thought? Just this:

That God looked down!

And looking down saw that life was in the making; that out of chaos and disorder and apparent disruption there was coming beauty and art and love and life. The eternal scheme was going forward. And then I looked at the blue wisp of sky above and I fancied

That God smiled and was glad!

And then I was glad, too. But I felt awed and silent. And thru me there surged two emotions. One: that made me feel the smallness of man—because of the short distance he has come on the road of life. The other: an emotion that made me know the greatness of man—because of the infinite possibilities that lie within him. And I was glad that I am Man. Because I know that

I am of God . . . God is of and in me.

Where did I get this idea? From the sky and the water; from the steel and stone; from

*
October
1927

the birds and the people. They were shouting it aloud—so loudly that for the time I heard not the clang of bells or the grating of wheels or the shrieking of whistles. And you can get it, too, if you will.

The whole point in this is that it is our mental state which determines what we shall see and hear and get from life. Everything is a reality and a symbol: A reality so far as it is dealing with what is, and a symbol of what lies ahead.

The mind that is attuned to beauty will see it—even in the apparent disruption, because it will visualize what is to be. The mind that is ready for the finer things of life will gravitate to those things as naturally as water runs down hill. And the mind and soul that is prepared for the richness, the fullness of life, will find it at hand.

The trouble with most people is that they see only stones where they should visualize masterpieces of art and artisanship—they should have visions of great, classical buildings in which the romance, the beauty and business of life goes forward day by day.

Life is a garden if we but know it—a poem to be leisurely read if we but have the grace to see it. There is a Garden of Omar for every one who will "*awake his senses that he may the better judge*" or "*learn to read larger meanings in little things.*" No wonder we have been told that "*there are sermons in stones and books in running brooks, etc.*" They are everywhere, to right and left and straight ahead along the highway of life there is

The Garden of Omar—where "The moving finger writes and having writ, moves on."

October
1927

LONGFELLOW, in his story of the advancement of the human soul, as told in *Excelsior*, has the *Traveller* warned to "Beware the Pine Trees's withered branch, beware the awful avalanche." It was good advice—and it is quite applicable to those who would acquire "New Minds in Old Brains." There are two things of which such a mental traveller should beware, viz., the withered branch of obsolete ideas and the avalanche of public opinion or general belief.

Many supposedly mature men and women are but unfledged mental winglings after all—they are not able to fly alone; they think in flocks and cannot conceive of anything that does not have the group aspect. Also, they are too prone to cling to time honored things, opinions or customs. There are minds so encumbered with the cobwebs of the past that they may not see clearly the sun of the present hour.

In 1893 Chicago staged the first of the series of World's Fairs which have proven to be such educational attractions in recent years—the last thirty-five years. One of the greatest attractions among the many wonders was the Fine Arts Building, which graced the shores of the lagoon, a thing of beauty in its, then, exquisite whiteness and architectural perfection.

One can easily imagine the sages from all over the world, who came to the great Congress of Religions, standing at the water's

edge and gazing at the magnificence that was the Fine Arts Building. Vivekenandi, Master Thinker from India, with representatives of all of the faiths of the world, must have felt its sheer beauty. Domes, and minarets, and pillars and facades, all woven together as an ideal setting for the Art Triumphs of the world.

Today it stands a broken thing—a wrecked mausoleum in which lie buried only the memories of past beauty and glory. Dome has lost its lustre, only the fine lines of it remain to tell the story—broken walls and shattered glass attest the passage of time, and everywhere there is evident the “rime and rust of years” which takes ruthless toll of that which is not kept splendidly and vividly alive. It might still be in good repair—judicious use of plaster and paint, mixed and applied with skill, would have done wonders.

Talking with a typical son of Erin—one of Chicago's Finest, as a matter of course—I was informed that there was an appropriation “av eight millions av dollars to ayther restore the ould building or build a new wan.” The new spirit of Chicago is rising to the occasion—but, let us fervently pray that they will raze the old structure to the ground and build anew. The time for reconstruction is gone—it is an era of building from the very ground up. In time Jackson Park will see the erection of such a building as will do credit to the enterprise of the present age.

As it is with the old Fine Arts Building, so it is with many minds. From 1893 to 1927 is not such a long period for a building to with-

stand the ravages of time. It might have been preserved to do duty for many years yet to come. But thru neglect and lack of care, or interest—or both—it has fallen into evil ways.

