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SUPER-PSYCHOLOGY



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Edited by
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Rochester, New York

SUPER-PSYCHOLOGY

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Merry Christmas

CHRISTMAS GREETINGS! May You Find This Day Of Days A Source Of Great Joy And Peace To The End That The Christ Spirit May Indeed Be Born Again.

May You Have As Guests Those In Whose Company You Find The Greatest Pleasure And Happiness. May Love Be There. And Friendship And Peace And Plenty. And, Further,

May The Day's Close Find You At Peace With Yourself And The World, And May You Seek Your Couch To Find Sweet Rest That You May Awaken To Face The Future With A Light Heart And A Happy Smile.

—Will J. Erwood.

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THRU THE YEARS WITH THE EDITOR. XVI.

SOME of the psychic experiences encountered thru the years can never be told to the general public —they are of such an unusual and personal nature that they do not belong in a narrative of this kind. We do not, as a general rule, parade the most sacred things before a more or less blase crowd, nor do we write down for those who cannot understand the things which have touched our souls the most closely. This is said because recently a good friend wanted to know if I were going to speak of certain psychic experiences during the course of this story. My reply that some of them would never be told seemed to occasion much surprise. But I cannot help that —it cannot be done.

To relate all of the incidents which have been crowded into more than thirty years before the public, and those other things which happened in the privacy of my own room, or when some dear friend of other years, who had graduated to the Bourne from which no traveler is supposed to return, came to me and refuted the statement quoted, would require twice the time and space alloted to this record. There have been times when the two worlds were so close that I could not realize any barrier between.

I have known the experience of the "astral traveler", for on many occasions I have stood outside my physical body, looked at it and

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then have gone with the Guides who have been sent to conduct me on various journeys in spiritual realms. How am I to make those who have had no experience in such things believe that I have had the privilege of a journey into eternity, so to speak? Who can really understand such things until they have had the actual experience? I have seen people whom I knew, have talked to those who had gone ahead, and three times thought I had left for all time the "house of clay," only to be told that I was not entitled to that change yet.

If I were to say that some of my education had been gotten during those encounters with the Master Souls in celestial realms, there are those who would say, "the man is daft." Well, daft or not, I know what I know. And since I am not, and never have been, addicted to narcotics, drugs, and benumbing draughts of any kind, as I have said several times in these stories, I cannot be accused of having been under the influence of any such nostrum. I have said that only those who have had experience can really know—and I must reiterate that statement here.

The word "Master" is used here. Yes, I believe there are real Master Souls—such beings as have conquered the limitations of the flesh, who have attained the power to function on two planes—or more, if necessary. I know what it is to be alone and then . . . not alone. For I have been in lonely places and know what it means to see, suddenly standing by my side, one Master whom I have come to revere as about the finest manifestation of God in human

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form that I have ever seen, or known. What is the use of any one saying this is all imagination —that it is unreal and the evidence of some kind of sickness, etc.? Such an assertion does not alter the fact at all. The Grand Canyon is not much of a reality to the man who has never seen it—but to me it is a vivid fact, for I have been there. And I am as certain of these astral experiences.

A word about my association with these discarnate entities who have helped me, might not be amiss. I have been, and am, conscious of contact with a number of different entities. Among them is the Master Teacher who has played so important a part in my work; who has been such a helper and guide thru the years. One is a Red Man, a real American whom I have seen and heard—sometimes his voice has been as clearly distinct as that of any human being I have ever heard. Another one is an Egyptian whose gentle kindliness has been a rare boon many times during the years. Still another has been a learned English Gentleman who gave such indubitable proof of his identity as to make questioning an utter impossibility. Many others have played their part in my work—and then there have been the instances in which my daughter Leone and the little Mother who preceded her came and gave me such striking evidence of their existence and nearness.

My association with them has been that of student and Teachers. They knew things of which I knew nothing. I needed that knowledge, ergo, I had but to ask it from them and

it was mine. People often ask me about the denizens of that other phase of life, with whom I come in contact. They want to know how they look—whether they seem real, or evanescent and intangible. To which I can make but one reply: *They look as real as any honest to goodness flesh and blood human I have ever seen.*

Then I am asked how they communicate with me. Sometimes it is thru pure telepathy —they impinge their thought upon my mind, it's a species of mental fusion, and I find myself saying the thing they would have me say before I realize what I am about. Then there are other times when I hear a voice . . . a real, actual voice. I hear the words they speak,— they are distinct, intense and related. And the voices vary according to the individual who speaks. And I have come to know very definitely the voices of those who are the most frequently with me,—I can recognize them instantly. Some of these individuals belong to an era which antedates our own—one dates back so far I would hesitate to state how far back His period is.

