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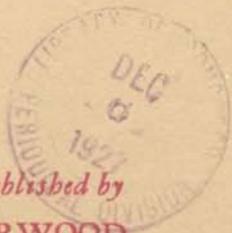
VOLUME I, No. 5

# SUPER-PSYCHOLOGY

*The Mind Culture Magazine*



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



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# SUPER-PSYCHOLOGY

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

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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.

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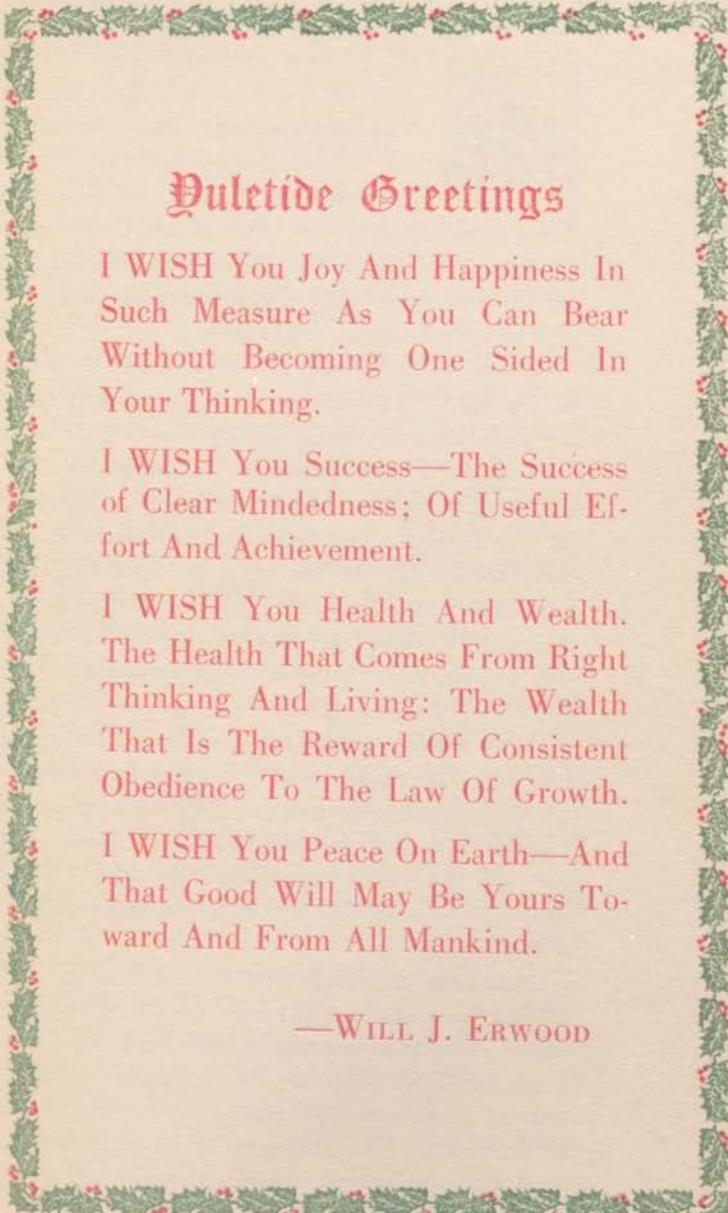
“Every Issue An Inspiration”

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## Yuletide Greetings

I WISH You Joy And Happiness In  
Such Measure As You Can Bear  
Without Becoming One Sided In  
Your Thinking.

I WISH You Success—The Success  
of Clear Mindedness; Of Useful Ef-  
fort And Achievement.

I WISH You Health And Wealth.  
The Health That Comes From Right  
Thinking And Living: The Wealth  
That Is The Reward Of Consistent  
Obedience To The Law Of Growth.

I WISH You Peace On Earth—And  
That Good Will May Be Yours To-  
ward And From All Mankind.

—WILL J. ERWOOD

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A LESSON FROM LIFE



HE Christ is Born! This is the time of year when all over the world the ancient Story of Bethlehem will be sung and told in various tongues and divers versions.

The question will be raised as to whether Jesus really lived—or whether the name of Apollonius of Tyana should be substituted for that of the Sage of Nazareth.

When Elbert Hubbard was asked whether he thought Shakespeare's plays were written by the Bard of Avon or by Lord Bacon, he answered, "Shakespeare is." And so when the question comes up as to whether it is Nazareth or Tyana that deserves credit as the home of the Master Christ we may paraphrase Hubbard and say "*Jesus Is.*" What does it matter whence He came or who He was? He stands out supreme as one of the greatest of the *Christed Ones* of the ages.

Two things stand out in the story of the Christ: He was one of the greatest and most astute of psychologists, and, also, one of the most humanitarian and kindly of men. And one of the finest manifestations of God in Man, if you wish. Of this we may rest assured.

Needless to tell here the well known story of manger and infant—or of Mary and Joseph—or the annunciation of the Holy Ghost. These will all be told with various embellishments, soon—pulpit and press will vie with each other. The one may deal with the miraculous, the other, mayhap, will tell some-

thing of the ancient feast, the mid-winter solstice, the adapting of the old to meet the new. So we shall leave it all to them.

The span of activity accorded the Man of Sorrows was short—whether He died when thirty-three years of age, or fifty, as some declare, does not matter. A life devoted to usefulness is short though the doer of good lives to be an hundred and fifty years of age. We should not measure life by years—only by deeds.

