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SUPER-PSYCHOLOGY

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Edited by
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Rochester, New York

SUPER-PSYCHOLOGY

The Monthly Magazine of Psychology,
Spiritual and Psychic Science

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Be Yourself! Anyone Can Imitate Another But It Takes Real Courage To Be Individual And Distinctive.

Be Fair To Yourself! Unless You Are Fair To You How Can You Expect Others To Treat You Fairly Or Justly—Or How Can You Be Fair To Them?

Revere Yourself! Unless You Do There Is Little Chance Of Bringing Forth The Best There Is In You.

God Wants You To Be The Biggest And Finest Possible. Begin To Grow Now!

WILL J. ERWOOD.

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THRU THE YEARS WITH THE EDITOR. XV

DURING the ten years spent in Philadelphia, serving the First Association of Spiritualists, studying and teaching in Neff College and the American College of Neuropathy, there were many evidences of this Psychic Power of which so much has been said in this series. Some of these demonstrations were of such a character as to answer very definitely the oft recurring question, "if it be true that there can be communication with the departed, what good is it?"

An ages old declaration tells us that "by their fruits shall ye know them." The mere fact of the existence of a phenomenon is not so important. But the intelligence back of and manifesting thru any given phenomenon may be of the utmost consequence and importance in shaping one's life. To tell how many times my own life has been saved would be to require more space than can be devoted to this entire narrative. A few examples will have to suffice.

It has been my custom for many years to spend from two to three months every season traveling, going to the summer camps and visiting many different points en route. After a visit to Lily Dale I went to Vicksburg, Michigan, Camp, some years ago. From there I was to journey on to Chesterfield, Ind., thence to Winfield and Ottawa, Kansas, at both of which points there were camp meetings.

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The evening before I left Vicksburg one of the younger mediums, a young German mother of several children, said to me: "Mr. Erwood, I am impelled to give you a message. will you stop at my tent for a few moments." I assented and shortly after stopped at the tent occupied by this lady, her husband and the children. Passing into the trance condition a rather guttural voice spoke thru the medium's lips and gave me many facts concerning myself, my work and life. The final note of this communication is the only one that has any bearing here. In substance it was this:

"You are about to depart on a long journey —(the medium did not know other of my plans than that I was going to Chesterfield)— you will have much success but . . . you will be in a wreck; I see heavy rains, a train is wrecked, cars overturned, people hurt, but you will be safe. The number of the engine is . . ." Here a number was given. The seance was over. I thanked her and left.

The work in Chesterfield went thru the regular routine. I went down to Winfield, thence to Ottawa, Kansas, camp. While there the whole country experienced very heavy rains, particularly the southwest. The building in which we held our services was surrounded by water—we literally had to "walk a plank" to get into it. The camp closed and I had made reservations to leave Kansas City, for Chicago, on Sante Fe train No. 5. I arrived at Kansas City to find my train five hours late. Naturally I was perturbed over the delay.

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Making inquiries I found that Number One, the fast Chicago Mail train, was due to leave very shortly. I went down to it, crossing the track in front of the engine. As I passed the engine I glanced at the number, and something seemed to stir in my subconscious mind, but my eagerness to be on my way seemed to force my attention away from the matter. I went on to the sleeper and asked the porter if he had any vacant berths. He said he had. I told him I would take one, explaining that I had reservations on Number Five. He informed me that Number Five was then in the yards; on receiving this information I said I would go on Number Five, holding my original reservation.

I got off the train and he was about to close the vestibule, when I turned back and said, "Porter, will this train get to Chicago first?" He rolled his eyes and grinned, a true Senegambian grin, and said, "Yessuh, boss, this train gotta be there first, this is de fast mail." With that I jumped back on the train, told him to make a berth and went on.

As I settled in my berth something started in my consciousness—there came vividly to my mind that seance with the medium, back in Vicksburg, Mich., nearly two months before. "There will be a wreck . . . the number of the Engine is 5 . . ." Instantly it flashed to my mind "That's the number of the Engine on this train." I was reassured by the thought that I would be safe, and went to sleep, to be awakened around one o'clock A. M. I heard a voice say: "It's coming—get ready." I

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dressed, lay back in my berth and a few minutes later came a grinding crash. Women shrieked, men cursed, a quiver and the train had stopped. I was the only person in the car dressed.