Thirty-five years is not a long period for a brain and mind to remain active and vibrantly alive—indeed, such a length of time is hardly sufficient to get accustomed to the proper use of brain and mentality. Yet we find scores, aye, thousands of men and women who, at thirty, or thirty-five and forty years of age begin to speak wearily of agedness and inability to think. Sometimes the hue and cry is raised at a much earlier age, even at twenty and twenty-five.

Minds typical of the virtually defunct Fine Arts Building are to be found everywhere—like the poor, “such minds we have always with us.” They are legion—not necessarily American, either. But they are wrecks of former possibilities. They are clinging to the things taught in childhood, to obsolete usages, to narrow concepts and warped opinions. And many of them have been caught in the avalanche of inertia—they are drifting with the tide and refuse to make effort.

When a mind has gone that far there is only one thing to do, i. e., root out the old concepts, ideas, theories and begin over. Stop thinking of things as having been—think of them as being now, NOW, do you understand. Yes, there may have been joys in the past, but there are richer, sweeter joys in the present—and infinitely finer joys ahead. It is our growing capacity for joy that makes it

possible to encounter finer things in the now and the future.

Stop thinking of your brain in terms of years, of age or of responsibilities, in the sense that responsibility is used as a mill stone to hold one down. Old ideas and associations are of value only when they give us comfort or inspire us to greater effort. The moment they depress and discourage, *tear them out by the roots*,—for they will have become a menace to all future progress and will destroy all effort.

There is nothing so dangerous as the habit of dwelling, morbidly, upon the past. Nothing so disruptive to keen mental action as the tendency to bemoan the absence of past possibilities. Every hour sympathizing with one's self because of lack of education is time spent in fastening the habit of self depreciation in the mind—and this is the asp that will sting you to death.

What good is a position that is gone? You once had it, it's true—and it may have been a good one. But it is gone forever and time spent in bemoaning its vanishing will, no doubt, rob you of a better one in the now.

I wish every one of my readers could take a visit to Jackson Park, Chicago, and see the Fine Arts Building—rather what *was* the Fine Arts Building. And just look it over and see what has become of it—and then make a personal analysis and see the parallel between that building and . . . well, perhaps not all of you are in that state of mind. But look at such a building in your own home town. Then look at some individual you know

who is going to seed mentally—or who is suffering from mental dry rot, and you will get the same idea, i. e. the same lesson.

Minds are not old because of years—this we have said repeatedly. They become inert from non-use—lack of exercise. Neither are brains defunct because several decades have passed since the individual was born—if only we can make people understand that one fact, half the work will be done.

If men and women would stop thinking in terms of age—years, defeat and approaching death, and if they would begin, as a race, to think in terms of life and power and growth—plus mental energy, we would soon have a rejuvenated race of men and women.

(To Be Continued.)

SUPER-
PSYCHOLOGY
*

October
1927



October
1927

MENTAL POWER AS A SPIRITUAL
ASSET



HE value of anything must be measured by its usefulness, by the extent to which it can be applied in the life of an individual or a number of men and women.

That which has a special significance in the life of man or woman must of necessity be considered more carefully than such commodities as are of but passing use. There is nothing closer to man than his mentality, there is nothing which gives a clearer insight into the man's personality and individuality than does the mind. Man's status as a moral individual is measured by his mental state, man as a spiritual entity must be understood and considered in terms of mind. It is all very well to speak of pure spirit as something apart from mortal man and from mind but when one does so speak of man as pure spirit, he is dealing with a theme not only abstract but abstruse as well and difficult of understanding. It is absolutely impossible with man's present unfoldment to appreciate the spiritual man by any other means or through any other process than that of mind. So it is not saying too much when we declare that to understand man as a spiritual potency you have to measure his mental operations.

