

NO archive fashioned by the hand of man has ever been great enough to conceal all the truths of life from the sight of man. No matter how many dragons have been set to guard the entrance thereto, there has ever been free entrance to the temple of truth for the soul who loved the truth and feared not. No archive but the vast universe itself is large enough to contain the eternal records of the Most High, and no man was ever so poor but that he might read life's lessons "In the Morning Skies" if he would.

—WILL J. ERWOOD.

## RADIO CENTRIC POWER. V.

It has been well said that "man thinks himself out of every difficulty"—that there is no escape from the vicissitudes of life unless thru thought power, i. e. thinking power. Thinking is the "open sesame" to all that is worth while.

Everywhere there is talk of "applied psychology" and the laws of mastership as revealed by the study of the divine law. But one great trouble is that so many people have an idea that they can study "divine law" at a distance, i. e. by scanning the heavens, or making microscopic study of remote life the while they wholly ignore themselves. All disciples of *The Radiant Life* know that divinity can never be found anywhere until it is discovered within. Was it not the Master of Galilee who said "*the kingdom of God is within?*" And "*seek ye first the kingdom of God and His righteousness and all else will be added unto you?*"

This is the age of "the apotheosis of the mind," to quote Elmer Gates. Mind is coming to its own. The ancient Greeks believed in what they termed "apotheosis," i. e. the good and great, when they passed away from this life would experience this change. *Apo*, meaning upward and *Theos*, meaning God, so the term meant to "*be raised up among the Gods.*"

Mind was long looked upon as something of purely material origin. It was, so they said, a product of the convolutions of the brain; and when the brain disorganized and disintegrated that would mean the end of

that mentality. Today the consensus of opinion is that brain is merely a vehicle for the expression of mind. The people, therefore, who used to ridicule the idea of adding to the sum of one's power by studying the principles of mind, and applying the laws of thinking, are fast being relegated to a well deserved oblivion.

No greater thing can be done than to add to one's own ability and power. And there is no agency so potent to accomplish this result as is the mind—your mind. This series of lessons is for you. Yes, we mean YOU who read these pages. So many people come to the editor and bewail the fact of their inefficiency and weakness and wonder why they cannot get along in the world. And always they are asking for outside help and, frequently blaming outside influence for their failure. It is for this reason that we, of *The Radiant Life*, and the Master who has directed us, have determined upon the most vigorous campaign against the idea of weakness and self-depreciation—against looking outside for the causes of failure and success. Here then is *your* creed: . . .

*I am potential God!*

*I am Success in the Making!*

*I am possessor of Infinite Possibilities!*

*I am the creator of my own destiny!*

*I am the builder of my own limitless future.*

If you get this idea firmly fixed in your mind it is only a question of a little time until you will be so well established in your own selfhood that nothing can stop your progress. Yes, that is just what is meant:

*You must establish your own selfhood.* That is, you must be *yourself*, not a reflection of some one else. Your cue is:

Do your own thinking. Use your mind to build yourself up. Remember that no other human being can do that part of the work for you.

One fact you must get well grounded into your mentality, viz: *you are the center from which your power must radiate.* There can be no question as to the importance of that realization—without it you get nowhere. Some folk will say “this smacks of individualism.” It does, but not what some people think individualism means—it does not mean selfishness or narrowness. Don’t forget this:

*You can never realize or help the needs of another until you understand yourself.*

Self depreciation begets lack of faith.

Lack of faith in one’s self results in doubt of everything and everybody. And nothing so widely advertises itself as lack of faith, either in self or others. If you are to radiate an ever increasing mental power it is necessary to know yourself. Drill yourself in mental setting up exercises which tend to strengthen every fibre of your own mentality.

*Exercise your mind.* Study things—objects. Study people, singly and collectively—beginning with yourself. Study books. Please note that word, study: It means much more than reading. To study you not only read, or observe, but you analyze, weigh, and think about what you read, and in addition to that:

*You think about what you think about what*

*you read.* Try this principle on this article—the contents of *The Radiant Life*. First you read the words, sentences and paragraphs, *What do they say?* Then, *what do they cause you to think?* And after you have done this ask yourself another question, viz:

*Why do they cause me to think as I think?*

When you get that far you are getting the real mental setting up exercise and the results of this effort that we are putting forth. Begin now.

Thinking, it might be well to add, is the science of correlating objects, principles and people. It is the system of tracing, observing, analyzing and classifying relationships. When this is done, you are beginning to think—and right there, you begin to know the vital joy of creation. You are not then telling what someone else said—you are not saying Will J. Erwood says thus and so, but you are beginning to really and truly know what it means to say “I THINK.” And very soon after that you begin to say, “I KNOW.”