The striking thing about their association with me is that when everything is going along smoothly there is but little evidence of direct influence. But the moment there is an unsettled state and I have need of counsel, or guidance, they are there at my side. When I heed that counsel I am sure of success—when I fail to follow the guidance I always must pay the price. Again may I say I can understand the attitude of Socrates—because I, too, have known what it is to be attended by a good Daimon.

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What are known as "physical phenomena" have been very frequent in my experience. Articles have been moved—not during my absence, but while I was looking at them. Concussions or "raps" have been so frequent as to be almost a daily occurrence; independent voices, footsteps and other sounds have occurred at various times and places. It was not unusual to see an article hurtling thru the air with much force, yet never have I had any damage done by those who took these means of impressing me with the reality of their presence and power.

Just to emphasize the extent to which I have had evidence of these presences, these entities who are as real to me as any others I have known in the flesh, I cite the following frequent occurrence: I had a room on the third floor of my home on Twentieth Street, in Philadelphia—it was literally "the third floor back,"—where I did most of my magazine work and other writing. Many times I have been alone in the house and, after securely locking doors and windows on the first and second floors, have gone up to my room to work. Many, many times I have been aroused by hearing footsteps, and other noises, as voices, in the house. I would go downstairs, try every door, locked from within, every window, examine every room, only to find no sign of anyone. I would come back to my room and often would hear, following me up the stairs, footsteps as distinct as my own. As I would go into my own room and settle myself for work I would hear, again and again, the merry laugh of one

I knew. Do you say "imagination?" Let me remind you that imagination cannot move ponderable bodies. Neither can imagination tell you things that are yet to take place *and which do take place exactly as outlined by the voice that speaks.*

I have seen Mrs. Erwood, who was a very slender, small woman, never in all her life having weighed over one hundred and twelve pounds, place her finger tips on a table and you could not keep that table on the floor—it would not be possible to place weight enough to keep it there—at least I have never seen enough to accomplish that. If she moved about, it would follow her. Remember she did not grasp the table—neither thumb nor fingers, nor any part of the hand was under the table,—she had no wires nor paraphernalia. Unquestionably, slight as she was, she would have made one of the best mediums I have ever seen.

It might be asked, "Why did she not do it?" She was sensitive to a degree; disliked notoriety and thought more of her family of boys and girls than she did the curiosity or the plaudits of the masses. She rarely gave demonstrations of this kind, almost never spoke of having that power, and was quite satisfied to let me do all the "limelighting" for the family. Yet she knew when there was any disturbance while I was away—if things went wrong in my work, or if there was any physical indisposition that I was suffering.

I, too, knew when she suffered physical disorder. An example. I was on one of my per-

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iodical trips. We lived in the east and I was in Indiana and traveling over to Ohio, where I expected to spend a month. While writing home, I suddenly saw her. Remember she was a thousand miles away, nearly. What I saw alarmed me—I wrote home and asked what the trouble was and received the reply: "Nothing but a little cold." I started to my next point and was sitting quietly, half dozing, on the train, when suddenly I saw her again.

I saw her sitting up in bed, in great distress; I heard her say to someone: "Send for Dr. D . . . . " The moment I reached my destination I wired that I was coming home. I canceled my engagements and took the train, the first available, for home. I got there in time to help save her life. The Doctor said to me afterwards, "Doctor, if you had not come home when you did, I am afraid she would have gone." What accomplished it? How did I see it and what does it all mean? Had I not obeyed the imperative command to go home, she would undoubtedly have gone to that "mystic shore" years before she did.

While speaking of these experiences with her, I might mention one that happened after she had gone—she passed away in June, and this incident took place in Lake Brady, Ohio, one of the old time summer meeting places to which I had gone as speaker and medium. It was customary to house the lecturers in "the speakers' cottage." I was no exception to the rule. One night I retired about eleven o'clock. It was a lonely place when everyone near to me was back east. Did I say everyone? I was

wrong, as the following incident will show. She was there!