When I got out I found the engine, the baggage car and two coaches had overturned. The heavy rains had weakened the track, the rails spread and caused the wreck. Had the train gone off the track to the right, we would have hurtled down the bank into the Missouri River. As it went off to the left, it sideswiped some freight cars, smashed things pretty generally, but saved the lives of the people thereby. Something like six hours later, when the track had been cleared sufficiently, Number Five came steaming up, we were transferred to it, and continued the journey safely to Chicago.

I realize I should have written all of this out at once, gotten the names of people there, a copy of the record of the wreck, etc. But at that time such pre-warnings were so common to me that I thought nothing of the importance of such things. Suffice it to say the facts are as stated. And what I would like someone to tell me is, "How did the Medium's Guide know all of this two months in advance —and if it was mind reading, whose mind did she read?"

Another instance occured in a small town in Wisconsin. I had gone there at the instigation of a friend, traveling from Neilsville to the point in question. I was met at the depot by my friend, who, after greeting me, said,

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"Will, I have a friend who will drive you and your baggage to the house." I said that was fine—my friend was going to walk, a distance of two miles, to his home—I was introduced to the gentleman who had come with a light road wagon, a one seater, with small box in the rear which was large enough for my trunk only. He had a spanking team of young bays, prancing and rarin' to go.

I had shaken hands with the man who was to drive me to the house and was about to step into my place beside him when something said, in that peculiar psychic way I have always gotten things, "Don't go that way—you must walk." I hesitated and it came again. I stepped back and said to my friend, "I think I won't ride—I'll walk with you." He was much disturbed, and said, "Will, it's two miles, it has been raining and the road is muddy. And," he added, "I think John would like it better if you rode, since he came to take you out."

The whole thing seemed so unreasonable that I was about to step into the vehicle again when, more insistently than before, that voice said: "You must not go—walk!" That was enough for me—I drew back and said to my friend, "I am going to walk with you." He explained to the driver my decision, and we started, the team going on with my baggage, a steamer trunk, a suit case and an Oliver typewriter that I was carrying with me at the time. And here is the sequel:

When we got about half way to the house we discovered my trunk in the ditch, by the

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roadside; a little farther on we saw my suit-case, and still farther the Oliver Typewriter, all scattered along the wayside, and with them the top which had been torn off the vehicle. Later we came upon the driver and his team and the overturned wagon. A trace had broken, the team, being young, was frightened, became unmanageable and ran away, with the results stated. See what this would have meant for me, had I gone.

I would have been sitting beside the driver, *my suit case wedged in before me at my feet, and the Oliver Typewriter upon my lap.* The driver had been able to leap clear of the wreckage and escape with a few bruises. What chance would I have had situated as I would have been? The best way to ascertain how I would have been placed is for the reader to sit in a similar seat, place a suit case at his, or her, feet, and place a standard Oliver machine upon the knees—see how far you can jump and how nimble you can be, under those circumstances.

What told me about all of this? When I said I couldn't go because I felt something was wrong and that it was dangerous, they laughed at me. The driver knew his team—at least he said he did—and everything was secure, so he said. But afterwards neither one of them laughed—nor did I. I breathed silent thanks to the power that has protected me thru the years.

Life for me has been a repetition of such instances—they are so numerous that they have long since ceased to seem strange to

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me. I go thru life supremely confident that when there is a real danger I will be warned and, if I heed the warning, escape any serious results. Just one more instance of this protective influence.

Coming back from Neff College, in Philadelphia, to my home at 742 North Twentieth Street, I alighted from the car at Twentieth and Brown Streets. My arms were full of packages—I had no semblance of a weapon of any kind. As I alighted from the car, and started to cross the street behind it—as I had been doing regularly for several years with no thought of any danger whatsoever — I heard the ever present voice. This time I heard: "Be careful—look down the street." I did so and saw a man crossing at the lower end of the block. We reached the opposite sidewalk about the same time and he started toward me, walking at the outer edge of the sidewalk so that, if we met, he would be outside and I would, naturally, be between him and the houses. Following the admonition I, too, walked at the outer edge of the walk, having slipped my key into my right hand.