Visiting in the home of Mr. and Mrs. William McKinstry I found a magnificent old castle—“*Ye Olde Castle*”—outside the city of Binghamton. They had their own light plant—in other words by the aid of gasoline engine and dynamo they generated the electricity to illumine the beautiful building and all the accessory buildings around it. I watched that operation. The steady hum-m-m-m of the dynamo spelled power—better say P-O-W-E-R. As I watched it I saw the application of the term “*Radio-Centric Power*.” Electric energy was generated, stored in the storage batteries

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and, when needed, sent surging over the wires to illumine every nook and cranny of the home. Where did it get that power? The universe teems with it—it being a center of activity generated it. As I watched the process I knew better than ever that man is a radio-active being. Get this fact clearly:

*Man's mind is the dynamo which generates the power he radiates.* He generates and radiates much, or little, according to the size, the speed and steadiness—above all, the steadiness—of that dynamo. The dynamo was run, in the McKinstry home, by a gasoline engine. Gasoline is a distillation from natural products of nature's great store house. Electric sparks plus gasoline, the one igniting the other, causing incipient explosions which give driving force which turns the dynamo which generates electricity, which in turn illumines the house with light. Light makes possible reading, writing, observation, study, from which knowledge is derived, *and knowledge is the light which illumines the soul of man.*

Follow the analogy as far as you like. Every impression, added to what you have already stored in your mind, increases the energy at your command. And vastly increases the material out of which to generate ideas. Impressions plus ideas create knowledge, which is power—that is, if the knowledge is the right kind. But more of that anon.

Don't lose sight of the fact that you are a dynamo especially designed for the generating of power; that in your own mind, and nowhere else, you must look for the materials, the force, which will evolve that radiant energy

which makes the world realize that *you have arrived*. Every thought, every impression, every idea is of importance. Each one is of inestimable value taken alone—but combined into a related, compact, vibrating, organized body of ideas, impressions and thoughts, you have a power than which there is nothing greater in the world. Think it over.

Just as the light energy from the batteries is transmitted over the wires which traverse the whole building, so the energy generated by your mental dynamo is sent coursing over the tiny, intricate nerve filaments which traverse the whole body.

If the dynamo is not running and the light energy is low in the batteries, then the light from the incandescent lamps is very dim. But if the batteries are full charged, then, each lamp gleams with a strong, vital, living flame which radiates thruout the place, dispelling the darkness.

Watching the dynamo I said to Mr. (Billie) Kemp: "Do you have to watch it closely?" Note the answer: "It is automatic. When the batteries are below a certain point, the dynamo is automatically started; and when they are fully charged it stops of itself."

Mind works automatically. It is designed to receive impressions and store them for future use. *But ideas must be builded intentionally* and intelligently. One thing beware of:

*Don't become a mere automatic thinker.* The automatic thinker is like a ship without a rudder. He is on the way, but does not know where he is going. To handle nettles

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without getting hurt you must grasp them firmly. To make use of impressions and ideas you must seize them in an even firmer grasp—*and determine the use you are going to make of them.* There is no other way. Build your capacity for holding more and more ideas, but note this:

Ideas must be as carefully selected as the artist selects the colors for his masterpiece: and no matter how fine his colors, every artist knows his efforts are in vain *unless he has selected the right subject.* So here is your task,—that is, if you would have radio-centric power: You must

*Learn to think.* And you must get in the habit of selecting your impressions—and of getting all there is to an impression. What does that mean? Get all the elements of the thing from which you receive an impression, as its size, shape, color, dimensions, weight, etc. Yes, all of that.

*Learn to have faith in yourself.* Recognize the inherent powers with which you are endowed. And get busy bringing them into expression.

*Use your mental energy, fearlessly, magnificently.* Don't be afraid it will wear out. It is not the use of the mind which causes it to give way—it's the abuse of the mind and the machine thru which it expresses. And then it is not the mind that goes—it's the vehicle of expression. Electricity is not necessarily annihilated because the lamp breaks. So mind does not necessarily cease to exist because the machine breaks down.

More diversified and systematic thinking



is the secret of great and energetic power. More intentional and intelligent thinking is the genesis of greater knowledge; and a larger measure of knowledge is the sure panacea for every human ill.

Socrates said, "Man, know thyself!" And when a student said, "Master, how shall we reach Olympus?" the Sage answered, "Fix your vision on the heights and keep traveling." And therein lies the broad highway to the heights of *Radio Centric Power*.

*To be continued*

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### "A WORD FITLY SPOKEN"

(From the Boston Transcript.)

Joy linked with Virtue, hand-in-hand one day  
Adown life's pathway wandered side by side;  
Made all the roseate hours swiftly glide;  
Eased all the heartaches and made sadness gay;  
So joyously they passed, March seemed as May.  
In their sweet presence through the whole earth  
wide,  
Bloomed every virtue—every evil died,  
Until pure love held universal sway.

Care never lifts its head where Virtue dwells—  
Hate dies with every word in kindness spoken.  
A word of praise, where praise is fitly due,  
Names him who gives it as one who excels,  
And knows the value of so true a token—  
Names him who helps the world, and me, and  
you.

—STOCKTON BATES.

The effect of the mind on the body is clearly evidenced by an experiment conducted by the eminent Professor Charcot and his colleagues. It is said that there was a French prisoner who was condemned to death and since he was to die anyway, Professor Charcot and his associates requested the privilege of trying experiments on him. They are said to have taken the prisoner into the laboratory and after having shown him surgical instruments, knives and the various implements customary to such a place, they told him they intended cutting his jugular vein and allowing him to bleed to death. His throat was bared, his eyes blindfolded and one of these investigators drew the dull side of a knife across the jugular vein while another one allowed warm water to trickle down the bare neck from a sponge. The result was that the man died in something like five minutes with all the symptoms of having bled to death.