About one o'clock A. M. I was awakened by lights and sounds. I arose, thinking there must be someone walking upon the grounds, and that the lights were still shining. I looked out —there was no sign of either lights or people. Then I thought that the MacVeys, or other neighbors who lived back of the cottage on the next street, must be up and that the lights must have come from there. I looked out the back windows—there was no sign of light or movement in either of the houses back of my place. I went to bed and relaxed to go back to sleep, when once more that place was flooded with light—remember please that I had pulled down every shade, there were no lights on the grounds, or in the nearby houses.

I looked up and saw standing but a few feet away, the Master Teacher and at his side I saw Blanche, who stood there smiling. What was said I cannot tell you—it is mine. But there followed a conservation, a part of which has been preserved in a poem called "Death". This poem was written that night. Acting on the impelling direction, I arose, slipped on a bath robe and sat down and wrote the thirty-three stanzas of that poem, which some of my readers may have seen in my book "Consolation."

Whatever may be said of that poem, and I am not offering any brief here, it answered a question for me; and has answered the same questions for thousands of others. It has been a balm to hearts that suffered; it has brought a measure of content to minds that were dis-

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turbed, and has given eloquent evidence of the nearness of those who "have gone before."

To describe the scene of that night is impossible—there are phases of it that do not belong to the public at all. But never since that night have I questioned the possibility of that vision known as "Jacob's Ladder", in which we are told he saw "Angels ascending and descending." Why should I doubt when such things as I have described in part have come to me? Is it any wonder that, under the spell of that hour, I wrote:

"The vision vanished from my sight—
The gentle voice was still;
The room was radiant with light—
My soul was all a-thrill.

I knew that Life and Death were one
In purpose and design;
That each, when other's work was done,
Gave evidence benign.

Of that great truth, with power so save,
Which causeth man to sing:
'Where is thy Victory, oh! Grave?
Oh! Death! Where is thy sting?"

To be continued

Many a man has wasted his past dreaming of the future.—*The Gentle Cynic.*

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OUR HIDDEN FORCES. IX.

CLAIRAUDIENCE, or clear hearing, that faculty which enables the sensitive, clairaudient individual to hear voices that are beyond the power of ordinary hearing to record, is becoming as well recognized as all other psychic faculties. It is no longer putting one's reputation for sanity in jeopardy to say that clairaudience is a cherished possession. Nor is there much danger of being regarded as mentally deficient to speak of such things.

The world moves forward. Humanity is gradually growing to the point at which it admits some of its own possibilities. More, some of the members of the human family make no secret of the fact that they are developing and using their "Hidden Forces" so much that they can hardly be regarded as "hidden" any longer,—they are, rather, coming to be recognized as a very natural part of the normal equipment of the human being.

There are several things involved in clairaudience, i. e. the sense of spiritual hearing, the super-auditory exercise. The clairaudient must be possessed of a high degree of concentration, and there must be a mental development which makes possible the recognition of such finer vibrations than are generally recorded.

To speak of "soundless sound" may seem ambiguous and far fetched to some; but that is what the clairaudient man or woman does, i. e.

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record sound of so fine a vibratory nature as to be utterly outside the pale of the average man's hearing. More and more does this writer come to regard the whole range of psychic powers as proving that man is, in reality, a super-radio—not only a broadcasting, spiritually dynamic being, using the very ether itself as a universal microphone, but a super-sensitive receiving set capable of being attuned to minds, souls, forces and powers which have completely severed their connection with what is known as the material phase of life.

To many people clairaudience merely means a sense of intensely clear impression—the receiving of a "hunch" as it were. And representatives of certain schools declare that one who has such an experience as clairaudient contact with, say, a discarnate being, does not really hear sound. All such teachers to the contrary notwithstanding, this writer must declare that when he hears clairaudiently *he actually hears a voice.* It is in no sense a mere mental impression any more than is the hearing of the voice of someone on the physical plane, a mental impression. Scores of times he says, "I hear!"—that does not mean that he merely thinks he hears.

Whenever a thought, a mental declaration, or series of words which have been consciously recognized in the mind, has been sent forth, whether spoken verbally or merely silently projected, there is force, vibration and form. In other words, there is sound. All vibration has sound qualities which become audible to the mechanism, the mind or organism attuned

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to that particular rate of virbration. Clairaudience merely means that two minds, or individuals, have become attuned so that it is quite unnecessary for either one to vocalize, i. e. speak the words, or ideas.

