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THE RADIANT LIFE

Exponent of
Radio-Centric Power



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WILL J. ERWOOD, *Editor and Publisher*
FLORENCE RUSSELL, *Business Manager*
DEANE ERWOOD, *Publication Manager*

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For God in His wisdom has made you free
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ELLA WHEELER WILCOX.

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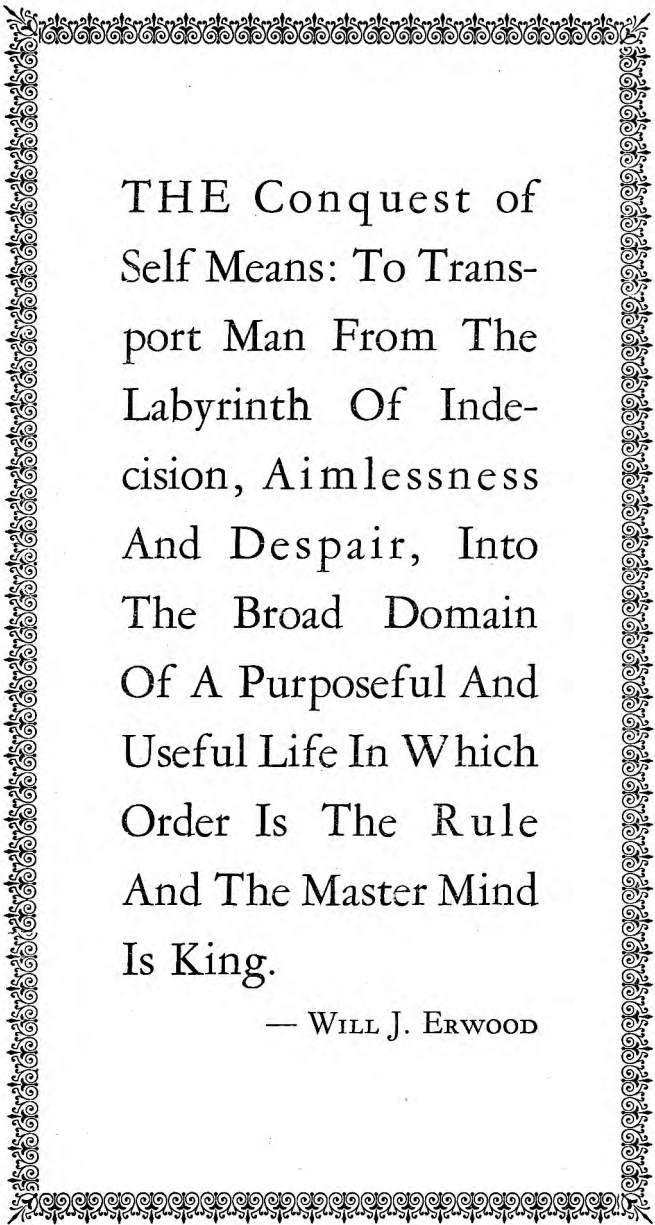
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THE Conquest of
Self Means: To Trans-
port Man From The
Labyrinth Of Inde-
cision, Aimlessness
And Despair, Into
The Broad Domain
Of A Purposeful And
Useful Life In Which
Order Is The Rule
And The Master Mind
Is King.

— WILL J. ERWOOD

THE CALL OF THE SOUL



WHEN the ancient Teachers talked of man they did not speak of him as being possessed of a soul but, rather, as one who **WAS A SOUL**. Thinking of man as something more than a mere aggregation of physical atoms makes possible a much more satisfying and illuminating conception of life.

Man, the Soul, is of more importance than Man, the Body. Materialistic thinkers conceive man to be force, matter and fortuitous circumstance. That is, force and matter functioning together under proper conditions evolve man—and out of this evolvment grows consciousness and expression and individuality. But that's the materialist view.