Mental power becomes one of the mightiest of spiritual assets when it is applied for spiritual purposes and results. We have said many times to you that nothing is of value save as it has either a spiritual base or a spiritual

objective. That which has both spiritual base and spiritual objective is twice hallowed because such can only enhance and beautify the lives of those who are touched thereby. The mind that has a spiritual foundation upon which to build and which works for a spiritual objective generates a potent power than which nothing is greater, nothing finer in all the wide world. When you deal with mind you necessarily contact with the very core of human and universal life. If the Divine is ever to be understood, it must be in terms of mentality, that is, it must be understood by and through the operation of the human mind, and if there is Cosmic Mind as we have declared many times, the very term "Cosmic Mind" presupposes an association between so-called individualistic or human mind and that universal mind that manifests in all that is. If mind is a destructive agency when it is directed upon the wrong side of human experience, if mind destroys by virtue of its effect upon organism and because mind is always the architect of action, it must stand as a well-established fact in the minds of those who have had experience that mental power can be constructive as well. If it is possible for men to destroy themselves by their mental processes, it is equally certain that they can reconstruct themselves by the same method. There is only one differentiation that is necessary and that is in the quality, the timber of the thought which gives rise to certain types of action. The mind of man is to man's body and to man as an individual what the sap is to the healthy and growing tree, it is to man what sunlight is to

SUPER-
PSYCHOLOGY
*

October
1927

*
October
1927

the violet and the rose, it is to man what the dews are to grass, to flowers, to vegetation.

Mind enriches or it produces an arid state, a barren state, produces a condition of barrenness that renders impossible spiritual and mental advancement and spiritual understanding. Mind, sometimes, when diverted from its proper channel, becomes the millstone around the neck of the individual, causing him to drown himself, so to speak, in inertia. On the other hand mind becomes the rejuvenating force, the revivifying power, the building agency which rehabilitates when everything else has failed. If mind is as potent as we have said it stands to reason that those who have come to understand mind's operation have within their grasp a power that is second to no power in the Universe. It is a fact that the greatest power there is is mental and, that, because mind is the agent that measures and directs. That thing that is directed, that thing that is measured and analyzed by any force whatsoever is subordinate to the force, that which can grasp the ingredients, the chemicals, the constituent parts of organism or organization must be greater than either the organism or the organization. If mind is able to measure the length and breadth, the depth and the intensity of any object whatsoever, that mind is superior to that which comes under its analytical power. That which can intelligently and intentionally use the various elements and forces of life must be greater than that which it uses. Since it is mind that must of necessity gather the various elements that are combined in the divers combinations which characterize man's life, since it is mind that

does all of this, it must be regarded as a well-established fact that mind is the power than which there is nothing greater. It may, perhaps, be the case that there shall be those who will say that we are guilty of a sacrilegious statement when we say there is nothing greater than the power of mind and, yet, when you stop to analyze the assertion and realize that back of all processes of the Universe there is cosmic, that is, universal, in other words, Infinite Mind, you will see that there is nothing sacrilegious or irreverent in our statement.

When you are dealing with mind you are contacting God energy, that is, you are coming into association with divine activities, divine expression. Mind as it manifests in man is precisely the same kind of force as when it expresses through deific and infinite activities. It is because of all of this that we say to you tonight that the greatest asset, the greatest spiritual asset that any man can possess is a mind untrammled by bitterness, untarnished by hate, unbesmirched by envy and greed, a mind that is illumined by the love of humanity, the desire to serve mankind, the aspiration to evolve all of the divine attributes within the individual, a mind that is so elevated in its various concepts as to become, so to speak, alchemic in its action, that is, to make it perhaps a little plainer, a mind functioning on so high a plane as to be able to accomplish what the ancient alchemist was said to have accomplished, namely, transmuted baser metals into gold, as to become a creative energy, the voice of the Infinite, a spiritual power before which everything must soon or late bend the knee.

*
October
1927

Now, when we speak of the power of alchemy, that is, the power to transmute, the power to change, so to speak, that which is on a lower plane into that which functions upon a higher plane, we are talking of something that is not only a possibility but a probability and it means nothing more nor less than this—looking at life with eyes of spiritual discernment, with a spiritually discerning mind, the type of consciousness that recognizes the inherent divinity in every individual with whom such a mind or individuality comes in contact. There can be no recognition of spiritual things save as the mind is ready to recognize them, there is no such thing as spirituality to the mind that functions on a low plane. That is the reason some minds debase everything. On the other hand that is the reason some minds sanctify and hallow everything, that is the reason sometimes individuals see naught but that which is vile and others recognize only that which is superior, which is divine and inspiring.