The accepted story is that Jesus died at thirty-three, after a brief period of three years active service to humankind. Be that as it may, there is much to be learned from His life. Here are some of the things I glean from this master life:

He valued truth more than creeds or authority. He showed that there are things much greater than theological formulae—that service was more important than services.

He showed very clearly that He understood the value of right psychology when He said "*Judge not, that ye be not judged.*" Because He knew very well that bitterness of mind was a boomerang which would return to smite the sender. So instead of condemnation, His good psychology was revealed in His "*Go thy way and sin no more.*" Condemnation is very bad psychological procedure.

Perhaps the most striking lesson to be gleaned from the life of the Master of Galilee is this: It is impossible to measure a life and its usefulness by years. There are millions who have lived to be eighty, ninety, a hundred years of age, and their names have gone down

to oblivion. But here is a man living less than two score whose life and deeds grow more and more luminous as the years go by.

It is not where a man was born—or how—that counts. It matters not that there may be question as to his antecedents: only one thing matters and that is, what is he, himself, and what is the measure of his usefulness to humankind. If he may measure up to this, his life will leave its impress upon the scroll of time.

So, as we approach the yuletide season, as the day draws near on which there will sound out the paeans of praise, the ringing of bells and singing of songs, announcing the Birthday of the Man of Nazareth, let us try to realize what that life teaches. May it cause all of us

To be a bit more kindly and sympathetic.

To have a little more real toleration for those who do not think as do we.

To resolve to try to make the world a more useful and livable place thru our own usefulness and live-with-ed-ness. And, then, may we further

Resolve to help make the Christ Spirit last thruout the year instead of confining it to the twenty-fifth day of December alone.





GR<sup>EAT</sup> Business Men are those who make a study of the Psychology of the people with whom they have to deal—they study the law of appeal. This is true of all Business Men irrespective of the line of work they are in. One finds this fact expressed in the various channels of their business activities—from the employee to the heads of great departments, the presidents of institutions.

Nowhere are the idiosyncrasies of the general public so apparent as in the hotels of the country. For this reason hotel men, i. e. successful hotel men, are keen students of psychology and human nature—and he who knows human nature is always a psychologist, whether he knows it or not.

In a hotel the first impression, the hominess of the place, either wins or discourages the patron. Here he wants service, but does not want to be made to feel constantly that this is a hotel—if he travels much, he wants to feel at home. It is good psychology when the management of the hotel makes the traveler feel that the place is his particular residence for the time being.

There are many fine hotels in the country; and they have many slogans, trade marks, so to speak, which cause them to stand out as distinctive and apart from the rest. It would be hard to say just where one could go to find

the supreme in hotel excellence—and yet not so hard, after all. We may get many lessons from the hotels of the country.

Chicago is a city of many fine hotels. It is in Chicago that I found a hotel with this caption, "*The Hotel of Perfect Service.*" Thousands of travelers would recognize at once that this lesson is to be taken from the Morrison Hotel—that huge hostelry with its something like two thousand rooms and approximately fifteen hundred employees. Yes, it is in the Morrison Hotel that this lesson of good psychology is found.

The rooms of the Morrison need no description. For the money I doubt if anywhere better rooms can be found—in fact, I have found more commodious rooms, better equipped with tub and shower bath and all modern improvements, in the Morrison than I have found in other hotels costing from one to two dollars more per room. They have everything for comfort.

The Morrison Hotel is a monument to a man of dreams—Harry C. Moir, the President. Mr. Moir should be an inspiration to every young man or woman who dreams of a future. From the position of a lowly employee of the old Morrison Hotel—a former landmark of Chicago—he has grown to the position he now occupies, President, and the inspiration of the gigantic institution at Clark and Madison Sts.

A full dozen times I have stopped there during the last two years. Sometimes for a day or two—at times for ten days or two

weeks. But always it has been the same: Service with a smile—unostentatious, but genuine. Courtesy and service—perfect service, everywhere. My experience with Clerks, Bookkeepers, Bellboys and Elevatormen has been uniformly the same—courtesy, always. One example: On the elevator one day some of us who were guests saw a particularly pompous and vulgarly rude guest stand chatting with a friend until his floor had been reached. He had not called his floor, nor had he given any indication that he wished to get off the car until the Operator,—No. 25, it was—was just closing the door. Then he sprang thru the opening as the door closed, just grazing him a trifle. The look and comments he gave the Operator would have caused many a man to get out and punch his head. Not so, No. 25. With a quiet "Pardon me, sir" he completed closing the door—after assuring himself that the passenger was safely out of danger—and proceeded on his way. That is typical.

A great institution which reflects such control and service is always a result. Back of such a place there must be a mind—a controlling force. It takes a vision, great vision, to direct such an institution as the Morrison. That vision must be supplied by some one. In this case it is Harry C. Moir. Whether one is on the fortieth floor or the fifth, whether seeking service in the Boston Oyster House, or the Terrace Garden, the wonder restaurant of the Morrison, the service is the same.