Not a very cheerful story, it must be admitted, but a very wonderful demonstration of the influence of mind over matter. Of course, we are not advising any of the readers of "*The Radiant Life*" to try the experiment; we are simply calling attention to a pronounced, if rather gruesome illustration of the reactions caused by certain states of mind. Everybody knows that the man who is afraid he is going to fail, becomes a failure in life. It is equally well established that the man who is fearful of becoming sick usually finds himself in a state of illness as a result of his

morbid state of mind. Does it not seem strange that when there are so many such evidences around us that people are as blind as they are concerning the relationship between mind and body? Does it not also seem strange in view of the facts adduced, proving the efficacy of mind as a curative agent, that people still cling to nostrums and drastic drugs for relief from the various ills to which human flesh is said to be heir?

If a man's mind gives the measure of the man himself and if a man's progress is determined by the intensity of his thinking, it would seem that everyone could realize the potent agent which the Divine Law has placed at our command. Man has it within himself to determine in how large a measure he shall fail or succeed in life. He has it within himself to determine in how great a degree he shall be blessed by health or oppressed by illness. Be it understood that the whole problem involves a process of corrective and constructive thinking. Corrective thinking involves the adjustment of the mental processes and the compelling of the body to conform to laws of health. Constructive thinking involves the establishment of well-defined, systematic thought processes, the result of which will be a consistent observance of the laws of life, mentally and physically.

We have already said that there is affirmation and then there is affirmation. To affirm means more than saying, "All is well with me." It means more than declaring that one recognizes his kinship with the Divine and it certainly means vastly more than assertion

that there is an inexhaustible source of supply from which to draw our strength. It is well to recognize the fact that strength comes from within, not from without. You don't build muscle by rubbing a liniment on the outside of the flesh. Muscular strength comes from the internal man, that is, it is the result of the action of the interior man reflecting in the exterior body. Perhaps that may seem a little bit involved but it is an expression of the law. We must bear in mind there are two laws of growth. One is the law of accretion, which means growth by the application of additional substance from the outside as, for example, the growth of a brick wall, a steel building or anything that must be increased by and through that which is applied by a force outside the wall or building itself. The other process or law is that of assimilation which always means growth from within. That is the food is partaken of, assimilated, transmuted into the various elements of which the body is formed, and by degrees the process of growth occurs, it always being from within outwardly.

Dr. R. Heber Newton, the famous Episcopalian minister of a decade ago, in one of his memorable sermons said the body always grows around the life, which is another way of saying the thing that Elmer Gates said, namely, that bodies are mind embodiments and that states of mind develop bodily structure. If the body grows around the life, as Dr. Newton said, and if our bodies are mind embodiments, then it seems quite apparent that the thing back of the structure, the force

which determines the form and strength of that structure must be the thinking power of the individual. We cannot too strongly emphasize that old Biblical statement, "As a man thinketh in his heart, so is he" because it is the keynote to the whole field of psychology.

Psychology, as you know, involves the study of the processes of the mind and the reactions of mental impulses on bodily structure; in other words, upon our physical selves. This being true, it will be readily observed that thinking, the state of mind is the determining factor in a man's life, as well as the conditions of that life. It is for this reason that "*The Radiant Life*" is pledged to the emphasis of the mental side of the genus homo. We have come to know that there is no changing a man without changing or altering his mental processes. To tell a man that he is well when he himself is continually telling himself that he is not well may have a salutary effect if the one making the suggestion is strong enough to beat down the opposition of his negative brother. This is said because in the law of suggestion it has been discovered that suggestive therapeutics work best with the individual who can take the suggestion, hold it within his consciousness until it becomes a subjective reality and then put it into actual practice in his own life. The one who can so take the suggestion is the one who gets the greater results. He is the one who stands out as the shining example of the efficacy of the mental healer's art.

It is not too much to say that the healing of the future will have its firmest base in

psychology, that is, in mental culture. The healer of tomorrow will be the man who understands mind processes as well as the so-called purely vegetative processes of the body. We see from time to time striking examples of what is done by mental healers, Divine scientists and others. Unquestionably there have been people whom the regular M. D.'s have given up as hopeless who have been cured by mental healers. Witness the many cures effected by the Christian Scientists, the Divine healers, Divine Scientists, Unity practitioners and others. True, our Christian Science friends will tell us that theirs is not mental healing. They speak sometimes quite disparagingly of mortal mind and tell us that the healing is done by the Divine power. For the sake of the argument, let us grant all that they say. The fact nevertheless remains that mind is the channel through which that Divine power expresses itself. Consequently it is necessary for that Divine power to make use of the mentality of the practitioner in order that the work be accomplished, so the whole thing resolves itself back into an understanding of the law of Mental Medicine.