This, then, is the call of the soul—the Ego, that Entity that is coeval, coexistent and co-eternal with God, the Supreme, the Universal, the Omnipotent, Omniscient and Omnipresent Intelligence, or Being. Soul expresses itself thru substance, of course, and this, whether it is on the plane of materiality or in that super-mundane realm beyond this “vale of tears” so called. Hear what the soul of you is saying—it is the same call as that which comes from the soul of me. Listen!

“I am the only reality—I am the very essence of Being.

“I, the Soul, am one with Infinite Causation and Eternal Effect.

“I Am in the inherences of things—I pervade all that is, that has been or will be.

“I am power in manifestation—divine energy in process of expression.”

What we desire to set forth in this lesson is that man, the soul, is the only reality and that only as we realize and recognize that reality can we come to a full expression of what we are.

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Matter, substance, whether in minute, individualized or concretely organized form, is the medium thru which the soul man expresses himself. As the medium thru which soul manifests it should ever be under the domination of that which controls and directs its functioning.

Different schools of thought wax eloquent in their explanations of the difference between Spirit, Soul and Mind. They, variously, tell us the SPIRIT is the essence, the Ego. Again that Soul is the primal essence of being, and that Mind is the reality. We are not going into a discussion of that here. For the purpose of this lesson we shall use but one word, i.e. Soul.

Spirit, Soul, Mind, Body! Suppose we say that man embodies all of this. Perhaps we might analyze the matter in this wise: God is in all, that is, He is All in All. There is no minute atom in which that Universal, Divine essence is not to be found. In all substance there is a measure of intelligence. Intelligence being essentially an attribute of the Infinite, we conclude that even the atom is a manifestation of the Divine. Intelligence is always a phase of Consciousness and Consciousness is always Mind in manifestation. Spirit is the beginning, the expression, the end, so to speak.

The Soul man, that is the spiritual entity which transcends the limitations of the dense

physical body, functions thru the medium of that body and mind is the connecting link. It is this part of the man we are concerned with—that we would have expressed everywhere.

Thinking of man as a soul, a spiritual reality, superior to bodies, is the thing that will bring about a new era—an era of finer, more satisfying living. The trouble with most people now is this:

They look into a mirror and see only a body. They think of themselves as bodies, limited, weak, useless or otherwise as fits the type of individual, but always they see themselves as physical bodies.

When they speak of that body, most of them do so in terms of weakness. The hands are getting stiff, the joints refuse to function properly, age is creeping on, there are wrinkles in the face and the hair is getting grey. In short, almost before they have begun to really mature they have begun to think of decay and senility, of Death and dissolution. And that has been the crying crime of the ages—men and women have courted disintegration and death.

Now, this is the lesson we would have you get, comrades. Stop looking at yourself as a disintegrating body—stop looking for flaws in your own physical semblance. See yourself as a **LIVING SOUL**. See Soul in your eyes. See it in your countenance. In other words, address yourself as an eternal, cosmic, growing and completely expressing Soul.

Speak to yourself as a **SOUL**. In the morning, at noon, at night when you retire, address

yourself as an infinitely related and expressing soul entity.

In Genesis it tells us, as we have reminded you several times, "God breathed into the nostrils of man and man became a LIVING SOUL." That is what you are—and that is what we want you to see when you look at yourself.

When we think of the things of the Soul we are dealing with cosmic, eternal things. When we dwell upon the body we are turning attention to the limited and changing. The body is a constantly changing habitat—a temporary dwelling. The soul is the eternal reality, the divine Guest who moves eternally toward the source of all life—indeed, it is immersed in the universal. Once this concept is fully attained the day of limited weaklings will pass and we shall see the ushering in of the super-race of which so much has been said.

It is our intention to keep your attention turned toward the eternal realities until you have become so fully imbued with the idea of your cosmic relationship that nothing can ever swerve you from the path of progress. Why do we do this? Simply because we have found the fallacy of thinking of mankind as mere weaklings, slaves of the flesh, and toys, playthings of capricious deity.