The thing that struck me so forcibly was the psychology of the place—busy, hustling,

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crowds; activity everywhere. Thousands of people coming and going—yet all with order and facility. Service, everywhere. There are many evidences of this wise psychology—this understanding of human nature. It shows in every department, does this understanding of human needs—and, after all, is that not the thing the ancient writer in the Old Testament admonished us to get, i. e. "*Get Wisdom, but with all thy getting get Understanding.*"

Mr. Moir and his aides know and understand humanity—they are master psychologists when it comes to knowing human needs. I have been in hotels the country over—from coast to coast—and, from the present outlook, I am due to be in many more, but nowhere have I come across a better bit of Psychology than that presented to the visitor at the Morrison. It smiles at him when he goes into his room and stands before the dresser, on which hangs the card which I am taking the privilege of reproducing here—because it is good Psychology. Read it—and then read it again, and you will know why the Morrison has grown to what it is and why Harry C. Moir has become the successful business man he is. Here it is:

## MORRISON HOTEL GREETINGS

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To YOU who enter this room as a guest, we who manage this hotel give hearty greeting. ¶ We may never see you, never get to know you, but just the same we want you to feel that this is a Human House, and not a soulless institution. ¶ This is your home, be it for a day or night only. ¶ Human beings care for you here, make the bed and sweep the room, answer your telephone, run your errands, cook and serve your food. We keep a human being at the desk and a human being carries your valise. They are all made of flesh and blood as you are; they have their interests, likes and dislikes, ambitions, dreams and disappointments, just as you have. ¶ Of course you have to pay your price. Everybody has to do that everywhere. But the best part of my business transaction is the flow of human interest that goes with it. ¶ We are not going to intrude upon you, for one of the joys of being in a hotel is that you can be let alone. ¶ We are not going to do any glad hand and cordial smile and uplift business with you—you did not come here for that—but we are going to take care of you. ¶ Whatever rules there are here are made for the purpose of protecting you and insuring your comfort, not to annoy you. ¶ A good rule for a hotel as for anything else, is The Golden Rule—Do as you'd be done by. ¶ We shall try and put ourselves in your place. We ask ourselves, "How would I like to be treated if I were stopping at a hotel?" ¶ And we ask you to put yourselves in our place. Before you condemn us, ask yourself, "What would I do if I were running a hotel?" ¶ If we fail to measure up to that standard, let us know. ¶ We assume that every man guest here is a gentleman, every woman guest a lady. We believe the average American is courteous, quiet, law-abiding, anxious and willing to pay as he goes. ¶ May you rest well, "full of sweet sleep and dreams from head to feet." ¶ May you find liberty here to live your own life in your own way, to have your privacy, your convenience, and a cheerful

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atmosphere. ¶ May you be healthy under this roof, and no evil befall you, body or mind. ¶ May your days be full of success, so that your experience in this hotel shall be a happy memory. ¶ Here may you get good news from those you love! ¶ May every letter, telegram, or telephone call you receive be of a kind to make you happier. ¶ May your food be what you like and "may good digestion wait on appetite." ¶ We are all travelers from the port of birth to the port of death, wanderers between the two eternities—for a little space you lodge with us—and we wish to put these good thoughts upon you—so God keep you, stranger, and bring you your heart's desire. ¶ And when you go away, leave for this hotel a bit of grateful feeling.

MOIR HOTEL CO.  
H. C. MOIR,  
*President and Gen. Manager.*

\* \* \* \*

*The Test*

This Christ, whom we are taught to know as Love,  
What has He meant to Life?—The answer lies,  
Dear friend, with you and me. Unless He means  
An added sweetness in your daily walk;  
Unless He means to me a tender heart  
Toward every child I pass upon the way:—  
An added reverence for every maid  
Who kneels, a waitful virgin, at Love's shrine:  
Unless He means a kindly, helpful word  
For women of the street, who are Love's ruin—  
Or 'less we learn to bow the knee before  
The holy presence of this Love, howe'er  
Besmirched, imperfect, it may show itself,—  
If here we fail, I say, the Christ is vain!  
—IDA L. MCINTOSH

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**B**EFORE Abraham was I Am” Jesus is said to have remarked on one occasion in the long ago. And I have thought about that a great many times—wondering what it was all about. It is like that other statement of ancient—and modern—psychology which runs, “*To him that hath shall be given, and from him that hath not shall be taken away even that which he hath.*” And I have wondered about that one also.

They tell us that once upon a time God said: “I AM THAT I AM.” Just when He said that I don’t know, because I wasn’t there—at least I am not conscious of being there. But that does not matter so much, does it? The more we study those ancient statements the bigger they become—and the more they reveal. Today I can see the truth in the “*To him that hath*” quotation—it is just sound psychological principle. We see it everywhere.

Power draws power just as wealth attracts more wealth. Those who have plenty have no trouble in getting more. Those who have nothing very easily attract more nothingness until they may be fairly engulfed in it—and that will be taken away from them, if they don’t watch out.

Where people fail there is bound to be something wrong. It is in the person, himself, very largely—maybe entirely. And in analyzing the thing some very pertinent truths have been crowded in upon me. I can see

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reasons for everything—given time enough to think things over.

“Before Abraham WAS. . . . I AM.” Before there was such an individual as Abraham to receive people into his bosom, the great I AM of the universe was in existence. It was that moving power, that pervading essence, which became the impelling energy of everything, the Cosmic Consciousness, the All In All, which speaks in every minute thing of life.

This I AM power is Creative—self-creative if you like—and it must animate everything which moves toward expression. There is a law in this old universe—the law of growth, of sequence. And it must, perforce, produce according to the kind and degree of energy sent forth.

When a rose blooms it is the result of the same law as that which gives rise to a solar system. The cosmic urge is in the rose—it may be a wild rose—possibly the wild, Irish kind that John McCormack sings about in that golden voice of his—or it may be the beautiful Premier, or the American Beauty. Color, texture, fragrance, all bespeak the cosmic urge that is there telling it to send forth its paeon of joy in fragrance and color as well as in dew pearled, velvety petals. It is the I AM in that rose that speaks.