*To be continued*

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## WHATEVER IS—IS BEST

BY ELLA WHEELER WILCOX

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I know as my life grows older,  
And mine eyes have clearer sight—  
That under each rank wrong, somewhere  
There lies the root of Right;  
That each sorrow has its purpose,  
By the sorrowing oft unguessed,  
But as sure as the sun brings morning,  
Whatever is—is best.

I know that each sinful action,  
As sure as the night brings shade,  
Is somewhere, some time punished,  
Tho' the hour be long delayed.  
I know that the soul is aided  
Sometimes by the heart's unrest,  
And to grow means often to suffer—  
But whatever is—is best.

I know there are no errors  
In the great eternal plan,  
And all things work together  
For the final good of man.  
And I know when my soul speeds onward,  
In its grand eternal quest,  
I shall say, as I look back earthward,  
Whatever is—is best.

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## **MAN'S SUPER-SENSES**

### **A VOICE FROM THE BEYOND**

The following address was given by an Intelligence who has come to be a vital part in the lives of our Psychic Classes. It was given in Plymouth Church. It was a Trance address and was taken down stenographically by Miss Florence Russell, our very competent class Amanuensis. Editor.

Whenever we speak about the exercise of any one of the various senses we would have it understood that always we are recognizing the action of mind power. We cannot emphasize too strongly the importance of understanding that which gives the motive power, that which directs the operation of any one of the sense perceptions, whether it be through contact with physical substance or by and through the impression which may be made wholly upon a mental plane. The time has gone by for regarding mind as something born of matter because wherever there is to be found the expression of material substance there is also found a motive power that displays a degree of intelligence and volition which could not be attributed to a merely physical thing. Of course it is understood in the last analysis that there can hardly be said to be a purely physical thing in the Universe because that which is regarded as purely material is amenable to subdivision until it has been reduced to minute particles within each one of which there is found living energy, living energy that displays at least in some measure volitionary power and which exercises to some extent what might be called selective as well as volitionary reasoning



which causes it to draw unto itself that which is requisite to its continuance, its existence. If it is true that all material substance may be divided into parts infinitesimally small, it stands to reason that the theory of solidity and materiality as ordinarily accepted will not withstand the searchlight of investigation and reason, because, if there were solidity, if there were such things as solid bodies as the term solidity is usually understood, it would render very difficult the adjustment, the readjustments and reshapings that are going on continuously.

Now we understand that there are certain grades, that is there are certain degrees of material and substantial solidity, that there are varying degrees of what may be called material reality. We also understand that the differentiation in matter which causes matter on one plane to be regarded as metal, on another to be regarded as water, on still another to be regarded, say for example, as human flesh or something of that kind is due entirely to a variety in vibratory activity, that that thing which sometimes renders visible a certain substance is nothing more nor less than vibration, and we realize that that which vibrates on a certain plane has a certain effect upon all of that which is vibrating upon a similar plane when there is contact or when an impact of some kind is made by one upon the other.

It is because man has been in the habit of measuring reality according to the degree of so-called solidity of substance and therefore the readiness with which the material sense of touch recognizes the contact that man has

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kept himself back, that man has retarded his progress and made limitations for himself. Just the moment that mankind begins to realize the possibility of recognizing and by and through some sense contact realizing the presence of some sublimated material, shall the limitations which man has set for himself begin to fade into nothingness. It would be almost trite for us to say that the atmosphere surrounding every individual teems with life and substance because that is a fact well-known to those who have made a study of the Universe in which man lives, but trite or otherwise, we desire to emphasize the fact that this is really true, namely, that you are surrounded by substance, that you are immersed in material substance, that you actually exist by and through the fact that you are so involved in this material substance and that this substance, attenuated, sublimated though it be, is just as vital a part of the Universe as that which you ordinarily recognize as material or matter and that there are certain planes upon which that substance may be as clearly visualized, as clearly sensed as though it vibrated upon a much lower plane of activity.

It is not necessary in order that mind may recognize the existence of Nature's realisms that everything must be reduced to a certain mode of motion that will render visible according to the ordinary interpretation of visibility or that shall render capable of actual contact that which exists in and around the individual's life because that same power which enables man to span the distance visually, mentally, between a given point upon the

material planet and another point far removed from that visible or material planet will enable man to not only span that distance but recognize and record sense impressions produced by contact with the substance which intervenes between those two given and far-removed points. Now this ability which enables man to perceive without the ordinary sense of touch, without the ordinary sense of visualization or the ordinary sense of audition the substance around him is, for the want of a better term, called clair-sentience. We have already in previous talks touched upon the power known as clair-sentience. To-day we are going to take, perhaps, a slightly different viewpoint, we are going to express probably a slightly different view of the matter. You were not ready at that time for us to say the things we desire to say tonight.