We know that man gets nowhere by belittling himself. We have learned that to reach the heights it is necessary to look toward such eminences as we would climb. No man may continually look groundward and travel skyward. It is the upward vision which carries us out of the mire.

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Men and women of today must save the race—they must get that forward vision which will see ultimates, visualize more lofty planes of expression. Otherwise we shall be swamped by the surge of materialism. It is to save the race from a setback that we must answer the call of nations. No, not in the sense of warfare or commercial combines—that's where the trouble has been.

Elmer Gates, speaking of mind, said: "This is the day of the apotheosis of the mind." He meant that mind was coming to its own. It was true. We paraphrase Prof. Gates and say "This is the era of the apotheosis of the soul." The hour has struck in which we must listen to "The Call of the Soul."

(To be continued)

* * * *

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble, the robed and crowned, rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—INGERSOLL.



LIFE'S BEST GIFTS

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IFE is kindly, or otherwise, accordingly as we do or do not conform to her laws and mandates. She has many gifts for those who are willing to pay the necessary price. As Emerson has put it "What will you have, quoth God, pay the price and take it." IF we meet that requirement there is no limit to what we may have.

There are many gifts which we may have if we will—indeed, we have them already only we don't seem to realize it, hence the complaints heard on every hand. To learn to use the gifts we have is not so difficult as some imagine—it only remains for us to find out what they are and then apply the law. For the sake of those who see little we shall enumerate some of the gifts as we see them.

The Gift of Life. The fact of being alive is one of the great marvels of the universe. That is, the fact that I am I and You are You, that each one of us exists as an individual entity with the privilege of unfolding and growing to the highest possible degree, is one of the greatest boons imaginable. Life is so full of opportunity, of beauty and inspiration that it is a veritable gift of the Gods.

Consciousness. The possession of consciousness—the awareness of things is another gift of great value. Without consciousness what would life be to any of us? To be fully and completely conscious of the existence of other people, of all that the universe contains, both seen and unseen, known and unknown, is to enter a fairyland

of promise which should make every man and woman feel grateful for the boon of living.

The fact of Mind. In olden times we read of the man who found great riches in the cave which opened to him at the sound of a certain magic formula. Few there be who know that the cave is the universe—within its walls lie hidden fabulous wealth for those who know the secret of opening the door. Mind is the “open sesame,” the key to every great and wonderful thing in all of life, universal and individual. It is by the use of the mind that all things are made possible.

These three gifts have been given us to use. No one of them is independent of the other—nor may we use the one without the other. Mind power, the ability to think, to see, hear and record all that goes on about us, is what brings every good thing within our range. It is only as we reach an understanding of this fact that we may have any reasonable expectation of getting somewhere in the world.

Descartes said, “*I think, therefore I am!*” There can be no thinking without consciousness; no consciousness without life; and no distinctive individual expression without mind. In my mind I record the processes of the universe. In the same degree as I become conscious of things do they exist for me. The mind of each of us may become a treasure trove or a barren waste. It is all according to the way in which we use its powers and apply its principles.

Thinking is the act of discovering relations, causes and effects and the relation thereof. To think is to bridge every apparent gap in the

universe and to abolish all limitations. It is only as we learn how to think that we are safe from every failure. And thinking is always a process of mind.

The Gift of Work. Among the best of the gifts which Life has bestowed upon us is the gift of work. Work has been regarded by many as drudgery. He is much to be pitied who fancies that labor is a curse—a punishment. Elbert Hubbard, the sage of East Aurora, unquestionably the greatest literary character since Shakespeare, said we should “get our happiness out of our work.” It is true. There is no real happiness that may come to us that is not in some measure connected with work—useful, constructive work. And it might be well to know this:

All work is constructive that tends to strengthen the character of man. Approach your employment as the means of bringing greater blessings and it will be but a short time until your work will prove the greatest blessing of your life—for it will lead to all else. When we work rightly the mind is applying its highest function—the function of constructiveness.