The I AM is everywhere; it pervades all life and is to be found in the atom or the worlds that deck the star gemmed sky—and how I love to watch them all, constellations, great planets, big and little dipper, Milky Way and all. Yes it is in everything—the

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croon of the mother and the lisp of the babe. Therefore, no matter what we may be, it is in us too.

From the very beginning of time—to use an old figure of speech which means little for no man knoweth when time began—well, in the very beginning of that time which had no beginning, this I AM Power was existent in the universe and proceeded to evolve all that is. Out of this I AM-NESS everything was born, or brought into being.

It is a well known fact that like parent like son—the Orange tree brings forth oranges; the quince gives but quinces to the world, and no eagles may be born of the eggs of the canary. Therefore we are of the substance of which we are made—we are possessed of the qualities of our progenitor. And that is exactly the point we need to get. Since we are born of the I AM there must be something of that I AM in us.

There you have the thing we must needs know if we would be great—or accomplish great things. We must recognize the I AM within us, and

**WE MUST CALL THAT I AM INTO EXPRESSION IN EVERY PART OF US!**

There is a vast deal of difference between the man who thinks himself lowly and worthless and the one who knows himself of royal blood. If the mind harbors the beggarly thought, if the mind be that of the cringing mendicant, the whole body, the garments, the attitude, all will express that fact. *And he who thinks thus will receive that which his mind*

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*demands*—the world will hurl back his own reflection to him.

He who knows himself of royal origin will soon discover that the world is giving him that which is in keeping with his own mental state—he will command that which his mind demands. This, too, is the law.

So here we are: We are children of cosmic birth—we are the will of the I AM set in motion. And since we are that I AM-IC will in action, we should recognize who and what we are. Being children of the I AM, we should recognize our birthright and demand full expression of that which is within. When we do that we shall not fail.

Here, then, is my Christmas Gift to You:

I present you with the full consciousness of the I AM-NESS of YOU—YOUR COSMIC SELFHOOD.

Speak the word—believe the Word—become the WORD—for all things will obey.

I AM . . . THAT . . . I AM!



## AS A MAN THINKETH

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**F**HAT eminent Frenchman, Emile Coue, succeeded in giving the world something to laugh at when he formulated his much quoted phrase "Every day in every way I am feeling better and better." He has gone to his reward, as they say in funeral sermons, but he lived to see thousands of people whom he had helped—and other thousands who had helped themselves thru the application of his formula.

Men have been laughed at in every age—it is part of the reward for daring to think ahead of the masses, or of having discovered a principle which the general public cannot grasp. So M. Coue fared no worse than others who have sought to help humankind. They laughed at Jesus, the Gentle Sage whose supposed birthday will soon be celebrated by prayers and song. So have they ridiculed all the sages of the centuries gone by—so will they deride those yet to come. It is one of the phenomena of those whose minds are still in swaddling clothes.

Prof. Coue had really made a great discovery—it was the first time he had made it, but not the first time it had been recognized by mankind. Jesus knew that; and the old time Biblical writer who first said "As a man thinketh in his heart so is he" had found out the same truth centuries ago. M. Coue merely brought it down to a bit more modern phraseology—that's all.

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Whether we laugh or pass it by with silence—like some of the ultra wise who lorgnette everything they cannot answer—the fact remains that out of the mouth of the simple French healer there came a statement which is basically sound, and which reveals the action of a great law.

What is it that colors life to me? My attitude toward it. And what is the source of that attitude? Why, my mind, of course. It is the dominant thought, the all pervading mental concept, which colors everything. There is something in a sunset, or a sunrise—yes, I do get up that early sometimes—that fills the soul of me. And a storm—a real honest to goodness thunderstorm—will sometimes so fill me that I'd like to sail away on the wings of a cloud and watch the play of the lightning—that's the time when I might, like the melancholy Dane, pray "Oh, that this too, too, solid flesh" etc.

Why do those things appeal to me—as they do to others? Because of some mental note, some thought that vibrates in harmony with the various phenomena of nature. Shakespeare was right—as usual—when he made that oft quoted statement. "*Nothing good or evil is but thinking makes it so.*" Just another way of putting the Biblical statement.

This is the closing month of 1927. We shall soon be shouting "The King is dead—long live the King!" And we will be talking about the New Year—what 1928 is going to do for us. So it is a good time to get certain facts fixed in our minds. Here we go:

The thing of which we think most will dominate us and our lives. If the thought be negative, then life will be full of negation and failure. If we think along positive lines life will assume a more positive aspect. Whatever it be, it is our thinking that determines its nature.

If we think in terms of weakness—then, of course, our bodies will reflect the thought. Thought robs muscle of its lifting power—or adds to it. It raises or lowers vitality, as the case may be. And it is our thinking which throws lights and shades over the very countenance of mankind.

Back of every function the dominating principle is thought. The mental attitude of some people makes the simplest caress a thing of filth. On the other hand the mental attitude of others raises every human function to the dignity of a sacrament. So life is made servile and degraded, or sacred and wholesome, according to the thinking of the individual—because our actions are thoughts made manifest.

Moods are reflected in face and body of the individual. And moods are always states of mind. Blessed be he who knows when to silently let a mood wear itself out—especially if it be a morbid one. For he shall live to enjoy much happiness—life will strew joys along his path.

M. Coue told us that we should repeat the magic formula, "*Every day in every way I am getting better and better.*" And he was right—oh, yes, very vitally and wonderfully right. Because he was telling us—what some of us

already knew—that if we would be better *we must visualize ourselves as being better.*

There was no “going to be” about it. The stress was upon the I am—the I AM; there was that present tense to it which had so vital a part in the process. It was not a promise for the future—it was a declaration of the present—the NOW. And that is the lesson most folks have to learn.