Clair-sentience per se is not necessarily a power but is, rather, an avenue through which the mind expresses its power. You do not say that the piston rod which tends to assist in the driving of the wheels of a locomotive is the power because you realize that the power is generated by and through the co-ordination of heat and water which, in turn, produces steam which, again, generates the power that drives the mechanism which draws the train of cars. So the power that belongs to man and which expresses itself by and through man's various channels of expression and impression is mental in its origin, that is, it is inherent in the individual and is the result of the co-ordination of man's thinking, his aspiration and his ideas plus the mechanism

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through which the man expresses. In the same ratio as an impact has been made by and through one of the sense channels, in the same ratio as that in which that impact has been clearly defined, clearly recorded, in other words, perfectly impressed upon the consciousness, there to be co-ordinated with other sense impressions, there to be transmuted into ideas which, in turn, express themselves in motor and other activity, does man possess what may be regarded as power. One frequently hears this term—"He has great power of visualization, he has great power of concentration, he has great power to hear," but visualization, concentration, audition, clear-sensing are not powers in and of themselves but they are channels through which the power back of the functioning finds expression and exercises that which is within itself. No matter how fine the substance or dense that contacts with one of the various avenues of impression, unless there is back in the receiving chamber of mentality, if you please, the type of mind, the mental power, the analytical and reasoning intelligence which is enabled to record that with which it comes in contact, all of that around the individual will be non-existent so far as the individual is concerned.

You have already had called to your attention the fact that that very delicate instrument known as the seismograph records vibration; you also have had called to your attention the fact that your radio gathers up vibrations and transmutes them into verbal expression, into musical sounds, into one thing or another according to the nature of

that which is being expressed. Now bear in mind that all that the seismograph can do, that everything the radio can do either in the nature of broadcasting or transmitting or receiving, all that the magnifying glass or microscope can do, all that the audiphone can do in the way of translating modes of motion into sound that becomes audible to the ear of man or to the mind of man, the mind of man can do of itself because within the mind of man is the potent power which has evolved every one of these various delicate mechanisms that are proving such wonderful adjuncts to the field of investigation and study to-day.

So the important thing for man to understand is that the exercise of any power depends entirely upon the degree in which there is co-ordination between the mind out of which power is born and the mechanism through which power expresses itself. So that particularly is the point that we desire to emphasize in this particular talk, namely, that if you would exercise any power, so-called, what soever, if you would express upon any plane whatsoever, if you would unfold any quality whatsoever to the point of logical, of rational, of natural and successful expression, it must be done by and through the process of gaining intelligent, intentional ascendancy over the mechanism through which you perceive and through which you express that which has become a part of yourself. That is the reason that we are saying tonight that clair-sentience is an act of mental perception, that clair-sensing is an act of mental measurement, an act of mentally recording series of vibrations

which are not elevated to the plane either of visibility or audibility.

You will see what we mean perhaps more clearly when we say that this is a part of the functioning of the mind upon that plane wherein, or whereon, rather, visualization is unnecessary so long as the mind is in absolute control of every one of the nerve centers not only of the grand organism but every one of the minute cells which go to make up a part of the nervous system of the individual. That is, perhaps we should say again, the exercise of the same law exactly that causes the note that is struck upon the instrument here to send its wave out until it touches upon the instrument yonder, so to speak, and calls forth the response. There is not what is called ordinary contact. The hand touches the key at this point, the wave of vibration goes out and that sound wave, so-called, touches the string of the instrument over here and there is the response. Now what is the thing that has been done by the violin, by the harp, by the guitar, by the zither that has responded to the call of this other instrument which has been touched by the hand, perhaps, of a musician? It has expressed in a very large measure the faculty of clairsensing, of clairsentience, that is, just as the seismograph has caught the vibration of the earthquake in another part of the planet, it has caught the vibration that comes from the instrument that harmonizes in a measure with it. Now substance has touched that string just as surely as when this finger touches this chair substance contacts with substance. Clairsentience, therefore, is

the exercise of the mental faculty or quality that recognizes the contact made by substance upon substance. You will remember that we are saying in so many words that substance, materiality continues to be substance or matter even though it passes far beyond the range of vision and its properties are exactly the same as though it was on that plane of visualization. The properties have not changed. The mode of motion has changed but, so far as the chemical qualities are concerned, they have not necessarily been changed. And it is because of this that we are emphasizing as we have tonight the need of co-ordination between mind and body.

There is something else to be borne in mind and that is this. Every human being is surrounded by an aura. That aura is made up of emanations from mind and body. The aura is substance. It is real, it is actually existent and it is just as much a part of the material Universe as is the denser body that is seen by everyone. When auras contact, as they do; when the aura of the individual is made to feel the impact of perhaps an invisible substance, the impact—that is, the impression of that impact is transmitted to the consciousness in exactly the same way as the contact with the arm of this chair would be transmitted to the consciousness of the medium if he were in a normal state, that is, not in the trance condition. Now let us say that again. When substance contacts the aura of the individual, the impression of that impact is carried to the consciousness in exactly the selfsame way as is the impact of the denser

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substance carried to the consciousness when the hand touches that more dense matter. Density is merely a figure of speech, it is relative. Do not lose sight of that fact—density is relative. That is dense only that contacts with an object softer, less dense than itself. Let there be contact by a substance harder than itself and its density ceases to exist. That is the reason that the hardened drill will bite through the hardest granite. There is nothing that in the last analysis is, as we have said, absolutely soft. There is nothing that is not reducible not only to infinitesimal divisions but that is not reducible to vapor, that may not be dissipated as steam is dissipated through the atmosphere.