I proceeded briskly toward my home, giving no indication of turning in until I was directly opposite my own door, when I turned suddenly and sprang up the steps, at which he started in a run toward me, holding something that looked like a club in his right hand. Having opened that door many scores of times, there was no fumbling at the lock—I opened it quickly, leaped inside and closed the door, putting my shoulder to it to make

sure of the lock catching. I had just gotten it closed when he came slam-bang, thudding against the door. I had opened the door so quickly he evidently thought it unlocked, and thought he would land me in the vestibule. But, thanks to my ever present helper, he did not succeed. Had he done so, he would have been well repaid with the ring which I was wearing, and with my salary which at the time was reposing in my pocket.

The language he used was not pretty. And what he said I was, had it been under other circumstances and in the daylight, would certainly have brought forth a vigorous remonstrance, but as it was I decided his analysis was not correct, that I knew I was not what he said I was, and that since we had not been properly introduced I did not care to open the door just then to parley with him. But I did go into the house and get the gun I had there, which I carried occasionally at the advice of a Detective Captain friend of mine, and went back outside, but my erstwhile pursuer was nowhere in sight. Confidentially, I did not expect he would be—and just as confidentially, I am telling you I was rather glad he wasn't. He was a trifle too impulsive to suit me.

The experiences, psychically, which I encountered at 742 No. Twentieth Street are many and varied—some of them entering a realm quite unusual. Of these I must speak later because space in the present issue will not permit of going further. As I have said so many times, there is no question in my mind

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as to the source of most of these warnings. The wise Teacher, Guide, and Helper, who has for so many years come to my aid, has been either directly, or indirectly, responsible for all of them.

I can well understand the attitude of Socrates as regards the "good daimon" who attended him in his various wanderings and trials. And I can testify, from the experience of more than thirty years association with this exalted and benign Teacher, that it is a most comforting and soothing feeling to have the consciousness that in the time of need He is always there.

To be continued

"The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served."
—*Hugh Black.*

It takes little time to administer a rebuke, but it takes a long time to forget it.—CHINESE PROVERB.

OUR HIDDEN FORCES. VIII.

THERE are several kinds of Clairvoyance to be considered when discussing the clear seeing powers of the human soul—and, unless they are understood, there can be no clear distinction made between them; nor can they be intelligently developed or made more active. Some people are born with the clairvoyant powers active, just as some come into this world with a natural aptitude for music, art, literature, etc. Others must, thru persistent effort, awaken and develop this ability.

Subjective clairvoyance involves the receiving of such clear impressions of things, events and happenings, as to render them almost as clearly distinct as tho they were objective, i. e. standing out as clearly as any definite objective thing as, for example, a house, a vehicle, a mountain. Such impressions cannot be said to be objective because they do not have the external attributes of such objects as we have mentioned. But they are real. They may be reflections, mental outlines, of things existing or about to take their place among the achieved things of life. They are valuable and should not be discounted or ignored for the simple reason that many times this subjective clairvoyance is the beginning of the other kind.

Objective clairvoyance is that clear vision of objects invisible to the ordinary sense of sight, but to the clairvoyant objective and as much detached from himself as any physical object in the world; and as clearly defined, objec-

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tively, as any human who might walk down the street, in the actual physical self. One point that must not be forgotten is that things seen clairvoyantly have reality—just as much actual reality as any other substance of which we have any knowledge.

One of the grave difficulties is to cause humanity to realize that substance is universal; and that it is actual substance though it vibrates at so rapid a rate that it becomes invisible to the naked eye, the ordinary sense of vision. Refined substance is none the less real because of its fineness. A wire drawn out to a diameter of one two-thousandth of an inch is composed of substance just as real as is the wire an inch in diameter. The only difference is that it would take two thousand of the finer wires to occupy as much space as the denser, more easily discerned wire.

Suppose that wire drawn out to a thickness of one two-thousandth of an inch were to be drawn down to a fineness of one-four-thousandth of an inch in diameter, it would still be substance, albeit much more attenuated and refined. The vision that can easily discern the inch thick substance might be hard put to distinguish the one drawn out to either one two-thousandth or one four-thousandth of an inch in diameter. It might be necessary to use a microscope, or magnifying glass to discern the finer one. The microscope renders it objective in exactly the same sense that clairvoyance makes visible that which is obscure to ordinary vision.