There are so many people who have an idea that only that which comes within the range of the auditory nerves of the ears can be regarded as sound. Today I talked with a person with defective hearing, that is, one who found it very difficult to hear. But here was a peculiar phenomenon in connection with that. Outside of the hotel there was one of those puffing, rattling, noisy steam shovels in action. I was about to shut out the sound when the individual said: "Don't shut the window—*the vibration helps me to hear more clearly.*" It was easier to hear my voice in the midst of this sound, this strident vibration, than when it was still. Another striking thing about this person was the possession of clairaudient power.

We know that all sound is vibration, i. e. motion. Also that there is nothing which is not in a state of vibratory activity, whether we are actively aware of that particular rate, or not. All of our sense perceptions are based upon the law of vibration, seeing, hearing, smell, etc. The thing that marks the distinction between objects, be they of iron, marble, wood, paper or down, is the vibrational status. And no matter how fine the vibration, there is always a possibility of discovering some mechanism, or organism, that will record it.

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For ordinary vision, we must have some objective thing to make an impression on the retina of the human eye. For ordinary hearing we must have some peculiar rate of vibration to make an impression upon the auditory nerve. That which is so dense as to be termed physical reacts upon eye and ear. But that which is so immaterial as to belong to the psychic realm must, of necessity, make its impress upon that which is like unto itself. And this is where the power of clairaudience, clairvoyance and clairsentience comes in.

There is a new education that is rapidly coming to the front—and that is the system which takes cognizance of the psychic qualities of mankind. We are no longer regarding man as a purely physical thing—he is spirit, mind, body. And each phase of his selfhood functions upon its own plane and reacts to that which is like unto itself—at least it does this with greater facility than it can respond to anything else. Which fact shows the necessity of studying the threefold man.

There is another fact becoming increasingly more patent to the careful observers, and that is that back of all there is of physical substance, or so-called reality, there is spirit, life, energy constantly striving for expression. Of this fact we shall hear much in the near future —because it is coming to have world wide recognition.

We have said that these phychic powers, these hidden faculties, are a part of the normal equipment of the average human being. This is said to counteract the general opinion

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that the man or woman who is thus psychically awakened is abnormal, strange or peculiar, that the possession of any one of the types of hearing, vision or sensing under discussion is evidence that the possessor is specially endowed, or set apart by an over ruling Providence. The one thing that seems to be so manifest is that eternal laws are no respecter of persons—the so-called "gifts of the Gods" come to all races, religions, creeds or types. It matters not whether it be the most highly civilized, or the lesser races, the inherent faculties which make possible the contact with the psychic forces of the universe are manifest with a splendid indiscrimination.

When this is said, some may think it an argument against the exercise of such powers. No more so than the fact that some of the less civilized races have superior bodies is an argument against the attempt to cultivate more perfect bodily organisms. The existence of such powers in half civilized races is evidence of the naturalness of such faculties and is all the greater reason for a concerted, intelligent effort to unfold these superior gifts—for they are superior.

The possession of clairaudience is evidence that at least one of the hidden faculties, or traits, has been awakened and that the possessor is in that degree more nearly normal. When one has unfolded, in addition to this super-auditory power, the gift, or quality, or sense, of clairvoyance and clairsentience it means that he is three degrees more normal, as it were. Perfect clairvoyance never errs—

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nothing is hidden from the possessor of that sight that is in harmony therewith. The same may be said of absolutely perfect clairaudience—it is the audition of the Gods, the cosmic hearing which records the finer strains of the universe—that catches the lilt of voices supposed to be stilled. And of the super-sensing power which we have called clairsentience we may make the same declaration.

In leaving this subject for the present may we express the hope that our readers have found in this series of lessons something to stimulate greater interest in the unfoldment of these very personal and fascinating powers of the human—that they have come to realize, at least in part, the importance of observing the simple rules for personal development that are sure to lead to great satisfaction and power.

Our eyes are very useful—providing we have the right type of minds to function back of and thru them. The ears with which we have been equipped are of just as much use as our minds permit, as also are the various other sense perceptions with which we have been endowed. But because of our training and antecedents we have permitted the finest powers of the soul, spirit, or mind, whichever you please, to remain dormant. It is time to turn about face and begin something like a systematic effort to develop ourselves completely, that we may have perfect manifestation in every way.