The awakened mind that has come to the point at which it vibrates in unison with the center of life becomes a spiritual magnifying glass, the purpose of which is to enlarge the inherent spiritual qualities possessed by the various entities around it. Certainly there is no power that can do for man what man's own spiritual concepts can do. Ah, you will say that certain people save other people—only in this way, they arouse a consciousness that causes the man, the thinker, to see life from a different viewpoint and with more lofty vision, and so soon as a man's mind has become centered upon a lofty and inspiring ideal, the

process of transmutation sets in—it has already begun. We have said to you a number of times—you may not change a man until you change his thinking. When you have changed his thinking from a low to a high plane, what have you done, what have you accomplished? Nothing so much as the very thing that individuals have said was impossible, namely, you have begun the transmutation, the readjustment, in other words the rebirth of that individual whose mind you have stirred into action,—a spiritual asset of mind—unless it is there, you cannot find it anywhere. There is no spiritual consciousness in the atoms which constitute the fingers of the hand, that is, there is no spiritual consciousness in the atom which is a constituent part of the finger unless that be due to the radiation of the central consciousness of the human soul or spirit functioning through the organism.

Grant that we have already said that there is a certain spirituality in all of life—so there is, and in the most minute atom, but that spirituality is in that atom in much the same manner that the oak tree slumbers in the acorn. Looking at the acorn, you are aware of the fact that there is an embryo oak tree. You would be justified in holding it out in your hand and saying: "Behold the future monarch of the forest!" But when you think of the oak tree as a possibility and then think of one as a reality, there is little resemblance between the oak tree in the acorn and the mighty monarch of the forest, very little. The potency is there but the oak tree spreading its branches so that hundreds of people may bask beneath its boughs is the oak tree in actual expression—

SUPER-
PSYCHOLOGY

October
1927

*
October
1927

you might say it is the oak tree in a state of conscious activity—it is growing. So in the atom, if that infinitesimal organism might be separated from its fellows, there is spirituality, but it is dormant spirituality and it requires that there shall be a large measure of mental activity before it can be regarded as active, expressive spirituality.

Mind presupposes consciousness, consciousness suggests realization and realization usually gives rise to appreciation and understanding, and where understanding comes in, power is to be found, understanding being mental. Power being the result of that mental understanding naturally becomes one of the great assets of the human soul or mind. Wise was the man who said: "As a man thinketh in his heart, so is he"—wise was the man who said: "As thou sowest, so shalt thou reap"—also wise was the man who said: "In the beginning was the word" and he said that the word was with God and the word was God because the word suggests consciousness and not only consciousness but intelligent consciousness—the word suggests expression because the word does not exist as it is ordinarily understood save as it has found its way into expression. God, then, becomes Infinite Consciousness, Mind. That power speaks the word, in other words, realizes potencies and calls them into action, and creation reaches the plane of objective reality. That potent urge that speaks to the slumbering oak tree in the acorn and stirs it until germination takes place, until expansion takes place, until the shell is cracked and the tendril makes its

way up through the soil is speaking the word. That thing that stimulates into action becomes the creative urge of the word, the divine logos, the divine word.

SUPER-
PSYCHOLOGY
*

October
1927

If mind is a creative agency, as we know it is; if mind is a directional power, as we are sure it is; if mind is the dynamic force that drives all things, as we know it is, it is not saying too much to declare that the greatest spiritual asset a man may have is a God-illuminated mind—mark the phrase, God-illuminated mind. In other words, shall we say a God-intoxicated mind, even though the word “intoxication” has come to have such a sordid association. Shall we rather say a God-stimulated mind, or, to put it in other phraseology, a divinely inspired mind—that means a mind into which the Divine has breathed, because to inspire is to breathe into and only that which can have within itself elements like unto God Himself can respond to the call from the Infinite. A piece of lead does not respond to the magnet but steel answers to the call of the magnet because there are affinitive qualities. Man responds to God because there are affinitive elements within each and because they use a like agency, in other words, because they make use of the same force and that force is mind. Why? Because there is no image that is not existent in mind, there is no image that is not an element of consciousness. Where consciousness is not, all differentiation ceases to be. Think that over—where consciousness is not, all differentiation ceases to be. Were it not for man’s consciousness red and black would have the same appeal, heat and cold

would have the same effect, the symmetrical and the irregular would look the same and all of them would cease to exist insofar as the man was concerned because, having no consciousness by and through which to measure and compare, it would be impossible for him to recognize definition, differentiation, to observe type as distinctively different from some other type, and all would be of the same mold and would to all intents and purposes present nothing but an aching void.