Distance is another thing that is obliterated by true clairvoyant sight. By this we mean

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that an object seen clairvoyantly, when it may be a thousand miles away, appears as tho it was immediately before the individual. Very rarely does it appear to be at a distance. We are coming to know that distance means very little to the highly developed type of soul entity.

There are two things that may take place on the very instant: The true clairvoyant may see things, or events, that are taking place many thousands of miles away at the very instant they are brought into action. And the clairaudient may hear what is being said at a distance of thousands of miles, at the very moment they are being said. A fine example of what this means is afforded by the radio: The musical selection being played in the remotest part of the country is reproduced over radio sets in all parts of the country at the *very instant they are being played.* It does not take a lapse of time, say, of an hour, for the melody played in New York to reach San Francisco, or vice versa. Perhaps nothing we can think of so clearly shows the real nowness of the activities of life. Nor is there anything that quite so clearly gives the idea of cosmic consciousness.

Clairvoyance, clairaudience, and clairsentience, all reveal the law of Cosmic Consciousness; and any attempt to develop these powers is a step in the direction of the attainment of at least some measure of Cosmic Consciousness. Surely this attainment should provide inducement for almost everyone to make an effort.

In developing these superior powers, these Hidden Forces, it is absolutely necessary that concentration be acquired—that is, that the ability to concentrate be developed. It takes concentrated effort to achieve anything—no matter how simple; and if this be true of mere material talents it must be much more so as regards the acquiring of this super-sensitiveness which leads to clairvoyance.

One thing about the real clairvoyant is his ability to detach himself from material things, from the ordinary surroundings. Often this is acquired thru the use of something upon which to focus the attention as, for example, a crystal, a glass of water, a flower or other object. The point is to get all of the mind freed from the impact of the casual, physical objects about one.

Light does not penetrate opaque objects. For the proper transmission of light rays it is necessary to have transparent substance. The X-ray renders the opaque transparent, but it is necessary to have a very high frequency in light vibration to produce that state. So with the clairvoyant power, it becomes necessary to render all of the physical senses more or less inactive, that is, to keep them from reacting to physical and exterior impacts, that the psychic or spiritual sense may be active enough to contact with the spiritual side of life itself. It takes much concentration to accomplish this.

The question often arises, "Who are clairvoyant?" There can be but one answer to that, viz: Everybody, more or less. Poten-

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tially, everyone has the power of clairvoyant vision. In some it is incipient; in others it is active. In some cases it is merely submerged because of environment, education, association, and the restrictions due to position, work, and habits of life. The average person is afraid of what he terms the uncanny and unreal—he trembles at the suggestion that there is a realm beyond his ordinary material limitations which he might penetrate if he would.

As we have said many times, children are naturally clairvoyant, and, at times, give striking evidence of this vision. They are soon discouraged, however, because of the ignorance or prejudice of their parents and guardians who, because of their own lack of active clairvoyant power, attribute to imagination any evidence of the child's active clairvoyance.

All people are intuitive in the extreme—that is, early in their lives. But this they blot out because of the fear of becoming imaginative and visionary. Happily, however, this is an age of investigation and progress and we are turning our attention more to the hidden side of man's nature in order that we may know him as he really is. The desire to know the real truth of man and his destiny is becoming very great, fortunately.

Clairvoyance is the soul's native vision. It is the natural sight of the spiritual man and is as much a part of his economy as the heart, lungs, brain and various organs are a part of his physical equipment. The difficulty is that the race has turned its attention to phy-

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sical things almost entirely. Physical sensation, the ability to touch, thru the material sense perceptions, the things about us, all have tended to stifle the finer senses and accentuate those of the physical self.

To be clairvoyant one must get in the habit of listening with the mind, the soul, independently of physical sensation. He must acquire the custom of seeing, looking into space, with the mind, the soul. There must be no strain, i. e. no effort should be made to force the eyes to see. Remember it is not the discernment of the ordinary physical objects that is important—it is the training of the mind to note, distinguish and record a series of vibrations so fine that they make no impress upon the retina of the eye.