These Hidden Forces are neither mysterious nor unnatural. They are not forbidden or demoniac—neither are they the evidence of

distorted imagination, maniacal possession, the approach of senility, or the loss of moral fibre and tone. There is not a Master in all the ages, be it Jesus of Nazareth, Buddha, or Zarathustra, who has not been highly developed in every one of the super-sense channels. And these great souls, with every other shining star in the wondrous galaxy of Messiahs, must ever stand as Beacon Lights to illumine the path of our progress—they sound the clarion call to the soul of humanity to come up higher.

It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—*E. P. Tenney.*

In sorting out words for general business use, be careful to put patience and procrastination in separate compartments.—*Uncle Philander.*

We can only be valued as we make ourselves valuable.—*Emerson.*

There's beauty all around our paths,
If but our watchful eyes
Can trace it 'midst familiar things,
And through their lowly guise.
—*Mrs. Hemans.*

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A CHRISTMAS MESSAGE



LOYAL to the royal in thyself," said Tennyson in his "Idylls of the King."

At this season of the year, when once more we commemorate the birth of the Christ, it seems fitting to search our souls for the answer to this question: "Am I loyal to the royal in myself—am I loyal to the divine within myself?" In every human soul there is the divine spark, there is that eternal urge to become more and more godlike. Are we following that urge or are we trying to stifle it by disregarding it, by devoting our time to that which is unworthy of "the royal in thyself?"

That divine urge, the Inner Voice if you will, tells us, first, to regard the physical organism, the house in which we must dwell in this phase of life, as a *sacred charge.* Unless we control our diet, our exercise, our relaxation and rest; unless we hold sacred the most beautiful functions of the human body, we are *not* "loyal to the royal" in ourselves. How can anyone expect to have perfect health and vigor when he or she is literally stuffing the organism with the most unwholesomely rich concoctions, poisoning it with liquor and nicotine, degrading it by abuse of its most sacred functions, devitalizing it by insufficient rest and relaxation and deteriorating it by wrong thinking?

For some years my daily round of duties has taken me at intervals past or through the baked goods department of one of the largest

stores in this city. I have observed, with increasing horror, the vast army of horrible creations in the form of rich pastries, fancy cakes, etc., etc., that pass daily from those counters to the stomachs of all too large a percentage of the population of this city. Ingenious, indeed, are the cooks who create these marvelous and destructive products! And, as the years have gone by, there has been a steady growth, not only in variety, but in the richness and deadliness of these concoctions. It is interesting, too, to study the faces of those who purchase such food, if food it may be called—fat and pudgy and sallow-skinned — advertising to those who care to read the signs that they are not "loyal to the royal" in themselves. And the more they indulge in that sort of diet, the more they crave it, because it poisons the system and that poison causes a craving.

As I walk the streets and observe some of the young men and young women of the rising generation, note their thin, undernourished, stoop-shouldered, d e v i t a l i z e d bodies, their white faces bearing traces of all forms of indulgence, I would ike to cry out to them and say: "Why, oh, why are you wrecking your health and your life in your mad chasing after that which can never bring you real happiness or satisfaction?"

A couple of years ago I saw two young men in an acrobatic exhibition. One was probably six feet tall and like a young god in the beauty and perfection of the development of his body. Clean living, clean thinking, right

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diet and exercise and relaxation had made of that boy a divinely beautiful creature. He had been "loyal to the royal" in himself. How can young men and young women look at an organism like that and at the white livered specimens that walk the streets everywhere without realizing the beauty of the one mode of life and the utter worthlessness of the other? Yet, among those observing this performance, which took place in a very large and beautiful restaurant, were young girls and young mothers, not to mention young men and young fathers, who were smoking cigarettes as fast as they could consume them and whose faces and bodies bore the unmistakable ravages of the cigarette fiend, as well as other forms of self-indulgence and degradation. Be square and fair to the organism in which you dwell. The more perfect your body, the more beautiful and joyous will be your life.