The mental state colors everything we do. In business the man who has the attitude of fear—who is always afraid to venture anything is sure to communicate that doubt, or fear, to those with whom he comes in contact. And he destroys his business thereby.

The person who doubts himself communicates a lack of faith to others—they take him at his own valuation. If his state of mind is one of self depreciation, he will surely convey that to others and they will underestimate his ability because he has, himself, set the standard.

Perhaps the most striking example of the action of the law is in the case of the person who is always sympathizing with himself—or constantly looking for slights and injuries, where none are intended. They are constantly in misery, both physically and mentally, because of their warped view of life. A good thing to bear in mind is the statement of an old and much loved friend, Rev. Moses Hull. Mr. Hull said to me, after I had felt much aggrieved over what I had deemed an insult: “Will, I cannot be insulted. My superiors would not try to insult me—and my inferiors cannot.” And so, mental giant that he was,

he went thru the world to the end of his mortal days, serenely ignoring critics and jealous-minded antagonists. An eagle soaring above the haunts of sparrows.

This is the season when folk begin to think about the resolutions they are going to make. As a general thing I don't think very much of New Year's Resolutions—they are like most of the resolutions passed in conventions, made to be laid on the shelf after the delegates get home. But there are some things that it might be well to determine to do. Among them:

Say over and over the phrase of M. Coue which is quoted several times in this article. Then memorize the affirmations on the last cover page of this issue—and every issue of SUPER-PSYCHOLOGY. Say them over until they become ingrained in your very being so they are subconsciously repeating themselves in the very essence of your being.

Decide that you will no longer sympathize with yourself; or continually talk about your physical ailments; or your failures—or the failures of others. And come to a decision to:

Think Health, Wealth, Power.

Talk Health and Success—and Personal Power.

Tell yourself over and over and over that you are a mental and physical and business giant in process of growth—that there is no height to which you may not attain.

Do all of this and make yourself a Christmas Present of Mental Freedom because, you know,

“AS A MAN THINKETH IN HIS HEART  
SO IS HE.”

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CREATIVE MIND FROM THE DIVINE  
VIEWPOINT



IN the beginning was the Word and the Word was with God and the Word was God." This statement has been made many times in various ways and very frequently it has been looked upon as the evidence of miraculous and instantaneous creation of a universe. The average man does not realize that wherever the word is recognized there is, of course, the existence of mentality, because there is no word that may be spoken or expressed in any way that is not the outcome of mind. There is no design of any description that is not a mental concept in the last analysis and that especially must be true before there can be a physical manifestation in the objective world.

In this issue we are discussing mind from perhaps a broader standpoint than customarily because we are thinking especially about Cosmic Mind, that is, to use perhaps a more familiar term, Universal or Divine Mind, and we are discussing Divine Mind with no hesitancy whatsoever because we see its manifestation in everything and come in contact with it continually. The average man's conception of deity is usually a conception of a mindless entity because the average man does not think of the Divine Power of the Universe in terms of mind. Speak about the Deific Ruler of the Universe to the man or woman whom you meet every day of your life and ask the question as to whether that Supreme Being manifests mind

as does man and almost invariably there will be an answer showing that man has not thought of deity as possessed of mentality, at least mentality that is at all like that by which man has been endowed. When the Creative Power of the Universe is spoken of, there is always a theological view that comes uppermost in the mind, in most cases, and that is the view of a Power which instantaneously, out of nothing, brings a Universe into expression, that there has been a mere command, a divine edict sent forth into space, the result of which has been countless numbers of solar systems, myriads of planets and worlds and countless millions of human beings, to say nothing of the great number of specimens of animal life.

That which is enshrouded in mystery is always regarded as miraculous, that which belongs to the past is almost universally enveloped in mysticism, and when we say it is enveloped in mysticism we are using that term in the ordinary sense, namely, the sense of the unknown, the mysterious, the more or less uncanny and supernatural. This, however, is not the interpretation of mystic or mysticism that we, ourselves, make use of because we have come to know that the true mystic is always the philosophical student of the processes in the Universe in which he lives, but speaking of that which is obscure, the average man considers it to be of a mystic character, and when we say the past has been enveloped in mysticism, we are simply paying tribute to the accustomed interpretation and using a terminology that the average man will understand. That which is remotely in the past is regarded

as more mysterious, less understandable, therefore more miraculously reliable than anything which can take place in the immediate past. Because that period of time known as the creation of the world necessarily dates back many thousands of years, man was put upon to formulate some particular theory as to the manner in which it was accomplished and he reasoned thus: "This thing could not have happened by accident, therefore there must have been a maker. We cannot see whence came the material, therefore it must have been evolved out of nothing and, since that which is dominated by natural law can not go outside of that law and produce something from nothing, there must be a power which is greater than the law and that power must be the something that embraces and encompasses all there is, therefore that Great All, that Central Creative Energy must have made the world, the universe, out of nothing." And when there came a question as to how it was done, there must of necessity come to man's aid some kind of an explanation and so he merely made the declaration that with God all things are possible, with that Supreme Power everything is possible, and so He merely spoke the word and when the word was uttered, the command was obeyed.