Let it be well remembered that clairvoyance is a power of the human soul; it is the vision that enabled prophet and seer of ancient days to become aware of happenings, obscure and distant, as well as events that were still shaping in the womb of time. It belongs to us; we modern humans have as much right to unfold these Hidden Forces as had any one of the Masters of old.

To be concluded.

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"To hate a single one of God's creatures is to harden the heart to some extent against all."
—*Hugh Black.*

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"A friend loveth at all times, and is a brother born for adversity."—*Proverbs.*

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Confidence imparts a wonderful inspiration to its possessor.—*Milton.*

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Our greatest glory is not in never failing, but in rising every time we fall.—CONFUCIUS.

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"It is not identity which is the aim and the glory of friendship, but unity in the midst of difference."
—*Hugh Black.*

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To business that we love we rise betimes and go to't with delight.—*Shakespeare.*

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IN BONDAGE—3

FROM the time we are ushered into this mundane sphere we are, *in just the measure we permit,* in bondage to the fetters of the *opinions of others.* If you have ever had the joy and privilege of watching a little child unfold from infancy on through the years, you know full well how quick they are to gather impressions and to react to suggestions. But how few people realize the vital importance to the child of the kind of suggestions to which they are subjected. Their first contact is, normally, with their parents and, perhaps, a nurse. Those individuals hold opinions on practically everything that concerns the child's life—they may be very positive opinions or they may be the reverse but, whatever they are, they have their effect on the child and its development.

When I think of the disastrous effect that individuals who are fettered by opinions can have on the unfolding child, it makes me feel appalled. Because the parents have always held certain opinions or beliefs along religious lines, the children must hold the same; because they got along without much schooling, the children should be content to do likewise; because they earned their living through this or that trade or profession, the children should desire nothing better—a continual process of attempting to fit square pegs into round holes, and the result too frequently is the cramping of the child's life or the almost wrecking of it. No individual, parent or teacher or what

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not, has any right to attempt to live another's life for him, or to do his thinking for him. Show him the finest in life all along the pathway but let him select his own lifework, let him choose his own lifemate. How many lives have been wrecked by interested and ambitious parents attempting to force their sons or daughters into professions for which they were not qualified and for which they had no inclination, or by parents forbidding them to follow the line of work in which they could make the most of their lives; how many homes have been wrecked as a result of money-loving, social-climbing or, possibly, well-meaning parents practically forcing the marriage of a son or daughter to quite the wrong person!

Parents form certain opinions of their offspring. Fortunate is the child whose parents see in him unlimited possibilities, whose parents have *faith* in him, such faith in his fineness and in his ability to make of himself what he wills that that very faith acts as a tremendous stimulus and bulwark. And, conversely, pity the child whose parents lack that vision and that faith. I have in mind two women, the one *blessed* with parents who thought she could do anything and do it supremely well; the other *handicapped by* parents who thought her incapable of anything worthwhile. Both were sensitive children, exceptionally so. The one was encouraged and spurred on all through her childhood and girlhood by the devoted faith and interest of the parents—the other was disheartened and dis-

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couraged by their continual adverse criticism but struggled on just the same and has made much of herself in spite of them but how much more might she have done had their attitude been different—who can tell? Also how much happier her life would have been!

If your child or your boy or girl says to you: "I would like to be thus and so," do not ridicule the idea, do not tell him he is incapable of reaching such a height. If you do, you are committing a positive crime against him and society in general. Rather say to him: "That is a worthy ambition, Son. To carry it out you will need certain training and equipment. Let us talk it over and see how we can give you that training or how you can get it. There is always a way, if there is sufficient will." Take an interest in what he is interested in, help and encourage him in every possible way—never mind if he has chosen a calling that is quite the reverse of what you had hoped he would select—he knows better than you do what he wants to do and what he can do well.

Through many years of their lives children spend the larger portion of their waking hours under the influence of teachers. Teachers have as great a responsibility as parents—greater, perhaps, in that they directly guide and instruct a larger number of children. The teacher who is in bondage to the fetters of opinion, who does not keep an open mind on all subjects, a mind continuously growing and developing, consciously or unconsciously thrusts those opinions upon the child and one

of two things results. Either the child thoroughly absorbs those opinions and goes on to lead a similarly fettered, cramped life, or the child rebels against them and forms his own opinions—does his own thinking as he journeys through life. It is regrettable that the latter type is not more often found!