And, secondly, that Inner Voice admonishes us to be loyal to the *mind* with which the Eternal Law has endowed us. Am *I* loyal to *my mind?* Only insofar as I feed that mind upon that which will strengthen and develop its innumerable powers, only as I feed it upon that which is fine and worthwhile. If I read trashy novels, if I frequent those pleasure resorts where I will see and hear the sordid and suggestive, if I allow my mind to dwell upon that which is negative and destructive, if I am too lazy to exercise my mental powers, then I am *not* loyal to my mind.

Trust your mind—give it a fair chance to prove to you its powers. Never mind what

someone else may say or think of that mind of yours—trust it, have faith in it, play fair with it.

Have you ever read Kipling's "If"—no doubt most of you have. One line reads: "If you can trust yourself when all men doubt you." I have in mind a young person, gifted with a clever, keen mind, exceptionally well trained and more or less experienced in a certain profession, who is about to launch out alone in that profession. There is just one thing this person needs to make a splendid success of the work and that is the thing Kipling refers to in the line quoted — self trust. Those individuals who, from ulterior motives, do things to rob another of *trust in self* have a lot to answer for some day, somewhere, and somehow, but that individual who allows the actions or words of others to rob him of self-trust is not being "loyal to the royal" in himself.

Experiment with your own mind—say to yourself: "I have great faith in the powers of my mind because it is a God-given mind and has potentially the same powers as every other mind. I will assign it certain tasks—they may seem rather difficult but the performance of them will strengthen the mind in proportion to the difficulty. I will read that which is fine, I will study that which will develop my mind, I will go to those places where I will hear and see that which is beautiful, inspiring and constructive, or cleanly, wholesomely amusing and relaxing. I will not allow my mind to dwell upon anything that is

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not worthwhile or that is negative."

I know a man who is unfailingly cheerful, optimistic and pleasant—not because his life runs smoothly and without trouble or sorrow, for he has had his full share of those things—but because of his mental attitude. He has formed one habit that it would be well for all of us to form—namely, just before he drops off to sleep at night, he concentrates upon some pleasant thing that lies before him the next day or upon some fine thought or ideal. Then he falls asleep and the subconscious mind works upon the seed he has planted and he awakens in the morning to enjoy the fruit of the seed planted and to go joyously through the work of that day. *Try it!*

And, thirdly, that Inner Voice pleads with us to be loyal to our souls, our spiritual selves. If we allow envy, jealousy, hatred, malice, worry, fear, to creep into our souls and warp and twist and pervert those souls, then are we *disloyal* to our spiritual selves. *I* am loyal to *my* soul only insofar as that soul is filled with love and understanding, sympathy, kindliness, tolerance and an intense desire to serve others.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

And, so, at this Christmas Season, when our thoughts naturally turn more than ever to that Wonderful Soul who was supremely loyal to the royal in Himself, to His Godhood, our Christmas wish for our readers, as well as ourselves, is that we may be loyal to our bodies, our minds and our souls—"loyal to the royal in thyself!"

—FLORENCE RUSSELL.

* * * * *

A close examination of our footprints in the sands of time might disclose that some of us are walking backward.—*Uncle Philander.*

* * * * *

Inflict not on an enemy every injury in your power, for he may afterward become your friend.

—*Saadi.*

* * * *

It is yourself and not your environment which determines the limit of your possibilities.

—*Uncle Philander.*



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SUPER-PSYCHOLOGY
*
December
1929

THE HEALING SPIRIT. IX.

WE have said many times that "man is spirit" and by such a statement we mean to convey the firm conviction that man as a spirit entity has a place in the scheme of things, as firm and permanent as the very universe itself. This, we believe, is one of the irrevocable facts of universal law. As a spirit he, man, functions in a body suited to his needs, just as all other manifestations of life are given the habitat conducive of the best and most complete expression of that kind of life.

We have also said that back of everything a man may be is his spiritual selfhood—that the dominant factor is that spirit self, functioning by and thru the activity of mind, and shaping, controlling and directing the physical body as it will.

All kinds of physical disorder are due to some derangement of the harmony between spirit, mind and substance, i. e. the body; and the main requisite is to reestablish that perfect measure of harmony if we would restore the condition of health—which simply means perfect coordination of all of the various organs, functions and members of that body. And it is here that the Spiritual Healer is so important a factor—it is thru his intervention that this order is to be established.

