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SUPER-PSYCHOLOGY



Edited by
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Rochester, New York

SUPER-PSYCHOLOGY

The Monthly Magazine of Psychology,
Spiritual and Psychic Science

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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 Spiritual Power.

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Ideas Furnish The Motive Power Back Of Every Great Achievement. The Man Who Has Acquired A Goodly Supply Of Well Defined, Workable Ideas Has A Source Of Wealth Greater Than Any Diamond Mine Ever Heard Of.

Ideas Come From The Things We See And Hear, Plus The Things We Think As A Result Of What We See And Hear. It Is The Process Of Transplanting The Universe From The Objective World To The Mind Of Man And The Study Of Existing Relationships That Gives A Man The Substance Of His Ideas. Therefore If You Would Be Rich, Great And Powerful

Use Your Mind and Develop Ideas—They Will Lead You To Your Golconda.

—Will J. Erwood.

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THRU THE YEARS WITH THE EDITOR. XIV.

PART of the penalty one has to pay for having developed certain faculties which are dormant in others is to submit to being looked upon as strange, peculiar or abnormal. The moment a stranger learns that one is "psychic", he begins to look for signs of mental deficiency or eccentricity. And the possessor of such psychic development is constantly approached by those who want to know, "Do you see anything about me—or for me?"

Many years ago I learned not to intrude my personal belief upon people—I do not go around advertising to every group of men and women I meet that I possess what are sometimes called occult powers. No, I let them discover them, or inquire as to my profession. Many times I have sat in the dining room of my hotel and talked with some stranger who sat opposite me, only to hear myself discussed; and have questions asked as to whether I knew "this man Erwood who is to speak tonight", etc. Sometimes I have seen these individuals in the hall or church or ballroom of the hotel where the lecture and demonstrations were to be given.

If I were not firmly and irrevocably convinced that psychic phenomena are true, and that they actually do occur, this series would not be written, nor would I continue in the work which now occupies my time and what-

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ever talents I may possess. Certain facts stand out in my consciousness with a vividness which is not belief—it is knowledge, definite, clear, irrefutable. They might be stated thus:

I am Clairvoyant: I see forms, people, scenes, that are not visible to the average person. I frequently see those who have journeyed down the western slope, or up celestial heights, whichever way you wish to put it.

I am Clairaudient: I hear voices that are not audible to the average individual. Voices from the beyond—from, and of, those who have journeyed thru the Valley of Death, and come back to announce their survival and the continuity of their identity and individuality.

I am Clairsentient: I feel the presence of forms, personalities, individualities—they come into my presence with a subtle reality that nothing can gainsay. And frequently they leave indubitable evidence on my consciousness—at times it is like the memory of a haunting, clinging perfume, the lilt of melody, or the sense of touch, so real, so vital that one may no more efface it than one can blot out the sun.

Quite clearly do I realize that there are those who might read these words and declare, "the man is insane—he is not mentally sound." Perhaps that's true—far be it from me to say it isn't. But the one very consoling fact is that there are so many of the world's most illustrious who are just as seriously affected as is this writer . . . if it be true that the foregoing statements are evidence of mental deficiency.

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SUPER-PSYCHOLOGY
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October
1929

In these days of progress, when we are face to face with so many of the marvelous achievements and discoveries, doesn't it seem just a little primitive and archaic to denounce and deny the existence of psychic or spiritual phenomena? In this time of research and study . . . the effort to know more of the psychic side of man . . . doesn't it seem a bit thick for men of supposed intelligence to ridicule the things they have not encountered? . . . *merely because they have not encountered them?*

My work in Philadelphia lasted for ten years. Prior to that I served the First Spiritual Church of Baltimore for three years. The work in the latter city was the usual routine church work—Lyceum, Message Services, Sunday Sermons and the usual round of activities—socials, benefits and the thousand and one events of church life. During the stay there I found time to be quite sick, to undergo an operation for a difficulty which brought me very close to the borderline—so close that the report was current that I was thru, that I would never step on the platform again. But with my customary perverseness I did get well and have been regularly and actively engaged in "stepping on platforms" and, sometimes, on people, too.

The Baltimore Church was unique, in a way. It had money in the bank—left to it by a Mr. James Fickey. It also, at that time, elected its trustees for terms of twelve years. And it believed in giving its pastors a practical demonstration of what might happen to

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them in the future . . . the furnace was directly under the platform. The rest I leave to your imagination—suffice to say I know something of the terrors of the super-heated atmosphere in which all bad boys must spend eternity—if the story I have heard so often be true.