Now we are going to make so bold as to say that the Universe is infinitely older than even those who are studying geological formations have yet conjectured, we are going to make so bold as to say, as we have already said, that there never was a time when substance was not and, this, notwithstanding the

theory concerning the nebula and other theories which man has evolved. It is an unthinkable proposition that something comes out of nothing, that that which is a thing can have its origin in space where no thing exists because there is no such anomaly as space where nothing is to be found—even that space that is now regarded as a vacuum sofar as man is concerned is not tenantless, that is, minus substance. Because the known appliances by which man analyzes and measures and manipulates substance cannot record that which exists in what is known as vacuum does not argue, does not prove that there is not a finer, more sublimated material which is still immune to the action of any of man's so-called scientific appliances of observation.

Back of all there is, is mind. We are going further and we are going to say that there is nothing in which mind is not, there is nothing that is not the result of the action of mind. When you analyze man's mind, you observe a certain process in operation. May we say parenthetically that we quite realize that some of the thinkers might say, in reference to a comparison of man's mind with the Divine—especially religious thinkers—that we are trying to make a comparison that is beyond the possibility of accomplishment and yet those same thinkers, both scientific and otherwise, make the assertion that in the atom there is every potentiality to be found in the Universe as a whole.

The scientific thinker says that in the atom you find all the phenomena of the solar system, that every law that operates in the solar

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system is in active operation within the limits of the atom. The man who does that is drawing a comparison between the infinitesimal and the Infinite and he is predicating the possession on the part of the infinitesimal of every potent activity which belongs to the Universal. You will see the point. If that is permissible insofar as that which is regarded as a purely physical and concrete thing is concerned, how dare anyone say that there is not the same right to make comparison between the mind of man, that is, the consciousness of the soul which is said to be the replica of the Great All and that universal Cosmic Mind of which that soul is a manifestation. Instead of it being sacrilege to speak of the processes of man's mind as being like unto the Universal, it is an evidence of our very profound, reverential adoration and desire to do homage to the Great Power that is back of all there is, the Great Power that pervades all there is, because we have come to recognize the fact that perfection of detail and possibility exists as an inherent and inalienable possession and right of that which springs from the Creative Mind of the Universe.

Creative Mind does not mean that the mind in question has reached out somewhere, seized upon nothingness and evolved that into reality, transmuting nothingness into somethingness. To speak of creative mind does not mean that that mind abrogates every law of the Universe, that that mind transcends the law of the Universe and instantaneously, without image or design, absorbs from emptiness of space that which had no existence and brings it to a

point of actual existence. Creative mind always presupposes the building of an image, an outline, a form, a design, perhaps multitudinous in detail, and then conforming to the law of construction and growth and gradually bringing it into outward manifestation. The Divine Mind operates in precisely the same way as the mind of man—perchance not so laboriously in some senses and yet sometimes apparently very clumsily and slowly. How many generations does it require for the transformation of peat, of decaying wood, of disintegrating substance into coal; how many centuries are required for the development of the various types and degrees and strata of rock? Are these things the result of instantaneous fiat, command, the result of a spoken word that brings instantaneous and miraculous response? Never! If so be it takes light thousands and thousands of years to travel from one of yonder planets to your earth, you have a representation, a manifestation of the law. Even God, and we say it with all reverence, dare not go outside the law that He has set up for the Universe as a whole. No greater mistake can any king make than to violate the law that he, himself, has established, no surer evidence of weakness and lack of understanding and absence of self-control can be given than that given by the monarch who violates the law that he has set down as the law for the government of his subjects, because the moment that violation takes place, the immutability of that law is broken, the absolute immutability of the principle involved is destroyed and, if a law

can be broken once, it can be violated again. It is for **this** reason that we are saying to you that Divine Mind works through substance just the same as your mind must work through substance, that Divine Mind operates according to the same law exactly. There is first the new concept of possibility, there is by and by a perfecting of the image, the idea, there is the analysis of the elements involved in the production of any given thing whatsoever and then there is setting in motion the law of production.

Now, on pain of appearing self-contradictory, we are going to say this: that there is a process of instantaneous creation, that is, the moment that the mind conceives the perfected image of the thing it wishes to evolve, it has been created—the image, the nucleus in which there is the perfected image of that thing that is to be evolved, brought into expression. The builder of a church has been accorded the privilege of instantaneous creation when he has evolved the perfect image in his mind but the objective creation is not done as yet because all the elements must be gathered, all of the detail must be worked out and the various elements assembled and then each constituent part put in its place according to the law of construction and growth.

Perchance there will be those who say that this cannot be the Divine process; there are those who will tremble in fear because they will think: "Why this individual will rob us of our veneration for the Great Universal Power." On the contrary the thing that we are trying to do is to make man understand

and venerate that Power more wonderfully than he ever has before. Do you see the majesty in every iota of the Universe in which you live, do you see the exquisite beauty in every crystalline grain of sand that may cross your vision, are you able to see the geometrical accuracy and beauty in the forms of life that in your opinion are of no value whatsoever? So long as you fail to recognize the matchless beauty in every iota of life, do not speak to us about your great reverence for Almighty God, do not tell us the story of your devotion and your desire to do homage to that Great Power; until you can see the divinity in every least soul with which you come in contact, do not tell us of devotion, veneration and love for the Universal Christ because the lack of the one presupposes the failure to understand the other.

The Creative Mind from the divine viewpoint as manifesting through human intelligence—Creative Mind! Back of every design that man has evolved there is in the Universe the original design, that is, the architect who has evolved a unique outline or conformation for some structure will find its replica somewhere in the Universe about him. There is no machine which man has made that God Almighty has not made in some form or other, that is, man has taken the outline which the Divine Mind has provided in the processes of nature around him and he has adapted them to the needs of the hour. Do you know that every mechanical appliance that you have is an adaptation of some natural phenomenon or law, principle or substance in the Universe

about you? Man speaks of the spiral, man speaks of the cylindrical, man talks about cubes, all manner of divisions, measurements and designs, yet they are all in the Divine Mind. Can you conceive of anything more majestically exquisite than the snowflake? Have you noticed the frost crystals on your window in the winter, have you not seen design there, geometrically accurate and perfect in every detail?