There is a well defined law in the universe which might be stated thus: Spirit reacts to spirit; mind responds to the action of mind; and substance reacts to substance. Spirit, be-

ing highest in the scale, may dominate that which is below itself, i. e. it may influence both mind and body. The mind, being second in the plan, may dominate the substance of the body. And the condition of the body may, in a measure, hamper the expression of the spirit or mind, or both, not because substance is dominant over either one, but because the condition of the vehicle, the transmitter, may render it difficult for the force or energy of mind and spirit to function freely and properly.

Many years ago Prof. Elmer Gates declared "the body—or form—always grows around the life." In other words the perfect life idea, germ, or ego, functioned thru and with such substance as it could gather unto itself and out of that fashioned the habitat in which it must express its being. Thus in the acorn there is the oak tree; in the seed we have the apple, and in the germ, the protoplasmic cell, we have the human. It is the same law manifesting thru the various types and degrees of life.

Sometimes there is a condition in the body of the individual which might be likened to the damming of a stream, or the clogging of a passage—there is such a congestion that the spiritual self is like the strong man who has been placed in so narrow a space that he has no chance to properly use his muscles. This congestion of tissue, tightening of nerve fibres, and congealing of mental action, may serve the purpose of hindrance, i. e. may be the cause of preventing the perfect expression of the life within.

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The business of the Spiritual Healer is to restore balance—in other words lift the burden from the self, i. e. place in the hands of the indwelling spirit that spiritual force which may be said to be the lever with which to raise the burden, and send the whole of the liberated spiritual energy coursing thru the entire body.

We have told you that the greatest forces of the universe are Spirit and Mind. Spiritual Healing must involve the use of both—the mind of the healer conceives the perfect image of the life, the ego, indwelling; thru the exercise of his own inherent spiritual force he sends that concept of the perfect image into the consciousness of the one he would help. And this he does in very much the same manner as the words, songs and music of men are sent broadcast over the radio, to be picked up and reproduced—or given expression—over the receiving set that has been properly attuned. The perfect unity between healer and patient—the faith of the one and receptivity of the other —makes possible that which seems little short of miraculous.

Before leaving this subject for the present there are several things which should be re-emphasized so that the reader will not lose sight of the vital realities of healing:

The purpose of all healing, be it magnetic, mental or spiritual, is to reestablish perfect harmony in the body of the patient, because there can be no real health until there is harmonious coordination between the several parts and functions of the human body involved.

Magnetic healing, i. e. sending a strong current of magnetism, vital force, into the body of the patient, affects physical conditions almost exclusively. This magnetism is not merely a force, it is substance which partakes of the conditions and vitality of the healer and, thru permeation, pervades the entire body of the patient and is assimilated in much the same manner that food is digested. The effect is, from a magnetic standpoint, almost the same as in the case of blood transfusion, i. e., just as the blood acquired thru transfusion must match the blood of the patient and blend with it, so must the magnetism of the healer match, and blend with, the magnetism of the patient. If otherwise, there will be little help given. That is why one healer may help one patient and not another.

Mental healing consists of sending strong, healing concepts, or thoughts into the mind of the patient, to awaken in the consciousness of said patient the firm conviction of wellness, in other words, to arouse, or re-awaken the recognition of the perfect image of a healthy, normal body. The mind of the mental healer must blend with, and his suggestions be assimilated by his patient or there will be but indifferent results. It is a mistake to think that one healer may serve all persons. Just as certain instruments do not blend, so there are persons who are fundamentally inharmonious, and such instruments, or persons, may not work together.

Spiritual healing involves the stimulation of the spiritual self thru contact with certain defi-

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nite spiritual force which may be derived from several sources; the awakened spiritual self of the healer, the energy which emanates from, and is directed by, a discarnate entity—a Guide or Teacher—or by coming into harmony with the cosmic force which pervades all of the universe. The moment this contact is made the vibration of the whole structure, i. e. the body, is raised to the point at which all inharmony is expelled therefrom.

When the inharmony has been eliminated there is a chance for the body to quickly resume its normal state, and that always means health, than which there is nothing finer in the world,—it's the boon every one, who does not possess it, is seeking. Also it is probably the least appreciated of all boons, until it has been lost—that's why there is need for healers of all descriptions.

Spirit is the moving force of the universe—but conscious, intelligently developed mental power must always be the directing agency; this because it is the function of mind to conceive of whatever is to be, as well as what merely exists as a possibility. It is, then, the particular function of mind to so direct forces, mold conditions and determine operations as to bring that conception into actual expression.