And there are the preachers who wield an influence upon young and old to whatever extent their followers permit. Perhaps there is no other profession, if we may call it that, in whose ranks will be found more deplorable cases of bondage to opinion or belief than among the ecclesiasts. Some of them are so fettered by the tenets of their particular denomination that they are thoroughly convinced that anyone who fails to subscribe to those particular tenets is heading straight for a very warm realm! Ironbound by the fetters of those tenets, they leave no stone unturned to force them upon their followers. *No* religious system, whatever it is—I make no single exception—has *all* the truth—no ecclesiast has any right to stand up and and say: "Unless you accept the tenets of *this* church, you are lost." What amazes me most about such an attitude is its utter *un*Christlikeness! Down through the ages the ecclesiasts have done more to fetter humanity by ironbound and very largely erroneous opinions than any other class of individuals. *Think for yourself* along religious lines, as well as every other line, and allow others the same privilege.

Also there are one's friends and associates. Interchange of ideas, opinions, etc., is an

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excellent thing but to place oneself in bondage to the opinions of a friend or associate is a very grave mistake. I know many persons who never make any decision or form any opinion without consulting a certain friend or friends, not for the purpose of getting various slants on the subject, but because they have allowed themselves to become so in bondage to the opinions of those friends that they are incapable, temporarily, of thinking and deciding for themselves. I say *temporarily* because I am a firm believer in the fact that no individual need be in any form of bondage unless he permits himself to be, and any form of bondage may be broken by the right methods. *Be an independent thinker!*

Around us on every side all the way through life are individuals of strong or weak opinions. Out of their opinions they are continually planting in our subconsious mind suggestions of all kinds. Sometimes they may be very helpful suggestions and, if so, all well and good, but often they are handicapping suggestions and we should not permit them to gain sway over us. Those who are our friends, if they understand the law, will never give us objectively or subjectively any suggestion that is not *constructive* but those who do not understand the law or who may possibly not be our friends and well wishers too often try to plant in our minds ideas that are anything but constructive. If someone says to you: "There is no use your trying to do that—you have not the ability and will only make a failure of it," you must not let

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that idea sink into your very soul. Say to yourself: "That person is wrong—God has given me the power to do what I will to do providing I will to do that which is right and in accordance with the law of the universe. If I am willing to put forth the necessary effort, I *can* do it." Sometimes I have heard individuals ask this question: "How are you to know what is *right?*" The best definition I ever heard of that which is right was worded something like this—"That which does not injure, directly or indirectly, either myself or anyone else is right." Think that over!

Are *you* in bondage to the fetters of opinion? If so, *break that bondage!*

—FLORENCE RUSSELL.

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"Our friends see the best in us, and by that very fact call forth the best from us."—*Hugh Black.*

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A constructive purpose has a prophylactic effect.
—*Fosdick.*

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Genius is nine-tenths perseverence.—*Edison.*

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SUPER-PSYCHOLOGY
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SPIRITUAL HEALING. VIII.

NO consideration of the subject of healing can possibly be complete without attention being given to Spiritual Healing, which must be regarded as the keystone of the healing arch. While magnetic and mental healing have their place—and a very imporant place— they cannot enter as deeply into the needs of mankind as does the spiritual.

Spirit is the essence, the base of all things. It is the laboratory of life because it is the moving, shaping energy back of everything—and unless there is spiritual normalcy it is virtually impossible to have normal conditions in that which is an expression of the spirit, i. e. mind and body. To be healed in spirit is to achieve complete oneness with the Universal—and that means freedom from all difficulty and ill.

To speak of spiritual healing one must keep in mind the fact that we are dealing with the most subtle, the most elusive force in the whole universe—for how shall we put a finger on that which is invisible, potent, mighty and creative and, yet, intangible and, practically, unapproachable in any material sense. Yet we cannot lose sight of the reality of spirit either, for its force is everywhere.

There are several phases of spiritual healing, viz; that which is accomplished thru our recognition of our own spiritual unity with the center of life itself; and that which comes to us thru the intervention of spiritual entities who have passed into another phase of

human consciousness and expression. And it is this latter phase of which we will speak first.