There was much of happiness in the work there, after all. We had good friends, not many, but enough to leave some very tender memories in our hearts. And in Baltimore there is Goucher College, of which two of my daughters are graduates. Louis J. Richards and his wife, Vivian Blair Richards, were serving the Universalist Church—and we exchanged pulpits; we and the kiddies went to visit their church in the morning, and they and their kiddies came to ours at night. At the same time the Rev. Alfred Hussey, learned, scholarly, and so thoroughly a gentleman, was Pastor of the Unitarian Church. Vivian Blair Richards was an artist in Expression, a graduate of several of the leading schools of expression, and from her we received so much of inspiration in the line that has meant so much to this writer, literary and dramatic interpretation, etc. From Dr. Hussey my hunger for fine English found such satisfaction and, incidentally, many a lesson of which he knew nothing.

"The moving finger writes and having writ moves on!" Baltimore, and The First Spiritual Church, served its purpose. The call came to go to Philadelphia to the First Association of Spiritualists—the oldest Spiritual-

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ist Society in existence. Rev. G. Tabor Thompson had been its Pastor for years, and had just resigned. Years before, when I was serving the old Philadelphia Association, under good old Thomas R. Locke, I attended a Convention at the First Church. A Mrs. Schneider, a Medium of that church, walked up to me and said, "Mr. Erwood, you are going to be the Pastor of this Church." At that time Dr. Thompson was at the height of his work and popularity and there was as much thought of his leaving as there was of annexing New York City. But . . . four years later I was there as its Pastor.

One of the first things I did after getting settled in Philadelphia was to look up Neff College. I had expressed my determination to go to a College of that kind, while in Baltimore. Knowing that we were to move to the Quaker City, Mrs. Richards had said, "Go to Neff College." And I did. I enrolled even tho it meant going five days a week, attending extension lectures, etc. I went.

How strangely people react to such a step. I had a church . . . and many people thought that was enough. What more could I want? Many of the good people there felt that all we had to do was "*leave it to the spirits—*" and they would do it all. What a lot of real damage has been done real Spiritualism by that idea. Like the early Methodists and others who thought education unnecessary if one had a "call to preach", for the Lord would fill the mouths of the preachers, many of the Spiritualists felt that if one was mediumistic that

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was quite sufficient, "the spirits would educate him without any effort on his part." So when it was learned that I was a student at Neff College, many were the criticisms and a number of anonymous letters and cards came my way. I was told that I would ruin my mediumship; the spirit world would desert me if I went back on them; and if I studied psychology I would become too positive, etc. But I went to Neff just the same, thanks to whatever Gods there be and to the noble soul who has come to me from the Spiritual Highlands and urged me continuously to study, grow, and develop.

I graduated from Neff College, then took a Post Graduate course and got my first degree. Then during the remainder of the years I worked in Philadelphia I was a member of the Faculty of that Institution. To recount the experiences of my ten years in Philadelphia, the joys, the heartaches, the successes and failures, would take much more space than it is possible to give to this story. During my stay there I received my Degree as Doctor of Neuropathy—thereby getting myself in bad with some of the hardshells, again. They couldn't see why I wasn't satisfied. And some of them cannot even unto this day.

Because of my study and the educational work done while in Philadelphia I am a stronger medium today; I can make myself a thousand times more helpful to young people and old. One of the finest memories I have of my work with the old First Association of Spiritualists is the work done with the

young people there. For seven years I worked with them—we had a Mind Culture Class which did work second to none; I trained the boys and girls in Elocution, Public Speaking, Writing, as well as in the Principles of Spiritualism. I coached them in plays . . . never will I forget the good work done by those boys and girls. It was duplicated later in Rochester, where for several years we had wonderful results.

Human nature is human nature, however. Some of the older folks thought I was giving the young people too much attention. They used to come to my home, sometimes fifty of them at a time, where with my own boys and girls they would "make whoopee" as they say now, but with none of the present day accompaniments. There were no "hip flasks", nor did the girls go about with cigarettes hanging from their lips. It was clean, wholesome fun. Yes, I might as well confess it right now, I cannot like seeing women smoke . . . and to see young girls sitting around smoking in public places hurts me, even though I know it is none of my business. Oh, well! for anyone who is supposed to be as progressive as I am thought to be, it is permissible to be old fashioned in at least one or two things, is it not?