So we look out about us and see the blessing in the Gift of Work. The Highways connecting cities, towns, villages,—great arteries binding together the peoples of all parts of the country—are expressions of work. The railways, buildings, schools, churches, art, literature, music, the drama, all are manifestations of this great gift. And work is mind in action. The greater the mind, the more fascinating the expression—the finer the mentalism, the more expert the artisan.

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The Gift of Companionship. Perhaps there is no gift which does more for the soul, at times, than does that of Companionship. To have the feeling that Life has bestowed comrades upon one is to send that one out into the arena of experience doubly safeguarded and secure in the realization that there is understanding somewhere. It matters not that miles may intervene. What are miles to souls who understand each other.

Mind leaps forth thru space to meet mind. Distance is obliterated for the souls who have caught the cosmic concept of life. Cosmic consciousness is a part of the soul's equipment. And it is especially active in the lives of those who may be designated as twin souls—that is if they will think of each other in terms of presence rather than distance; in terms of unity rather than separation. Yes, Life did a kindly thing when she inaugurated the spirit of companionship. It is the golden glow athwart the horizon of many lives—it is the magic elixir which keeps the heart young.

The Gift of Faith. Among the many gifts mentioned by St. Paul is that of Faith. True, Paul told us that "Faith is the substance of things hoped for but unseen," Mayhap that is true. But thus much we know: Without a goodly measure of faith—which is courage in its finest degree—the world would not get very far. It was faith that carried Columbus to success. Faith sent Magellan across the trackless seas. And this it was that has made possible all the progress of the world. Mountains have been tunneled, deserts reclaimed, and the seemingly impossible accomplished.

"Faith the size of a grain of mustard seed"

will work wonders, said the Man of Sorrows, the gentle "Son of Man." Said He to the woman who touched the hem of His garment, "Daughter, thy faith hath made thee whole." 'Twas true. It is Faith, illumined and illuminating Faith that sends us hopefully forward toward the new dawn.

The Gift of Love. When Jesus said "Love thy neighbor as thyself" it was a clarion sound from the trumpet of eternal law. Whoso permits hate to abide in his heart is robbing that heart of its energy and power.

When the Gods were deciding upon the gift which should crown everything they selected the finest essence of every fair thing in life. "For," said they, "we must have something that will ease the bed of pain as well as make more effulgent the glory of the dawn, something that will cast a ray of light thru darkened places and transmute emptiness into fullness," so they selected Love.

These gifts which Life so generously bestows upon us are given that we may know that it is a goodly thing to be alive. One hour in the application of the principles involved will bring untold reward—a life spent in using them as they should be used would mean a complete readjustment of our national and international, as well as individual, life.

Godspeed the day of this fulfillment.

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HOW TO USE THE MIND



HE mind, to be of value, must be trained to express itself and to record all that it comes in contact with. If this is not done man's mental power ceases to function at its best—and the consequence would be deterioration.

The purpose of mind is more complete interpretation and assimilation of the universe in which we live. To interpret anything requires a complete knowledge of that thing—plus clearly defined impressions of its associations. And, as these impressions are purely mental, keen mindedness is one of the essentials of the interpretation and understanding.

Everybody has mental power—but few really use it. Most people are hibernating, mentally, most of their lives—they do not think, they merely think they think. Some are not interested in getting acquainted with their own powers—they'd rather have someone else do their thinking for them. This lesson is not written for that kind.

The first step in learning how to use the mind is to familiarize ourselves with some of the powers we must use. Of the more than **two hundred** powers of the mind we shall mention but a few. More will receive attention later.

In using the mind the first step is **OBSERVATION**. To observe means more than the average man realizes. When we ask him what is observation he declares it means sight-seeing. To observe means to behold, to perceive, to see and record. Also it means to hear and

sense sound and objects. Yes, comrade, we know it is not generally so interpreted. Please, therefore, do not write and tell us we are mistaken. The position taken is tenable for the following reasons:

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No observation can be counted as real that does not leave a clearly recorded impression in the mind. Observation, therefore, is the mental recognition and recording of the impression, or impressions, of any object, or group of objects; of any sound or group of sounds. And unless this is clear and definite one does not get very far.