Now this existence of the aura which surrounds every individual unquestionably will explain why sometimes as you come in contact with certain individuals, strangers, there is a subtle, harmonious, pleasing reciprocity of feeling discovered; also why sometimes as you come in contact with strangers there is that subtle antagonism because the material substances of which the auric surrounding is made, which in turn is a combination of the emanations from mind and body, do not vibrate in unison. They have no affinitive quality; they have certain elements, molecular and otherwise, which vibrate on antagonistic planes. Therefore the impact produces unpleasant sensation which is transmitted in that subtle way to the consciousness of man, causing him or her, as the case may be, to feel ill at ease, to feel rebellious, to feel, perhaps, vengeful or sometimes to feel malicious in



some form or other or in some degree or other or to feel, as we have said, if the condition be slightly different and there are certain affinitive qualities, a glow of satisfaction, of happiness, of comradeship, of companionship, of fellowship. Now, then, bear in mind that wheresoever one feels that antagonism or that spirit of harmony, it is what is commonly called the clair-sentient power of the individual exercising, that is, in action, that is, recording certain sense impressions.

Now let us try and make that clear again. What is it that makes the impression upon the sensitive plate of the camera? There must be an object that is amenable to the law of lights and shadows and when the shutter is opened the negative plate records the various series of vibrations. That is, those lights and shadows are transmitted to the negative plate, there to make their impression, there to be affixed by the proper process and therefrom to have printed eventually reproduction after reproduction—but this is the point, the camera cannot record nothingness, no camera has ever been made that can record nothingness. If there occurs an outline on a sensitive plate of the camera, it is proof positive that within the range of the lens of that camera there has been an object that was amenable to the law of light and shadow. Now, see the reasoning. That which does not exist cannot make an impression upon your consciousness to the extent that you feel yourself aware of the presence of something that is not visible according to the ordinary interpretation of the term. Now, then, you as an individual

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say to your friend, your comrade: "I feel the presence of someone whom I cannot see" and that comrade turns to you and says: "You only imagine that. It is all a figment of the imagination; it is due to nerves; it is due to some disordered state of body and mind," yet the fact remains that there is that subtle something which gradually takes shape in your mind. You say to yourself: "I cannot see this individual but I sense that he looks thus and so." The outline of that which makes an impact upon the aura, thereby to be transmitted to the consciousness, is as clearly defined as though the aura were the negative plate of the camera, and, in the same ratio as you in your consciousness record and measure that outline, will you be doing what is done by the photographer when he develops the negative and finds thereon the perfected outline of the object toward which the camera was pointed. You, as a human soul, may be said to represent that kind of camera that has point of contact with the surroundings in every direction, not merely with the lens here that must be moved from place to place, but every part of the aura that surrounds you as an individual is a point of contact with the world in which you live. That is the reason that sometimes when you are seated in an audience there comes to you the sensation that someone behind you is staring at you and you turn, prompted by the impression, only to find someone with vision fixed upon you. Were it not for the fact that this auric emanation, this auric envelope, this surrounding aura was, like the sensitive plate

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of the camera, open to impressions, to impact, contact from every point of view—well, were it not for that fact you would find yourselves sadly handicapped in the matter of developing the power that is yours.

You have heard an old phrase used, perhaps, thousands of times—it has been used millions upon millions of times—and that is that which has reference to the “All-seeing eye.” That does not mean an eye like this one in this physical organism, it does not mean an eye like the optic organ in your organism, it does not mean that, but the All-seeing Eye is the mind that has reached the point of cosmic consciousness and that sees on every plane from the point of mere contact with the aura to the point of actual visualization as it is ordinarily understood. Mind, cosmic consciousness constitutes the All-seeing Eye. Now, then, whatever makes an impact upon your mind, whatever transmits an impression with outline detail vividly upon your consciousness has been visualized whether it comes to you by and through what is called clairvoyance, clairaudience, clairsentience or clair-anything else that you please. Back of it all there is that mental perception that expresses on every plane. Clairsentience, clairsensing, means the adjustment of mind and body to that point at which that which is born of mind and body, namely the aura, becomes peculiarly sensitive to these various and subtle modes of motion which are expressive of the presence and reality of sublimated substance.

Now what is the point of all of this? We are striving to make you, as students, under-

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stand that this point which may sometimes be called the Fourth Dimension of space wherein this sublimated matter is found is the plane on which vibrates, exists, functions the so-called discarnate man or woman, who exists in an organism as real as the organism that you function through at this time. The body in which the so-called discarnate man or woman exists is just as real as yours, but being sublimated, that is being refined, being composed of atoms infinitely finer than those that compose the physical body, they make an impression only upon that which is infinitely fine and that is the reason that their impact is upon the auric surrounding or envelope of the individual. You will see how subtle a thing it is that you are dealing with and you will see why it is that we have emphasized so frequently the importance of studying the fundamental law of phenomena not only as related to the manifestation of the presence of a discarnate intelligence but as regards all phenomena relative to the exercise of the functions of the human soul. You little realize what a tremendous thing this great School of Life holds before you. You little realize what a tremendous power is yours to use. You little realize what gigantic possibilities there are ahead of you if you will begin to think of yourself as something more than a mere aggregation of physiological cells functioning according to blind impulse and involuntary muscular activity.