The purpose and function of the spiritual healer is to impinge upon the mental and spiritual self of the patient such force, such energy and substance as will call into action the concept which may have been lying dormant for days, weeks, months or years. Just the moment that awakening comes, every atom of dynamic

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spiritual force leaps into action, with the result that all congestion is overcome, circulation established and a normal state of co-ordination between mind and body instituted.

To say that spiritual healing has no place in the scheme of physical regeneration is to reveal an utter lack of knowledge concerning the inherent possibilities, the vital potencies, of the human being who, as the story goes, has been "made in the image and likeness of the creator." Certainly we cannot say that this likeness is a purely physical thing and relates to the physical body only. On the contrary we know that it is the thinking, planning, moving entity, known as the "spirit," which, because of the illimitable potentialities of the mind, contains that image.

It is to the definite, cosmic process known as "spiritual healing" that we must turn for the awakening force that will reach those who may be said to be "spiritually dormant", and who seem to have lost sight entirely of the purpose of living. It is for this reason that we declare there is no human being who is so fully obligated to be a living representative of what he teaches as is that being who designates himself as a "spiritual healer." Of him, more than any other, will the multitudes say, as was so aptly stated by the Master of Galilee, "Physician, heal thyself!"

In conclusion, may we express the hope that the day is not far off in which all phases of advanced healing shall come to their own thru the recognition, on the part of humanity at large, of the inherent, indisputable potency

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of spirit; or, in other words, the acknowledgment of the existence of that spiritual self which must, in the last analysis, rise above and supersede every physical handicap and law.

* * * *

To shed joy around, to radiate happiness, to cast light upon dark days, is to render a service to mankind.—*Victor Hugo.*

* * * *

There is but one good fortune to the earnest man. That is opportunity; and sooner or later opportunity will come to him who can make use of it.—*David Starr Jordan.*

* * * *

My boy, remember you must first understand the full meaning of the word *now* before you will spell it backward.—*Uncle Philander.*

* * * *

The blue of heaven is larger than the cloud.
—*Mrs. Browning.*

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WITH THE EDITORS

Once more we have reached the last month of the year—and that means the approach of Yuletide with all of its memories and associations, its joys and merrymaking. It is hardly necessary to express our good wishes to all of the friends everywhere, but just the same we send you a heartfelt "Merry Christmas and A Happy New Year." May every joy be yours and the New Year be crowned with untold success and achievement.

Elbert Hubbard has said "there is nothing permanent but change." Perhaps no greater truism has ever been spoken. We believe it and so we are going to prove it by making some changes that we feel sure you will like. We have been telling you that we had an announcement to make and would make it when a certain series of articles had been completed. They have been given their final installment this month, so here is a part of the news: *We are going to change the name of this Magazine and enlarge its scope.* Now, its out! And we are going to name it "THE MYSTIC KEY"—how do you like that?

For some time we have been dissatisfied with the name of our magazine—in the minds of some people it seemed to be limited to just one subject, Psychology. And while we know that true Psychology embraces all the activity and functioning of the mind, there seems to be doubt in the minds of some of our friends regarding that. So our decision has come after a careful consideration of the matter.

The scope of THE MYSTIC KEY will be much larger—we shall embrace *Health Culture, Mental Science, Occultism, Mediumship, Mysticism, and The Teachings of The Masters.* When you get the very first issue you will see the difference, the improvement in style, subject matter and range of subjects. We are sure it will all meet with your approval. We are also sure that the growth of our publication will be in keeping with its improvements.

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SUPER-PSYCHOLOGY
*
December
1929

We have been getting some exceedingly fine, instructive lessons from a real Master, which will appear in the pages of THE MYSTIC KEY. Just wait till you see all the good things we have in store. Tell your friends about it and have them join with us—we want all of our friends to grow with us. You will receive further news about the business side of the new magazine from the Business Manager—read it carefully then hurry your renewal or your new subscriptions so you will not miss a single number.

Once more we wish you the Best of Yuletide Joy.

WILL J. ERWOOD.

In order that THE MYSTIC KEY may reach and help a larger number of readers, we have decided to make the subscription price $1.50 per year in the United States and Canada—$2.00 in Foreign Countries. Renewals may now be sent in at the new price.

❖ ❖

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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.