To clearly observe any object or sound, to rightly record any definite fact, it becomes necessary to make use of the sense channel, or senses, involved in seeing, hearing or receiving impressions. To do this it is absolutely necessary to see every detail of the object or fact under consideration.

Another important factor in the right use of the mind is IMAGINATION. This is, perhaps, the most thoroughly misunderstood of all mental powers. It is at once the most likely to mislead and the most constructive of the various powers of the mind.

If imagination is understood to be, and used as, the power to IMAGE the object which has left impressions upon the mind, it is of the greatest value. Imagination not only clarifies the impression but it BUILDS ON THAT IMPRESSION. But if that which we call imagination is allowed to run riot, to indulge in the wildest fancies and mislead and misdirect, it cannot do otherwise than injure the individual. This injury is due to the fact that distorted imaginings tend to the loss of

concentrative ability. It scatters the mind force and thereby destroys the efficiency of the mentality.

All things that have been accomplished in the way of human progress have been the result of man's power of imagination. Bridges, buildings, subways, machinery, all are the result of building the image, and then taking that image as it is and improving upon it. To build an image requires attention to detail. The size, shape and dimensions, the different elements such as color, texture, etc., must all be recorded in their proper relationship if the impression, or image, is to have any value.

Another great function of the power of imagination is to bridge distances and bring about the proper understanding and recognition of the law of association. ASSOCIATION is the blending element of mind. It balances the divers impressions concerning any object and all things related thereto.

A simple example of this may be put this way: Read a book. Begin by reading, carefully, the preface and introduction. Be sure to do this important thing. Then get a clear idea of the contents of the book. After this read, study the book chapter by chapter. And then compare and associate the various chapters with the purpose of the book as revealed by the preface, the introduction and the different elements of the story, record or analysis contained therein.

Again we wish to emphasize a statement, a fact, anew. *Never pass* a word that you do not understand until you have looked up its meaning. More damage is done by careless

reading than perhaps any other thing. Why? Because the powers of observation are made less acute by the habit of passing over unfamiliar words, etc. The average man who reads in a slovenly manner is, as a general thing, a careless observer. He develops the habit of skipping. Don't, if you would be a powerful, clear and analytical thinker—a distinctive seer of things about you—allow yourself to be an intellectual skipper.

To observe, it is necessary to know sensation, to feel that which has been as well as that which is. Sensation, emotion, enable the individual to live in what he sees or reads. It is the substance of the mind which aids in mental cohesion. And sensation is the hand-maid of practical imagination.

Practical imagination! Most people relegate the power of imagination to the realm of the impractical. But when rightly used and applied it is one of the most practical of the various powers of the mind. It is the foundation of progress.

The mind of man is many sided. It involves all that the man is or can hope to be. It encompasses his Personality; it evolves his Character and unfolds his Spirituality. There is no Personality if there is not mental vitality. And Character cannot be conceived of as a thing apart from mind. Also, there can be no conception of Spirituality as a thing apart from mentality.

To evolve any of the factors of personality, the qualities of character, or the elements of spirituality must, of necessity, involve mental processes. Man becomes like that upon which he feeds. This is true physically—it is also

true mentally. The mind feeds upon that which is around it—that with which it comes in contact. But the amount of food received depends upon the volume of impression made by the surroundings. The quality of the food depends upon the completeness of the impressions and **THE APPLICATION MADE THEREOF.**

Material food must be masticated. It must be properly mixed in the right quantities necessary to supply the needed energy of the body. Mental food must be as thoroughly masticated, as it were. It must be rightly proportioned. Too much serious matter may be detrimental. Too large a diet of maudlin fiction, the exotic, emotional, sex exaggerative stuff, cannot do other than have a deteriorating effect upon the mind and, thru the mind, upon the body. A balanced mental diet would involve history, philosophy, poetry, drama, a little fiction, humor and kindred themes.