There are many outstanding features of my work with the First Association that I'd like to speak of if time permitted and it would drag this narrative out too long—the many Pioneers associated with that organization, and the great men and women who have served it. This, however, has been well done

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by Mrs. M. E. Cadwallader, Editor of the Progressive Thinker, who has been for many years a member of the First Association. When I went there, Capt. Francis Keffer was the President—a veteran of three wars, he was an outstanding figure in Spiritualism, as was also his successor, President Morrill.

It was while there that I was, for several years, President of the Pennsylvania Spiritualist Association, of which the Rev. Cornelia Morrow is now chief executive. It has been my lot to be Secretary, President and Director, of so many State Associations . . . but . . . if the Lord will forgive me for accepting offices heretofore, I promise it will not happen again. I am sure the eternal powers never intended me to be fenced in by anything.

Mediumistically two people stood out during my term in Philadelphia. They were John Slater and Mary Pepper Vanderbilt. John Slater I saw but occasionally, at Conventions and at Lily Dale. But for something like seven years Mrs. Vanderbilt visited the First Association at regular intervals—and it always meant "standing room only." She was, without doubt, one of the most strikingly successful mediums I have ever known in all my years of experience. And the largest crowd I have ever seen assembled at one time in the interest of Spiritualism, and because of the personality of one person, was at Etna, Maine, when Mrs. Vanderbilt was President and principal worker.

When first I secured her for special services, some persons said: "She will not come."

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But she did—in seven years she never failed to come but once and that was due to an automobile accident. But we were notified. They said she is abrupt in her work—yet I have heard her give the most touching, sympathetic and helpful messages, as well as some of the most startling. And, once she started to give a communication, the one to whom it was directed might just as well surrender, for she would not give up until facts were brought out which compelled admission.

The passing away of Mary Pepper Vanderbilt was a distinct loss to the entire movement of Spiritualism—it was untimely to say the least, and took from the platform one of the strikingly effective figures of American Spiritualism. I have seen so many of those pioneer workers, those tall sons and daughters of God, go on ahead. Sometimes it has struck me with a force hard to explain, but still I know that in the dome of the great temple we can hear the "hammerings of the comrades who have gone ahead" as Charles Rann Kennedy makes one of his characters say in "The Servant in the House."

To be continued.

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OUR HIDDEN FORCES. VII.

"IF A MAN DIE SHALL HE LIVE AGAIN?" We are told that Job asked this pertinent question many centuries ago—and mankind must face the question now just as Job did then; there is, perhaps, some difference in the fact that there are more men and women who feel assured that the answer has come in the affirmative, than could have existed during the time of that ancient expert on the subject of patience and boils.

Two very patent facts confront us: We are here, where all humanity have been, in a material world—a world of consciousness and action. Then, since we are so patently subject to the same laws and conditions as our fellowmen must face, and since it is equally true that all of the men and women of whom we have any history—except those with us at the present time—have gone thru the portals of death, we, too, must travel that way. And if this be true, we very naturally want to know what lies "out yonder."

We measure material things in two ways, i. e. we form mental conceptions of their reality, and use material means to test those conceptions to ascertain whether they be true or false. That which we can see by the use of ordinary vision, and feel thru the ordinary sense perceptions may be easily measured and analyzed. The visible, being so very apparent, comes within the scope of our every day, more familiar powers. We touch, hear,

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see, measure and weigh all of that which comes within the range of such procedure.

It is not hard to analyze that which is corporeal, which has substance as we know it. It takes up room, fills space, makes an appreciable impression on things we know and understand. But when the time comes for us to watch a slowly disintegrating body, to know that Death, black-robed and mounted on a pale horse, is prancing near to one whom we hold dear, and then to see eyes close, hands become motionless and lips silent beyond the power of speech, why . . . then we naturally wonder. And we turn to the only sources which seem available: the preacher, the scholar and the scientist.

It is singular how much some preachers know about heaven . . . that place "eye hath not seen." And it is more than singular how much they know about God and His Will. That's the reason we marvel *that they know so little about life and death and what actually lies beyond.* And then we must wonder more when they so blatantly and bittery denounce every effort to penetrate the veil of silence—to see beyond the shadow of the valley of death.