We might put it thus—the Cosmic Mind creates design, the Infinite Mind creates design, the finite perceives design and according to the clarity of that perception will be the perfection of its materialization into objective reality. In art what do you see? Man's transfer to canvas of the design that existed as a result of the Divine Mind—man's transfer to canvas or into stone of some one of the images created by the Divine Mind. Then shall we say that Divine Mind is the mind of causation whereas the finite mind is the mind of materialized effects—the Divine Mind, the source, the creator of causation and design, the finite mind the materializer of those designs into objective reality? Then shall we say, again, that the Divine Creative Mind is the cosmic, subjective mind, the reservoir of all impulses, all impressions, all ideals, all aspirations, and the finite mind the mind of expression, the mind of articulation, if you please, the mind of the spoken word, whereas cosmic, creative mind is the realm of the subjective and, if you please, the dynamic word behind every objective thing. It is not too much to say that the Divine Mind plans, it is not too much to

say that the Universal Creative Mind evolves design, dimensions, patterns, combinations, because you will see them everywhere. Study the heavens, observe the designs that are to be discovered therein, and you will see outlined in the heavens themselves some of the concrete designs that man has made use of in ordinary appliances.

Man's creative ability is evolved by and through his study of the Source of all inspiration, the Source of all design, the Universe in which he lives, and so we are declaring to you, perhaps, an interpretation that you may not all be quite ready to receive. We are going to say to you that the central or Divine Creative Mind is the laboratory in which every minute, simple or complex possibility is set in motion and projected into the consciousness known as the finite mind of man, and remember that minds finite, though separated by thousands of miles, may be impelled to do the same thing at the same time, producing the same results under similar conditions but in widely separated locations.

Everywhere we look we see creative mind. Why, we study those who come under our observation and what do we see? We see the operation of that creative energy. Do you want an example? You have read the story of Newton and the law of gravity. You say that Newton discovered the law of gravitation. Newton recognized a certain already established law, of course, but by what process did he understand or recognize that law? By and through the observation of the operation of that law, in other words, by seeing the law

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in action, by seeing a phenomenon which was the result of the law. He did not invent the law, he did not discover the law in one sense—he recognized the law in process of operation, in other words his mind reached the point at which it might recognize the phenomenon. By what process did Columbus discover a new world which, in reality, was an old world because it was already populated, life was on it—by what process was the discovery made? There were certain manifestations of life, of substance not indigenous to the soil on which he lived. By a process of reasoning he postulated the existence of certain particular parcels, if you please, of land and he conceived a fairly general idea, a fairly clear idea, of the approximate direction in which he must travel. How? By studying the tides and the currents, by studying the prevailing winds, etc. In the Divine Mind there was created that entire situation and it existed for hundreds of years before there came upon the shores of that water a mind ready to recognize what had already been in operation for years.

Divine Mind, Universal Mind, Creative Mind from the Divine Viewpoint. We might speak of that in much the same manner as we would speak of the Creative Mind of the child born in the heart of darkest Africa as compared with the mind of a Socrates or a Plato, and then multiply that, perhaps, by many hundreds of times and you might have a fairly clear conception of the differentiation, and now we are going to spoil that whole figure, that is, according to some minds, because we are going to say that the Divine Crea-

tive Mind is as near to the finite creative mentality as a man's heartbeats are near to his physiological existence. Why? For the simple reason that no matter how seemingly undeveloped the mind or entity may be there is in operation constantly, insistently and resistlessly that great creative urge which men call God, so that down in the heart of darkest Africa there is at work that power that brought you where you are to-day, there is at work that energy without which no one of you could possibly accomplish the things that you are doing to-day. We are going to go even further than that. Just as, so far as consciousness is concerned that child born in the heart of darkest Africa is in advance of the grain of sand and yet is compelled to recognize the existence of divinity in that grain of sand, so works the law of creation in you as it works in God, Himself.

Now some will say that is an involved figure of speech. Yes, it is—intentionally so. Why? Because these statements are but the prelude, the advance guard, so to speak, of what will seem to some the most startling statements that we have made. At this time we are approaching a festival, a period of time—if we may put it thus—a psychological phenomenon that proves every word that we have said—a festival, a celebration, a time during which paeans of praise shall be sung, carols of gladness shall vibrate upon the atmosphere; smiling faces, happy voices and brightened eyes and warmer handclasps shall be manifestations of the arrival of that season, and what is this thing that will be typified,

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what is the thing that shall be celebrated? That great marvel of marvels which, in spite of the fact that it has been enshrouded in ignorance and misunderstanding, actually does take place and that is the entry of the Divine into human form—not in the sense in which it has been pronounced to the world but a fact nevertheless. Now remember, the Divine enters into human form not by a violation of the law, not by abrogating the law which God Almighty has set up as an inexorably immutable law for the governing of life. Have we not already said that the difference between the finite and the Infinite is in degree and magnitude and, shall we say, magnanimity of consciousness, compassion, love, veneration and, if you please, service. Every time a human soul has reached the point at which it attains that cosmic realization, God has entered into that so-called finite.