Man is spirit! This is increasingly accepted by thinking men and women. The acceptation of this statement carries with it another proposition which can hardly be evaded, viz, the reality of the spiritual man and the persistence of his individuality and consciousness after the dissolution of the physical body which is the vehicle of material expression here on earth. With this, in connection with the idea of spiritual healing, there is the constantly increasing conviction that there is a point of contact between the incarnate and the discarnate phases of life, i. e., communication between the so-called dead and the living.

It is not a question of one's denominational belief—because virtually all beliefs have carried with them the proposition of spiritual healing and, in some form or other, the contact of the two worlds. Paul, in his letters to the Corinthians, makes this so clear that one may not escape it even if he would. Jesus in his work constantly emphasized the power of "the spirit." So, likewise, did all of the chief apostles and teachers of the ages—from Egypt, India, Judea, every part of the civilized world and in all of the ages of the past.

It is no new brief we would present for the idea of intercommunion—the influence of those who have "gone on," for it is an old, old story. It was taught by Socrates, believed in by Plato, espoused by St. Paul and suggested by Jesus, Himself, to say nothing of the count-

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less hosts of other notables in all fields of human thought. So we will just take it for granted that most, if not all, of our readers are quite familiar with the idea.

There are many types of spiritual healers. Some attribute the results to God; some declare it is the spoken word of the individual spirit—the self of them—that does the work; and others assert that the work is done by someone who is extraneous, i. e. by some individual, discarnate guide or helper from the other world, who uses them as a channel thru which to transmit a healing spiritual force. Many tell us they are keenly conscious of this help, and the force that is brought in times of need.

In the case of this intervention from "the outside" we are told that the "medium", the channel of transmission, is used in much the same way that a step-down transformer is used in electricity The spiritual force is, therefore, transmitted thru the personality, the mind and nervous system of the healer thus harmonizing the energy to the needs and body and mind of the patient. It might be said to be, in reality, a fusion of the power of the Guide or Helper with that of the channel, or medium of transmission.

The dominant force in man is spirit—the more thoroughly the body is permeated with this spiritual force the more likelihood is there that there will be a normal and healthy body. All thru the Bible—in fact, throuout all Bibles —there runs the note of spiritual supremacy. We are told that God is Spirit, that man is spirit, that the real essence of mankind is

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spiritual, and that when there is the proper awakening of the spiritual side of the individual all things are possible.

The more awakened a man is the more of this spiritual essence is manifest in his being —and the more active this spiritual essence, or energy, the more completely he may dominate others, and the more fully responsive to the radiation of power he will be. To be spiritually awakened is to be finely attuned to cosmic vibration or force—and all spiritual healing must involve the cosmic because it is part and parcel thereof.

Spiritual force grows with use. That is, the more we use the spiritual energy of which we are possessed, the more we will generate. It is like the use of ordinary muscular power, i. e. muscle grows in volume according to the degree in which it is used. Mental power increases as a result of proper application of its principles; and so, likewise, does spiritual strength increase in volume as it is applied and put in action.

Spirit reacts to spirit, just as mind is responsive to mentality. When spirit is incarcerated in the fleshly body, it is still responsive to spiritual vibrations from without. In other words, the flesh clad spiritual entity may react to the force emanating from and directed by a discarnate being.

The idea of a healing force being sent by, and from, a discarnate being carries with it the proposition that those who have gone ahead, i. e. departed from the more fleshly abode, are conscious, individualized, and capable of intentional, as well as intelligent,

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mental action. In other words, that they are just as much entities as we are who are still functioning upon the material plane. Thinking is not purely a physical function, as some would have us believe.

There are two great forces in the universe which are interrelated and inseparable: They are Spirit and Mind. It might be said that they are coexistent and coeternal. I cannot conceive of mind independent of spirit. Neither can I imagine such a thing as spirit manifesting without a certain measure of mentation. The natural corollary of this is the firm conviction that no single dissolution of bodies, or the disintegrating of bodies, can possibly encompass the destruction of the spiritual entity.