We have learned that spiritual things must be spiritually discerned; that while we may take a yardstick and measure the earth earthy, we cannot do that with the things of the spirit. The things of the spirit! The materialist says "there's no such thing as spirit." Some of the great scientists were won t to say the same thing. Many of the great psychologists have

told us that "the things of the spirit" were mere figments of the imagination. That to think of them, to imagine one visualized them, was *prima facie* evidence of mental deficiency.

There is something amazingly persistent in the ways of the cosmic urge, however; and from time to time there have been those who have spoken of possession of certain powers or faculties—who have been gifted with awakened sense perceptions which do not come within the ordinary explanations. They have talked of *feeling* things beyond the ordinary touch sense which they possess. Evidence is valuable for two reasons; the quality and substance it reveals; and the repetition of testimony from various sources. If it happened to one group alone, a group that had some definite motive in having that thing declared to be true, it would not be worth so much. But if the testimony comes from various groups at divers times, and from groups situated at great distances from each other, then no one but a prejudiced bigot would refuse to consider the facts involved.

As we have said many times, *man is spirit.* Spirit functioning in and thru the flesh. Man as spirit is as much a reality as the substance thru which he manifests—and as spirit, he is, necessarily, the conscious directing agent of all activity, successful up to the point of the limitation of the substance thru which he must manifest. But as spirit, endowed with the ability to receive and express that which can make an impression upon that spiritual consciousness, gradually rising to the surface of

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sensation, and finding outer expression in thought, description, or realization.

When there comes the time in which such spiritual individual becomes cognizant of a rate of vibration, a sense impact which reveals the presence of that which may not be measured by ordinary means, and which will not make any impression upon the ordinary sensory channels, we speak of the function as clear sensing, or *clairsentience.* This, as we have said, is *feeling,* the sensation of presence and contact, that which has no visibility to the ordinary individual.

Mind must use mind—it is mind that leaps forth thru space to commune with and contact mind. Physical substance reacts to physical substance. So, spirit must react to that which is spiritual *if there is to be any definite answer to Job's question.* Since the mind of man is so constituted by inheritance, instruction, example and precept, that it demands corroborative evidence for all things, there must be more than one avenue of approach—more than one channel of communication, more than one means of verification. We not only want to feel, we want to see.

There has been no great need of man that has not been provided for in the inherences of things—every step of human progress has been fought by the devotees of the past, the disciples of limitation. Men and women have vied with each other to be first to denounce the unknown thing, the unheard of, the new. But progress is a fact—it is one of the fundamental laws of human experience, we must

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move forward. So when the question of a future life, the problem of future existence came up in response to the cry of the bereaved, there was awakened in mankind that desire which is ever the harbinger of progress. Struggle, effort, desire, are the things which awaken the hidden forces of mankind—and aid him, man, in overcoming obstacles.

Thru all of the centuries in which there have been luminous individuals, there have been evidences of the superior powers of the spirit of man. Every one of the great teachers, the Christs of the ages, has given evidence of this force, these hidden qualities which, despite the effort to keep them submerged, have manifested to prove that there is a greater thing ahead than most persons have realized. Buddha, Zoroaster, Jesus, and all the host of tall sons of God, have given evidence of the powers of the spirit.

We have already given some explanation of *clairsentience*, that wonderful sense perception of the soul. This takes care of the necessity to feel the things that are intangible, that, apparently, have neither form nor substance, but which, in reality, have both. Since all things are provided for and there must be visual experience also, the soul or spirit of man has given evidence of another power, or faculty, i. e. *Clairvoyance*, the ability to visualize the invisible.

That *clairvoyance* is a fact, an indubitable fact, not many of the students of man's finer forces undertake to deny. Men, women and children have given evidence of its possession.

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Men in the very pink of health and vigor, women in the very height of physical and mental perfection, children at the very highest point of physical and mental normalcy, as well as those who have been on the verge of passing to that "other bourne," have had experiences of and with clairvoyant power.

Countless numbers of these many different experiences and incidents have been checked by various methods, that there might be no possible chance to attribute the facts to coincidence, chance, collusion or hallucination. Out of the vast amount of evidence thus attained there have, naturally, been some instances that had to be discounted, but an exceedingly great mass of evidence has been acquired that must prove to any reasonably intelligent man or woman that the matter may not be disposed of by any other hypothesis—that the facts must be admitted as tangibly evidential and satisfactory.

All of this is brought out because there is perhaps no phase of man's hidden power that has come in for more blatant and senseless criticism from those who have a preconceived prejudice, or whose position of authority would be endangered by the admission that clairvoyance and clairaudience are inherent and, frequently, active qualities of the spirit of man.