Do you see what we are striving to make you understand? The greatness of this power which you represent, the greatness of the pos-

sibilities that are yours, the magnificence as well as the all-embracing quality of this agency that an Infinite Power has placed at your disposal. We are trying to stop the limitation that man has built up for himself. We are trying to get man to overcome the habit of saying: "This is visible because it makes an impression upon the retina, this is real because we can grasp it in the hand, this is actual because it impinges upon the auditory nerve—ah, this is lasting because it has been here longer than we are conscious of having been here." We are trying to get man out of the habit of saying: "Only that which may be encompassed by the five senses of man can be regarded as worthy of recognition as real and lasting, as a part of the great cosmic Universe itself." What would you say if we were to make the statement to you at this moment that you have a molecular mental structure just as surely as your body is a molecular organism, that is, that your mind, the mental power, that mentality that is you is elastic, that it likewise is amenable to the law of division and subdivision, that it deals with still more sublimated substance than even that of which we have been talking tonight, that the molecular hypothesis of the Universe in which you live is by no means a figment of the imagination. Mind power grows by the assimilation of that upon which it feeds, and as the mind power increases, the nature, the substance, the quality, the sensitiveness of the auric surrounding becomes greater and greater. As there is more perfect co-ordination between mind and body, as body is re-

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finer, as mind becomes intensified in its action, as there is less and less friction between mind and body, so is there corresponding improvement and refining of the aura that surrounds the individual and consequently the degree of sensitiveness becomes greater and those so-called powers of clairvoyance, of clairaudience, of clairsentience become infinitely more wonderful, intensified and keen, until the individual who has reached the plane that man should reach will find himself or herself living in a constant state of revelation. Yea, it will become a thing of every day occurrence for you to figuratively speaking put out your hand and touch those passersby who dwell in what some of your reasoners are pleased to term the Fourth Dimension. It will become a thing of daily occurrence for you to put out your hand and feel it grasped by someone, aye, possibly in the realm of the discarnate or someone who still functions in the so-called material world. Don't you realize what all of this means to man—that once there is the recognition of and development of this wonderful psychic, mental quality, souls attuned will never be out of contact with each other irrespective of the fact that they are incarnate or discarnate. Why, do you not know that there are times when souls separated by miles rise to such a height that they are conscious of actual psychic contact with each other and they understand and know the ideals that are coursing through the minds, their minds, respectively. It is merely another plane on which this power is expressing itself.

So, summing the matter up, every one of these things resolves itself back into mental-

ity, every one of them—clairvoyance, clair-audience, clairsentience—may be resolved back into an act of mentation. Therefore you will see how very important it is that there be this perfect co-ordination between mind and body—body, the vehicle—mind, the motive power;—the body the organ of sense contact—the mind the intelligence that collates facts, classifies, weighs, measures and, if you please, pigeonholes the sense impressions that come by virtue of contact with physical organism and then, even more than that, mind, that subtle, conscious, intentional, intelligent agency that reaches out into the Universe, gathers up sense impressions—whether from the material plane or the so-called spiritual, matters not—and transmutes them into power plus, in order that the man or the woman may be that thing that God Almighty intended—a perfected individual—and the perfected individual is one who functions normally on every legitimate plane of action, naturally, normally, spiritually.

So, we are holding before you tonight an ideal, we are suggesting an idealistic unfoldment—idealistic, yes, but realistic nevertheless, possible and probable. The matter is in your hands. Remember ye are arbiters of your own destiny when it comes to matters of this kind. In the same ratio as you use these potentialities that are yours shall ye evolve to the plane whereon they may be used at will. Marvelous possibility to raise oneself from that state in which one may be regarded as nothing more nor less than an automaton, a piece of mechanism, a bit of flotsam or jetsam tossed hither and thither

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by every wind that blows and carried upon the crest of every current—from that to the point at which the individual becomes a master mariner on the ocean of life, sailing whither he will, exercising those God-given qualities that bring man to the point at which the Gods might well say: "Behold, man has become as one of us."

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Infinite Source of all light and life, our souls rejoice because of the consciousness of our oneness with Thee. We are filled with gratitude because of the opportunities that lie around us, because of the infinite possibilities which are ours. Grant, we pray Thee, that we may each and every one be big enough, be courageous enough to face the future with its infinite possibilities unafraid and fully assured that through Thy beneficent law we shall be able to evolve all of Thyself which Thou hast placed within us. Grant, we pray, that insofar as the need is ours we shall be privileged to suffer to the end that all of that which is undesirable shall be burned like dross away. May there come to us just that measure of success that will inspire us to do greater things, that degree of suffering that will make us magnanimous and just in our dealings with our fellowmen. May we become conscious of Thy nearness. May we be made to understand that we, indeed, are in Thee and that Thou art in us. May we be made to understand this so clearly that never again shall we doubt the unity of all life. May there come to us those Blessed Evangels whose great privilege it is to cast light along the highway of human life. Amen.