If man's knowledge of the Universe is dependent upon mind, you can readily see why we say that mind power becomes the great spiritual asset. Why? No spiritual alps are climbed save as a ladder is built of mind, no spiritual Olympus may ever be scaled save as the individual climbs upon the ladder of thought. There is no power in the last analysis save constructive power. The mind that seems to be working by indirection sometimes is really following the law. Man must either go forward or backward, he must grow and increase in power or disintegrate. Disintegration is a part of the process of rehabilitation sometimes. When a thing refuses to grow, the eternal law decrees disintegration. The various minute parts separate from their fellows and are absorbed in the various and divers kinds of life and the process of change is set in motion and afterwhiles a new era dawns. Mind must increase in power or it must retrograde in order that it may sometime receive a new impetus forward. All things are of mind. Mentality is the key which unlocks every mystery so soon as the man or woman

has reached that degree of consciousness which will render possible recognition of that which is. Mental power is the path to divinity, mind power is the base of spirituality, consciousness is the apex of man's growth. When consciousness has increased sufficiently man shall cease to be a thing of limitation and will become a builder of worlds. That, perchance, may be regarded as rather a sweeping assertion but remember some of the things that man has done through consciousness. First man limned the future, that is, mind leaped from the time which was then to the time that was to be and by so doing man spanned the distance. Through mind he built a bridge and over that bridge he traveled and by so doing reached the point of achievement. The ocean was conquered, lightning harnessed and made to carry the message of man around the globe—a matter of conscious perception, transmutation, alchemy. Through the mind of man it was made possible to speak to one's comrade thousands of miles away and to have the voice heard—more of that spiritual creative agency known as mind fused with consciousness. Man looked at the domain of the birds and once again man's imagination, man's mentality builded a bridge and as a result man reached the point at which he began to gain a victory over the law of gravitation, over various air currents and went sailing buoyantly through the air—more alchemy, more creative logos in expression, more spiritual power, more God speaking through the channel of the mind of man.

Of course we must, perforce, declare that mind power is the greatest spiritual asset that

SUPER-
PSYCHOLOGY

*
October
1927

you can acquire—it is the one spiritual asset. No purity of soul without mental cleanliness, without mental ideals; no honesty of purpose without a mind that thinks according to the law of honesty and justice; no charity without the mind that has the ability to see oneself in the situation, the place, the predicament of someone else; no sympathy without the mind which has full consciousness of suffering and its results; no such thing as beauty anywhere save as mind is illumined to observe, to recognize it. The rose is nothing, its fragrance less, to the man or woman whose mind cannot encompass its symmetry, its beauty, its delicacy, its exquisite divinity. The charmed sunset that must of necessity thrill the soul with a recognition of the majesty and beauty of life has no effect upon the individual save as he has a mind attuned to catch the vibrations thereof. All the exquisite splendor of landscape and sky is lost unless there is a mind able to comprehend and appreciate.

Of what value is the poetry, the poesy of a Tennyson, of a Shelley, of a Byron, of a Keats, a Homer, to say naught of the myriads of men and women whose souls have been attuned to the notes from the universal lyre, if there be no minds to appreciate what they have done? Where is the magic of Shakespeare if there is not a mind sufficiently attuned to see the beauty, the wonder, the philosophy, the poetry and religion? Of what value the Christs of the ages if mind be not attuned to catch the message? Were it not for spiritual power, that is, the spiritual sense-perception with the transmutation that follows, the work of a Buddha or a Jesus would have gone for naught.

a Bruno would have died in vain, a Jeanne d'Arc would have been immolated upon the altar of sacrifice to no purpose, a Savonarola would have given up his life uselessly, a Michael Servetus would have suffered travail to no end, a Jesus would have been nailed to the cross without purpose, object or result, were it not for that greatest of all assets that man has, a spiritually endowed, consciously awakened, thoroughly appreciative mind which becomes at once the searchlight, the key, the open sesame to all things in life. Of what value would be the spiritual literature of the age, of all ages, had there not been minds so attuned as to be able to recognize certain inherent spiritual processes and laws which are part and parcel of the universal—of what value would all of this have been had there not been minds able to transcribe the things that they recognized and minds so illumined as to be able to read the written page and understand? Bibles, literature, music, poetry, language, song, art—everything would have been lost to man had it not been for that great power which man possesses, the power of perception which enables man to reach out, seize that for which his soul has an affinity, take it into the crucible of his consciousness and there transmute it into the substance of his own soul. Well has one of the modern students of the mind said: "This is the age of the apotheosis of the mind;" rightly has he said: "I regard mind with as much reverence as I regard the cosmic universe out of which mind is born." Why should he not, why should you not, when back of all that is around you is mind, when all that is around you would cease

SUPER-
PSYCHOLOGY

*

October
1927

to exist for you save as your mind keeps it in your environment, as it were, when everything would cease to be if it were not for your consciousness?