There are many definitions of clairvoyance, many explanations, most of which neither define nor explain. Many people have an idea that to be clairvoyant is to have dangerous aberrations of the mind, in other words, to be

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mentally defective. Some have the theory that its existence is indicative of physical degeneration—yet one of the finest athletes I have ever known was one of the best clairvoyants I have known. A college professor, of one of the sciences, of my acquaintance is an extraordinarily fine clairvoyant. And the pastor of one of the largest and most progressive Presbyterian churches in the east is as well developed a clairvoyant, and as fine a clairaudient, as I have ever met. So there is but one thing to do and that is . . . face the facts.

To be continued.

* * * *

"No friendship is worth the name which does not elevate, and does not help to nobility of conduct and to strength of character."—*Hugh Black.*

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To be scientifically minded is one of the supreme achievements of mankind.—*Fosdick.*

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SUPER-PSYCHOLOGY
*
October
1929

IN BONDAGE—2

AN opinion, according to the dictionary, is a conclusion or judgment held with confidence, but falling short of positive knowledge; also a conclusion or view resting on inadequate reasons, or on sentiment rather than on reason.

We made the statement in the September issue of this magazine that most, if not all, human beings are, in some measure at least, in bondage to the fetters of opinion. They are fettered, first, by their *own opinions,* and, second, by the *opinions of others.* In this article we are going to deal with the first form of bondage.

We all have certain opinions of ourselves, our limitations (so-called) and capabilities, our characteristics and personalities, appearance, etc. Sometimes they are derogatory opinions and act as regular millstones around our necks. Sometimes they are too flattering opinions and, as I shall point out a little later, can be equally fettering.

Let us turn our attention first to the derogatory opinions that so many humans hold concerning themselves. I know men and women by the hundreds who are of the opinion that they lack the ability to do all sorts of things that they could perfectly well do but for the fact that they have fettered their minds with that convicition. How can anyone do anything when he is convinced in his own mind that he is incapable of doing it? Mind is the directing

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force. There *must* be in the mind the perfect image of the desired result and the conviction of one's own ability to bring that result to pass and, with that perfect image and that firm conviction, *nothing* can keep the individual from reaching the desired goal. But it is so much easier to say: "Oh, I can't do this or that," than it is to *exert the mental effort needed to accomplish it.*

One person says: "Oh, I wish I had your gift for sewing. I'd love to make a dress like that, but I can't sew." It isn't a gift at all—it is just the determination to put forth the necessary effort and use the required amount of commonsense and care to produce the desired garment. Anyone with average intelligence and commonsense can sew, and sew well, but no one has a chance in the world of making a good job of it as long as she is convinced in her own mind that she cannot do it.

Another says, after listening to the exquisite music of a master musician: "My, what a gift of the Gods! What wouldn't I give for such a talent!" Well, I'll tell you one thing most humans would not give for "such a talent"—the hours and hours and hours, day in and day out, year in and year out, of practise and study and concentrated effort that such master musicians have expended in attaining to that high degree of perfection in their art.

Instead of telling yourself that you would like to do so and so but you haven't the ability or the education or the talent or what not, just tell yourself that God has given you a mind with, *potentially*, the same qualities and pow-

ers of every other mind, and that whatever someone else has accomplished as a result of expending the necessary time and energy to *develop* those qualities and powers of the mind, you, too, can accomplish, *provided* you, too, are willing to expend the necessary time and energy to develop the powers of *your* mind.

Too flattering opinions of oneself can constitute as great a handicap to individual development as can the derogatory opinions of self. To illustrate:

There was a certain stenographer in an eastern business office who was called upon to work for a new executive. He was a vigorous, alert, up-and-doing type, a quick, keen thinker. She was a well-educated, very conscientious, painstaking type but slow-moving and deliberate to an unusual degree. When asked a question, instead of giving a direct, quick answer, she would ramble all round the point and when she got through with her rambling, left the impression that she was not at all sure of herself or her information and was "asleep at the switch" as they say. Everything she does, she does in that deliberate, almost apologetic way. A stranger, watching her walk through the halls one day, made this remark: "What is the matter with that girl—she walks as if she were only half alive."

Inevitably she "got on the nerves" of the alert executive. She had been given numerous hints by her supervisor as to changes in her manner of handling her work for him but she did not act upon them. The result was that

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the executive sent for the supervisor and told her that he would not have that girl work for him any longer.