To have a productive mind, read inspirational literature. By this is meant the kind that leaves you with a hopeful, constructive mental state after the book is laid aside. If a book leaves you morbid, discouraged and inclined to look at all the world and those about you thru sombre colored glasses, be sure that book should be anathema so far as you are concerned. **DON'T READ TO DESTROY YOUR INITIATIVE AND POWER.**

Thru the mind all Comparisons are made. **COMPARISON** is one of the important mental powers. By this we are able to analyze the effects of various things—we can discover the relative values in things and determine just how much good we get out of this or that experience.

Someone once said "Comparisons are odious." Yet the law of comparison is the foundation of much of our progress—and comparative analogy gives us some of the most illuminating illustrations in all the field of mentalism.

(To be continued)

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Unhappiness is in not knowing what we want
and killing ourselves to get it. —SELECTED.

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There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor.
—STEVENSON.



THE MAN LIMITLESS



HE old "worm of the dust" idea concerning mankind is being rapidly relegated to the background where it belongs. All such theories should be cast into oblivion where they can do no more harm—they've done enough all ready. This is the age of hopeful and constructive philosophy.

That conception of life which pictured man as a helpless weakling, with the most limited of possibilities, has stayed the march of progress more than will be realized by the casual observers. The trouble lies in the fact that we are prone to pay so much deference to traditional ideas and theories. And all too frequently the traditional idea becomes a racial, inbred theory or conviction. And this, then, becomes the race psychology which holds us back.

The time of mental freedom is at hand. We are thinking in larger terms now—we see man as a growing personality, as an unfolding, limitless entity. We do not picture him as a crawling groundling whose vision is downward—rather do we see him as an upstanding, star facing son of infinitude, a clear eyed, fearless, growing scion of eternal progress.

Many times the statement has been made that "psychology is the science of the mind." That is, it is a definite study of the mental processes. We study the mind to ascertain the cause of man's conduct. This, because all action, all conduct, is of mental origin. Out of the mind action is born—and as the mind cause is so is the nature of the action. There-

fore if we would understand what a man does we must know the mental state which gave rise to such conduct.

If a man has fear instilled into his mind he will be a craven. If the thought of limitation becomes firmly fixed in his mentality he will be a creature of limited expression—the can't idea will be so deeply imbedded in his subconscious mind that he will find it virtually impossible to do anything of any great moment.

To limit a man, make him think small. Constantly draw comparisons between himself and historical and mythical beings, gods of other days. Constantly call his attention to his weakness, inability and lack of initiatory power, and you will succeed in making him feel his inability in such a way as to stifle every original impulse and desire for progress.

On the other hand the thing we are beginning to realize now is that there is no limit to what man can do if he will. We see man as the microcosm of the macrocosm, as we have said before. That, as you know, means that man is the microscopic part of the great all, or macrocosm, in which there is every potential possibility and element to be found in the greater, the larger and more universal source of being. This is the idea:

Man is God born! He is a child of the infinite—the eternal. In other words he is Son of God made manifest in the flesh. As God, or Cosmic Mind, is universal in scope, so man, the Cosmic Child is universal in possibility. As God or Cosmic Mind is complete in detail and expression, so man is capable of completeness in unfoldment. Further, as God, or

Cosmic Mind, is all Consciousness in manifestation, so man is all consciousness in process of development. It must be so, else the limitless universe would be metamorphosed into limitation—a thing impossible to conceive.

In view of all of this, here is what we want the readers of this lesson to do. Affirm your heritage—your birthright. Here is your formula:

I am fundamentally perfect in design, in purpose and possibility:

I am possessed of every self-protective element that shall hold me perfect and immune from all encroachments of error or misunderstanding:

I am self-creative: I build myself:

I recognize the divinity within myself and since I recognize the divinity within myself, I affirm the power of that divinity to keep me absolutely perfect in body, mind and soul:

I am now and always a conscious manifestation of the Supreme God of the Universe:

I am strength:

I am knowledge:

I am power:

I am serenity:

I am peace:

I am beauty:

I am cosmically conscious of all there is:

I am divine energy functioning thru a perfect organism for the glorification of the Divine Life and its Creator.