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## THE DIVIDEND

BY LILIAN LAUFERTY

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Grim discontent will mark your face with lines of  
somber care,

'Twill paint deep shadows on your cheek, when  
sunshine should be there.

'Twill make your soul a somber thing of dull and  
lifeless clay,

'Twill take the spring from out your step—the  
light from out the day—

I ask you, friend, what dividend does discontent-  
ment pay?

And dull content will fill your cheek with pompous  
curve and proud,

'Twill drive the glint from eager eyes and make  
them placid browed;

'Twill quench the vigor of a soul attuned to do  
and dare;

'Twill make you drift with idle tides that flow—  
and lead nowhere.

I ask you, friend, what dividend will dull content-  
ment share?

But strong ambition lights the soul with fire of  
strength and zeal,

'Twill flog the brain to strive again and spur the  
heart to feel.

Unrest, perhaps, and pain his part who strives to  
grow and climb,

But purpose, hope and energy dispel the marks of  
time.

Life's dividend you'll find, my friend, ambition  
makes sublime.

## EDITOR'S COZY CORNER

*Dear Comrades:*

November, which has come to be known as the month of Thanksgiving and also the month preceding Christmas, is already upon us, which fact necessitates another chat with the Radiant clan. You discovered that October was slightly delayed. This was the result of the fact that we arrived home a little later than was first expected and the further fact that printing machinery sometimes runs amuck. There was great satisfaction in the delay, however, because slight as it was, it brought a number of frantic inquiries as to where the magazine for October had gone. One good friend assured us that it was hard to wait from month to month and expressed the wish that "*The Radiant Life*" was a weekly instead of a monthly publication. Strange as it may seem, neither the Editor nor any member of the staff, felt insulted because of that warm commendation.

There are some strange people in the world who expect a lot of editors and secretaries and magazine staffs. On our journey this summer we met three people who wanted to know where their magazine was. It happened that we had sent several copies to these people, which copies had been returned, and when we told them where the magazines had been sent, in the most naive manner imaginable, one lady declared, "*Why I have moved three times since I lived at that place.*" A gentleman assured us that he had *moved a couple of times* and when Ye Editor asked, "Did you write us and tell us of the change?" the answer invariably was "*No, I never thought of it.*" Please, if you want your magazine regularly, do us the courtesy of writing about your change of address.

The October number was very well received and many favorable comments made about its substance. We think that November has gone just a little bit better. Just read it over and see for yourself, but wait until you see the December issue. That will be the biggest and best we have yet attempted. There

will be 48 pages of solid reading matter and so many good things in it that you will wonder where they all came from.

Speaking of December issue reminds us that Christmas is approaching very rapidly. May we suggest that a very fine thing to do would be to subscribe for "*The Radiant Life*" for some friend that you love? We will insert a very pretty Christmas card with your name on it to inform your friend from whom the magazine comes. Just think this over and make subscriptions to this magazine a part of your Christmas budget. The Good Book says that we should return good for evil. If you know someone who thinks he hates you very badly, send him "*The Radiant Life*" and he will become your friend forever. Just try it and see.

Last month we told you about the Book of Consolation. When this magazine reaches you, that book will be ready for distribution. It contains some of the most consoling and helpful messages that have ever gone forth from "*The Radiant Life*" office and it is all new material, none of it having appeared in these pages before. If you have a friend who has lost someone near and dear, you couldn't do better for that friend than to send \$.75 for the Book of Consolation. It will be mailed postpaid to the address of that friend or your own address, as you please.

When the December number is printed, we shall tell you all about the new book on Radiocentric Power, containing a series of lessons on personal development such as you have never seen. They have been given to us by a Master, have been edited carefully and will prove an epoch-making series of instructions for folks who want to get the best out of life.

Now, comrades, don't forget what we have said about making Christmas presents of "*The Radiant Life*" to the friends that you love. Also don't forget that we want agents everywhere. We are giving good commissions and you can make your Christmas spending money by getting up clubs of subscribers for "*The Radiant Life*." If this interests

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you, write Miss Emilie Klinzing, who has charge of the Circulation Department, and do it now. You will save time by writing directly to Miss Klinzing about this phase of our work.

Now, comrades, here's a cheery smile and hearty handshake and a merry How-de-do.

Radiantly yours,

WILL J. ERWOOD.

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*THE GUEST*

Sometimes I feel that death is very near.  
And, with half-lifted hand,  
Looks in my eyes and tells me not to fear,  
But walk his friendly land.  
Comrade with him, and wise  
As Peace is wise.

Then, greatly though my heart with pity moves  
For dear imperiled loves.  
I somehow know  
That death is friendly so.  
A comfortable spirit; one who takes  
Long thought for all our sakes.

I wonder: will he come that friendly way,  
That guest, or roughly in the appointed day?  
And will, when the last drops of life are spilt,  
My soul be torn from me,  
Or, like a ship truly and trimly built,  
Slip quietly to sea?

—JOHN DRINKWATER, in "Poems."