That brought about what might be considered a crisis in that girl's career. The supervisor, in the hope of making her see wherein she had failed, so that she might improve herself along those lines, told her very frankly just where she had fallen down, and was considered very unkind for doing so! The girl then faced an alternative. She could seriously consider the criticisms and suggestions offered, see their truth and proceed to change herself in those respects and thus assure a broader and finer development for herself, or she could refuse to face the facts, insist that her work was satisfactory in every respect and that the executive's action was a piece of rank injustice. She chose the latter alternative with the result that she has not improved one iota during the years and she will never attain to the degree of all-around efficiency that she could easily reach had she turned that unpleasant experience into a profitable lesson rather than complacently hung it around her neck as a millstone.

The individual who is thoroughly complacent and self-satisfied is *not* making progress but is literally in bondage to the fetters of his opinion of himself.

Often we humans are fettered by our opinions of other individuals. How quick many of us are to form opinions without positive knowledge or based upon sentiment rather than reason. We rob ourselves of some of the richest experiences of life by so doing.

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A valued friend of mine went to a certain physician for a thorough examination. The physician is one of the ablest, most scientific and exceptionally careful men in his profession. No minutest detail escapes his keen eye. In the course of the examination he did a certain thing three times before accomplishing his purpose and for a definite reason. My friend, who happened not to have sufficient knowledge of anatomy to understand the reason for those three acts, formed the opinion that the man was to a certain extent lacking in skill or knowledge. An injustice to the man, of course, but just the sort of injustice that every one of us is guilty of practically every day of our lives because we persist in forming opinions without *positive knowledge.*

And when we form false opinions of others we are not only being unfair to them but we are robbing ourselves of something—in this instance, my friend was robbing herself of perfect confidence in her physician and no physician can accomplish the greatest results unless the patient has that perfect confidence.

A relative of mine, a very dear relative, who is an exceedingly fine character in most respects, has placed himself in a most deplorable form of bondage to the fetters of opinion. He is very inclined to form opinions of various persons that are entirely erroneous — in no sense based upon positive knowledge—and, once having formed those opinions, it is practically impossible for him to change them, apparently. An individual does something that perhaps does not accord with his particular

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views of that which is right and fine and he immediately forms a derogatory opinion of that person and wants nothing more to do with him. Setting aside the grave injustice to the individual, just think of the effect of such an attitude on the man himself! It is a terrible thing to lose faith in one's fellowmen. It takes a great toll from one's soul if one cannot see the fine things in others and overlook the faults, and one loses so much in life by lack of contact with and understanding of the finenesses of humanity.

Intellectually he agrees with me that the finer attitude is to see the good and overlook the bad. When I say to him: "If others judged us thus severely, where would we be?" he nods his head as if to say: "I know." And when I continue: "There is no one on earth who could do anything that I could not fully and freely forgive. It might take a few days of struggle with my inner self but in the end I could freely forgive and forget anything," he approves but is so fettered by that peculiar tendency that he has not yet succeeded in breaking the bondage. Some day he will, for he is too fine not to.

As a result of inheritance, environment and training we form opinions in every phase of life—religious, political, economic, educational, moral, social, etc. If these opinions are not based upon positive knowledge and reason and if the individual becomes so set in these opinions that he is not open to conviction along other lines, then, indeed, is he in bondage of the worst type and he has placed

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across the path of growth and development a barrier that will be insurmountable until he, himself, by a mental awakening of some sort, breaks the fetters of those opinions.

—FLORENCE RUSSELL.

* * * * *

IDEALS

As you think, you travel; and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You can not escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate towards that which you, secretly, most love. In your hands will be placed the exact results of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts; your wisdom, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

—*James Allan.*

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THE HEALING SPIRIT. VII.

THE science of healing is rapidly covering a wider field—it is taking cognizance of certain facts in human nature which were entirely overlooked by many of those who sought to cure the ills "to which the flesh is heir." The mind side of man, while always more or less considered, has come to mean so much more to the healer and physician.

Since everything we do, insofar as our acts and habits are concerned, has its origin in mind, it is high time attention was given the corrective power of mentation as a curative agent. We have said everything we do has its origin in mind—but it may not originate in the mind of the person most vitally concerned, i. e. the individual who is directly affected by the action or habit. The wisely unfolded mental or spiritual healer will be well aware of this fact.