We understand, of course, that this is not the view that shall be expressed. Ah, the story will be told of the manger, the manger which typifies, if you please, the lowly origin of life, sometimes the more or less obscure and unsatisfactory shelter of life, sometimes a state of consciousness which suggests the first crude awakenings of the mind to understand the glory of life. The story will be sung that a Son has been born whose parent is God. All sight shall be lost of the traditions and legends which have been handed down from the beginning of time. All sight shall be lost of the midwinter solstice, of that great period of waiting that was recognized by some of the ancients when they waited patiently the

arrival of that time when the sun should begin its upward climb, proving that the sun had not been destroyed, and forgotten shall be the fact that in ancient day they regarded the sun as the source of life, the thing that gave warmth, that saved the earth, if you please, from the devastating clutch of winter, inaction, non-fruition and brought in upon the great world in which man lived that new era which was to culminate in fruition, blossoming and harvest.

It is a wonderful symbol even though it has been misunderstood and misapplied, and it matters not to us whether a man or a woman adheres to the old-fashioned story of the ancient festival days or the semi-modern story builded around the character and personality of a Jesus of Nazareth. There is a very wonderful thing that should be considered and that is—what does it signify to you as individuals? There shall be glad ringing of bells, songs shall be sung, and you shall hear men and women say: "*The Christ is born—the Christ is born!*" What does it mean to you? You have no right to consider what it means to anybody else in the world, you have no right to tell anybody else what it must mean to him or her, you have no right even to attempt to influence anyone else to accept your theory. It is yours to demonstrate and not to declare, and so, if this period that arrives is one that makes your soul understand its kinship with the Divine more fully, more clearly, it shall indeed be a time of great awakening, of blessing for mankind.

What do we see when we visualize the perfect Son of God, what is the thing that we

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discern when we conceive of God entering into human form? It should be very clear, it should be so clear that every spiritually endowed man or woman would be able to see. What is it? It is merely a symbol of the complete at-one-ment of God and man, it is a symbol of the complete unification of the Cosmic and the finite, that is, the complete blending of the microcosmic with the macrocosmic, in other words, a complete oneness of human and Divine. Man, the spiritual man, endowed with all the potencies of that great central creative Parent rising supreme above the limitations of the flesh! Christmas time, the time of the Christ Mass, the period of adoration, the fulfillment of the time following the Annunciation, the completion of the purpose of life—Christmas, Yuletide, the period of "*Peace on earth, good will to men,*" the time of the laying aside of hostilities, the time of the awakening of the slumbering kindness in the souls and hearts of humankind. If so be all of this it means to you, if so be all of this it can suggest to you, you will go out into the world and your very presence among your fellow-men will be the source of peace, of harmony, of happiness and of joy. So may it be!

The "*Spirit of Christmas*" is brooding over the face of the earth and already we may catch the lilt of Yuletide music winging thru the air. Soon the good folk will be singing "*Peace on earth, good will to men*" and, we hope, trying to bring that peace to pass as a reality.

It is the period of kindly feeling—a feeling that should continue thruout the year—and the readers of SUPER-PSYCHOLOGY are, no doubt, thinking of the things they would like to do for their fellows everywhere. It is not strange that this is so for the Super-Psychologists are kindly folk—they know the value of fellow feeling and understanding. So we know they are thinking of the goodly things to do.

Those who wander about—like the Editor—know somewhat of that feeling that comes when courtesy and friendliness are met; and they know something of what the Yuletide Spirit means. It must mean more than a mere expression of words or gifts. 'Tis the heart of things that counts. Elbert Hubbard knew all of this when he said, "Give me solitude—but in that solitude let there be one friend who understands."

'Tis a goodly time that approaches—this Yuletide which is at hand. It is not the time for idling or for empty phrases or commercialized fellowship. It is the time for earnest wishes, for kindly deeds and loving hearts—that is, if it is to be all that the *Christ Spirit* would have us exemplify. So here is what we are wishing you, one and all:

SUPER-PSYCHOLOGY wishes you joy—the kind of joy that fills your soul with gladness and no regrets; that will make your life sweeter and finer.

SUPER-PSYCHOLOGY wishes you abundant success in your undertakings; that kind of success that will leave only the fragrance of a life redolent of kindly deeds and happy memories.

SUPER-PSYCHOLOGY wishes you health and power sufficient to your every need and to last all

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the way to the Open Gate which leads where neither moth nor rust may corrupt the fabric of being. And

SUPER-PSYCHOLOGY wishes you the Love of Friends—and the special Love of Someone whose presence makes your eyes glisten more brightly, your heart beat a little faster and causes life to take on a more roseate hue.

We have tried to make this an issue that will carry a greater message of hope and cheer and, at the same time, reveal the hidden possibilities of those who travel with us in our study of the mind's great powers. The articles herein are for you and your friends—they are designed to be friendly and yet instructive; to bring hope and, also, show us wherein we may have failed to do our best.

If you like this magazine and think it carries the message that is worth while we want you to call the attention of your friends to our special offer—Thirteen Months, beginning with this issue, for the price of the one subscription, viz \$2.00. Send in a subscription for your friend as a Christmas gift and we will send a copy of this issue and the twelve issues for 1928. This number will carry a suitable card telling your friend it is sent with your Special Christmas Greetings.

The year 1928 is destined to be a great one for SUPER-PSYCHOLOGY—it will be a year of fulfillment of the plans which have been under way for some time. Watch for our announcement in the January issue—and for the new series of articles, lessons, and messages of cheer and helpfulness. Send in your renewals now so you may take that new journey to POWER and SUCCESS with us. In the meantime. . . .

Here is wishing you every joy that your soul is ready to receive and assimilate,

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.

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

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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.

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