It is not strange that we are anxious that men and women shall begin to understand the beauty, the splendor, the majesty and the magic of mind because mind is at once creator, builder, interpreter of all that has to do with the life of mankind, Mind, the divine power, the force that speaks the mandate of the Infinite, the voice crying in the wilderness of ignorance foretelling the coming of a new era, a universally spiritual consciousness which shall recognize the Infinite throughout the Universe and see the divinity, the infinitude, if you please, of the finite, the oneness of the individualistic and the universal life!



*
October
1927

October, magic month of richly tinted leaves and life giving tang in the air, is upon us. When this issue is in your hands you will have begun to sense the change, the passing of summer and the approach of autumn, and will know that new things are ahead. It will be the time for greater effort—time for study and personal upbuilding.

The Editor's work must keep him on the wing constantly—for the message to humanity must be carried everywhere. You see, "if the mountain will not come to Mahomet, then, Mahomet must go to the mountain,"—it is the law of growth and progress. The people want the personal, as well as the written, message—that's why we must travel.

To travel actually and mentally is a great awakener—it is a bringer of new things. Contact with the world enriches the mind; and lessons come in many strange and devious ways—they are only waiting for the "seeing eye and the comprehensive mind" to record them and pass them on. Nothing teaches the principles of Psychology as does the study of life. For this reason, beginning with this month, we have decided to give our readers a series of *Lessons From Life*—look for them regularly in these pages. Lessons, great or small, gleaned from contact with the people, from browsing thru great cities and along the highways and byways will be passed on in the hope that some fruitful lesson will be observed by those who will to be greater.

There are two very fine issues just ahead, November and December. They will be replete with good things written particularly for those numbers. The best from the Editor's Note Book will be passed on—and lessons of rare value published to make the mission of SUPER-PSYCHOLOGY clear to everyone. There only remains for all of our friends to do their part in passing the good word along to those for whom they care most.

SUPER-PSYCHOLOGY is Spiritual-Psychology, i. e., it deals with all phases of the mind's powers.

SUPER-
PSYCHOLOGY

*
October
1927

And in keeping with this fact we shall not lose sight of the subtle things of the Spiritual Mind—the Superjective Mind—because no system of Psychology is complete that leaves any phase of the mind's possibilities unexplained.

The human mind has certain Radio-active qualities which render the most startling, and seemingly impossible, things possible to those who know how to use it. Bigger, better mindedness must involve function on all planes—it is to bring fuller understanding of these facts that SUPER-PSYCHOLOGY will be devoted.

SUPER-PSYCHOLOGY is for you—yes, for YOU and YOUR friends. We want you to know it better—also, your friends. Tell them about it and get them to subscribe. We shall be busy carrying the message everywhere—will you not help by passing the good word along to others. The ideal lies ahead—we are going that way and want YOU to come with us.

—WILL J. ERWOOD.



What SUPER-PSYCHOLOGY Does

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.

Super-Psychology—Shows you how to get in tune with the inexhaustible source of supply—the source that will provide for every need.

Super-Psychology—Explains the problems of life and shows how to use *all* the powers of the mind instead of just a few.

Super-Psychology—Is a Scientific system of Mind Training which makes more mind, develops clear, powerful, purposeful thinking and leads to success in every walk of life.

Super-Psychology—Is for the business man, the professional man, the mechanic, the clerk, in short, it is for every man or woman who desires to live a bigger and more wonderful life.

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

Super-Psychology—Is for you—It is designed to give you the key to your ideal.

Watch For Announcement of New
Lessons To Be Published *SOON*

Address Requests For Information and
Send Subscriptions to

SUPER-PSYCHOLOGY

FLORENCE RUSSELL, *Business Manager*
916 TEMPLE BLDG., ROCHESTER, NEW YORK

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.