We frequently hear opinions as to what is the greatest force in the world; one declares it is electricity, another says it is something else. Nearly all of us agree that the greatest, most vital force is mind, but, not every one is willing to accept the statement that the real, dominating force is suggestion. Yes, we say it again, *the real dominating force is Suggestion.* That is why it must have an important place here—it must be considered as a mighty factor in the art of healing.

Few of us realize how our lives are shaped by the suggestions of others. The expression of faith in our aiblity; the doubt as to our

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qualifications; the uttered criticism, or the idle comment as to our appearance, etc. all have potent force in shaping the thing we are and do. How often a person has been rendered truly ill by having some one approach with an exclamation, "My dear, how badly you look! Why, you must be ill." Parents, children, teachers, husbands, wives, friends, everyone we meet is giving us a suggestion of some kind, either intentionally or unintentionally; either verbally or by silent implication, it matters not how it comes. The big fact is that the mind of man is a sensitive plate, as it were, and gathers mental atoms just as the magnet picks up fragments of steel. And the more powerful the mind, the more it gathers, hence the power of suggestion is sometimes more destructive in its effect upon a fine mind —the fine mind grasps more of the detail.

Inasmuch as suggestion comes to us from every direction and source, it will be readily understood why a knowledge of this law is so important in mental healing. The healer must not only break down the effect of the old suggestions, individual and collective, but he must substitute new, constructive ideas, or impressions, to counteract the negative ones. And this must never be forgotten: *The healer must have absolute unwavering faith in the power of his word, i. e. the suggestion he sends forth.* That word will go forth whether it be uttered verbally, or merely radioed by the power of thought. And the result will be the same.

We must not lose sight of the fact that thought is energy, that mind is actual force;

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and that it does produce results, greater at times than the most astute may imagine or realize. Only a real master may know the full extent of his mental power—but there are few of us who have yet attained that perfect mastery, and not many have come in contact with an absolute master of his own mind.

No thought may course thru the channels of the mind without producing some reaction. The delicate membranes, nerves, cells of brain and body are attuned to so fine a pitch as to respond to the slightest impulse. The extent to which this is true must, of course, vary according to the type of individual concerned. The phlegmatic type does not react as quickly, nor does it respond to so fine an impulse or mental impact. On the other hand the highly sensitive, nervous type, is like a finely attuned harp—no matter how slight the impact, there will be responsiveness.

We must make a clear distinction between the person who is really highly sensitive because of fineness of mind, exquisitely balanced nervous system, and the one who, simply thru faulty thinking, wrong dietetic habits and actions, has developed a grumpy, disgruntled state of mind commonly designated as nervousness. There is as much difference between the two as there is between the highly developed, exquisitely nerved Arabian stallion and the plodding, heavy footed emasculated work horse. There can be very little common ground between the two —and, yet, both represent mental action and the result of the law of suggestion.

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SUPER-PSYCHOLOGY
*
October
1929

From everything about us we receive suggestions, in just the degree we permit. We walk along the street and every window is pulling thru the power of suggestion—the very manner in which goods are arrayed in the store window, plus the picture they represent and the placards which describe them is an example of what we mean. The patent medicine vendor, the flaring advertisements, the pictures thrown on the screen in theatres, the sermon of the preacher, flaring headlines in the newspaper, all are examples of the way in which we are beset by suggestion.

In mental healing every one of the things mentioned must be taken into consideration and counteracted. The healer must know the extent to which the mind of his patient reacts to these various suggestions and must speak the word, i. e. plant the suggestion of perfect, abundant health of mind, body and spirit—and this picture must be held constantly before the mind of the subject or patient. Now don't think that this must always be verbally expressed—it must go out from the mind of the healer and must be directed to the mind of the patient or subject, but it is quite often just as effective if it has dwelt only in the consciousness of the healer and has been mentally directed without the vehicle of the spoken word.

Apropos of "the spoken word," don't forget that every thought which rises to the state of conscious recognition in the mind of an individual is a "spoken word." It has been given expression, it has made a very definite

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impact upon the various nerves of the brain and having created vibration which stirs the sensitive nerve filaments, must go out and express itself according to the law. It is the silent, subtile, unwavering mental concept which is sent out in the fullness of faith which does the work.