Conscious mind conceives of what is inherent in spirit and substance; and shapes its application in accordance with that potential power. The reason so many of the modern type of healers fall so far short in their application of the law is that they lack the power of perception and conception—they do not seem able to conceive of the power of spirit when fused with an awakened consciousness. To put it very simply, they fail utterly to realize the dominance of spiritual power and energy.

We have already said that there must be absolute faith in the word—the spoken, or silent word. There must be no unuttered contradiction to anything that is born of the spirit, whether the word has been uttered verbally and audibly, or has merely risen to the point of consciousness in the mind of the individual.

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It seems to be one of the hardest things for most people to realize—they are so prone to confound speech, that is audible speech, whereby the word is cast upon the air, with the power of the thought back of it. They do not comprehend that it is the silent, potent energy of mind that sends the word radiating in all directions *the instant it is spoken in the mind itself.*

Where there is a high degree of development there is a perfect synchronizing of spirit and mind, i. e. spiritual energy and mental concept are unified both as to impulse and expression. They are simultaneous in action—they represent the perfect fusion of the two highest forces in the universe. The expression, or outward manifestation, is measured somewhat by the quality and elasticity of the substance thru which such manifestation must take place.

The so-called incarnate man must express thru the denser substance of the ordinary physical body. It is in this fact that he is placed at a disadvantage, as compared to the so-called discarnate being. The latter functions thru a body, one that is as real, vital and substantial, *on his plane of action,* as the body of the materially encased entity. The one difference is in the fact that the discarnate (?) being manifests thru a body composed of sublimated, highly refined substance.

To be concluded.

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WITH THE EDITORS

Time must run on apace whether we wish it or not, otherwise there would be no chance for progress and growth. And here we find ourselves reaching the jolly month of November—the month in which our worthy President will make due proclamation that we should all set aside a day and "give due thanks for our many blessings." And it is fitting that this busy, workaday world give pause long enough to think of the real privilege of living and growing. And then, you know, just around the corner is the merry yuletide season.

Just now we are busy getting plans in order to start in the new phase of our magazine work—we have a couple of little surprises which we shall tell you about in the next issue, and inaugurate in January, so we may all start the New Year under the influence of the idea which has been welling up in our minds for sometime. We are very sure you will like it—because it will be so very different and, we feel firmly convinced, so much more effective.

For some weeks after the Minnesota Convention ye Editor remained in the Twin Cities for some splendid meetings in both Minneapolis and St. Paul. Two very fine Mass Meetings in the latter city were held in the Hotel Lowry Ballroom—and the audiences surely filled that beautiful room to capacity.

The sad side of life is ever present, as we all know. During our stay there we learned of the serious illness of Rev. Otto Von Bourg, Pastor of the First Church of Minneapolis. This culminated in his passing on to the eternal heights Friday, Sept. 27th. The Spiritual movement will miss a very capable and courteous worker. Long illness, such as was encountered by Rev. Von Bourg, cannot but take toll of the physical. We wish him Godspeed in his new adventure.

A call from Minneapolis to Duluth to meet the many friends there and to serve them as speaker

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and demonstrator, made necessary my departure from the Twin Cities, though there was much work yet to be done. This will be taken care of later on, for the field is large.

Don't forget to send in your renewals, and be sure you call the attention of your friends to this magazine—because we have something in store that will both surprise and delight you, we are sure. In the meantime here's wishing you every success and happiness; and our hope is that you may have much to be thankful for, not only during the present month but forever after.

—WILL J. ERWOOD.

"The secret of friendship is just the secret of all spiritual blessing. The way to get is to give."

—*Hugh Black.*



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STATE OF NEW YORK.
COUNTY OF MONROE:

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Florence Russell, who, having been duly sworn according to law, deposes and says that she is the Associate Editor and Business Manager of *Super-Psychology* and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication.

1. That the name and address of the publisher and editor is Will J. Erwood, 706 Temple Bldg., Rochester, N. Y.

2. That the owners are Will J. Erwood, Florence Russell and Deane Erwood, 706 Temple Bldg., Rochester, N. Y.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are None.

(Signed) FLORENCE RUSSELL,
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Sworn to and subscribed before me this 23d day of September, 1929.

F. LOUISE AMISH.
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My commission expires Mar. 30, 1930.

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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.