So we have come to realize that mental healing has a very definite place in the world today. Sick minds must be ministered to because when the mind is sick it is sure to react upon the body. Mental states can be cured only by the substitution of other mental states —fear must be supplanted by courage, doubt must give way to hope and faith, and the harrowing mental picture of dis-ease and destruction must be superseded by one of beautiful, abundant, perfect health. And to bring this about is the business of the mental healer . . . the possessor of "*the Master Word of Creation.*"

Healing, as we have said in this series—laying aside the generally accepted practice of *materia medica, etc.*—is divided into three divisions or methods of practice, viz. Magnetic, Mental and Spiritual. That there is a close relationship between the three should be readily apparent—but each has its place, a distinctive function, which it may perform more effectively because it is the thing required by certain types of men and women.

We have placed the Magnetic first because that deals with certain sublimated force or energy which has a material reality, and actually supplies substance to the body of the

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patient. The magnetic emanation which flows from the hands of the healer and finds lodgement in the body of the patient is real, vital, actual. For some people it is an absolute necessity—it gives them something which is like unto the physical body itself, since it is an actual substance from another body.

Then the Mental follows second because it has to do with the mind side of the individual. It is more subtle, because it involves the process of supplying new ideas for old—makes necessary the changing of mental attitudes. Concepts of the mind are real in their effect—they produce very definite molecular action in the body; they really supply the motive energy back of physiological activity. But they may not be supplied by the magnetic substance which makes its first impact upon physical substance. No, they must be planted, nurtured and directed thru mental impulse on the part of the healer and a definite impact upon the consciousness of the patient. It takes mind to give an impetus to mental action.

Following this, naturally, comes Spiritual Healing, which, in the final analysis is the higher form of healing. It deals with that most subtle and far reaching of all energies, forces, substances or realities, viz. *spirit.* Back of all substance is what we call spirit—it is the Ego, the Creator, the thing that shapes, forms, evolves. It is the vital essence which gives rise to everything that is. When we consider Spiritual Healing we are, necessarily, giving consideration to, the Cosmic, the Universal.

To be continued.

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WITH THE EDITORS

The Winfield Camp is a thing of the past and has now been tucked away as one of the memories —as is the way of life. It was good to go there and see the old, old friends standing, waiting the arrival of Ye Editor, whom some of these old friends had not seen for more than twenty years. But their handclasps were just as warm and cordial —that's what makes life rich, is it not?

From Winfield a hurried trip to Nevada, Mo., to the Convention of the American Society of Suggestive Therapeutics, and a visit to the Weltmer Institute. It was the first opportunity to meet "the Old Master", Sydney Weltmer and Dr. Ernest Weltmer, to hear their voices and feel the blending of auras that denotes kindred souls. Time does not permit a detailed account of the visit there—that will come later. But I want to say right here the Weltmers have done and are doing a great work. No matter what any one may do in the future, in the way of advancing the idea of mental, magnetic and spiritual healing, it will be impossible to efface the name of Weltmer from the scroll. If Sydney Weltmer never had done a thing other than write his great book, "Regeneration", that would be sufficient claim to a place in the hall of fame. It is one of the very finest things I have read.

The Minnesota State Spiritualist Convention called the writer to the wonderful city of Minneapolis—an old stamping ground of the editor, where more old friends live. It was a great Convention, harmonious, constructive and helpful. Joseph P. Whitwell, President of the N. S. A. and for eighteen years the President of the Minnesota Association, refused to accept nomination or office again, and in his stead the delegates elected Rev. Otto Von Bourg as their leader. Mr. Von Bourg brings years of experience, as speaker and medium, to his task and takes office with the hearty godspeed of all his friends.

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SUPER-PSYCHOLOGY
*
October
1929

Folks are still asking for those health lessons and all that goes with them. We are told "patience is a virtue" so we beg our friends to just be patient a bit longer, and then we shall be ready to launch out in the new series. The present series of lessons requires two more installments, and then we can take up the other subjects.

At this writing it is impossible to set forth all of the experiences encountered afield—these will find their way in the Editor's Life Story in due time. One thing has been deeply impressed upon the Editor's mind during the last few months, and that is humanity is more intensely interested in the relation of the spiritual and the material than ever before. This was evinced by the crowds attending the Minnesota Convention, where Arthur Ford, known as "The Houdini Medium", and the writer held forth in lectures and demonstrations, and at the camps, all of which have been designated as the best ever.

Don't forget to send in your renewal, and the subscription for your friends. You will miss the most valuable set of lessons we have ever printed if you do. Here's hoping life is bringing you, one and all, all the joy and success you deserve.

—WILL J. ERWOOD.



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I AFFIRM

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.