Get this thought or, rather, these affirmations, so firmly fixed in the mind that there will be no need of volitional effort in saying them. They should be so deeply imbedded in the subconscious that they will SAY THEMSELVES.

When you become a mind saturated body you will have done much. But when you become a Mind Illumined, God Inspired being, your hour of manumission is at hand. You'll be FREE.

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OUT OF THE MIST

Out of the mist of the morning,
Out of the shadow of a night just dead,
A figure comes stumbling,
He falls sprawling in the dust,
Only to rise and stagger forward.
Crude and coarse he seems,
With neck and chest laid bare to the stinging winds;
Shaggy, travel-worn, mouth agape, eyes burning,
He seeks the Infinite.
He is not beautiful, yet his Hope is beautiful;
He is not strong, yet his Quest speaks of the strength
of centuries.
Faltering, beaten back, he may never reach his
goal;
Yet I love him for having tried;
I love him because he is a Man.

—EDWARD J. SHAY.

PSYCHIC ILLUMINATION III



IMAGINATION is regarded as a dangerous thing by those unfamiliar with its important function. It is quite frequently supposed to be the source of those impressions known as "psychic" and should, therefore, be shunned as useless and impractical,—at least so say the wiseacres and would-be prophets of the present day.

There is a singular psychology in the pedagogy of the present age. The pedagogue, like most other humans, is prone to get into a rut and insist that the channel he has mapped out is the only safe one to follow. Hence his opposition to that which does not come within the range of his experience. And his psychology is almost certain to be based upon a material foundation. Naturally, the intellectually rutted individual cannot conceive of that which transcends mere intellectuality.

Many academigogues are intellectual starvelings. They starve the soul and limit its powers while trying to gorge the faculties of the mind. And this is where they are wrong in their whole psychology. No wonder the Master of ancient days declared that there was little profit in "gaining the whole world" if the soul be lost. To lose the soul means to have stultified its powers.

Humanity may be said to be soul-less in that it has so largely lost sight of the attributes of the soul. Too many men and women are nothing but spiritual pig iron when they might be of the spiritual and mental temper and keenness of the famed Damascus blade. We are, as a result, facing this question:

How can mankind exercise the attributes and faculties of the soul while the existence of the psychic or soul side of man is either denied or ignored?

The consciousness of the existence and purpose, or usefulness, of a thing must obtain before that thing, or the principles involved, can be applied in its proper sphere. In other words, it is impossible to properly use anything the existence of which is not recognized.

The psychic man has been regarded as a figment of the imagination—a distorted image dwelling in a deranged mind. Yet, notwithstanding this, every distinctively great character, every one of the world's Christs, gained distinction and permanent historicity thru the exercise of certain psychic qualities and powers. A most striking example of this fact is Jesus of Nazareth.

In the universe around us we have evidence of the existence of three mighty agencies, viz. Substance, Mind and Spirit, or Life. Or shall we reverse the order and say we have Spirit, Mind, Substance? The material psychologist places the existence of matter or substance as first in importance. "Out of substance all things are born" he would say. Mind is a product and function of matter, so they have said. And, too, they have told us that "consciousness is the sum total of awareness as manifest in the entire group of micro-organisms known as a human being."

We are not here disputing the fact that there is a certain degree of consciousness and intelligence in every cell in the human body, or in the whole universe, for that matter. But we would call attention to this fact: *The force that gives rise to a certain manifestation or*

form must have preceded it. The source of anything must antedate that which is evolved therefrom. This rule cannot be successfully disputed—the evidence is too conclusive to admit any question in the matter.

A few years ago to have declared the possibilities of the radio would have meant to stamp oneself as mentally deficient. To have said the voice of a man, speaking in New York City, would radiate thruout the country as surely as light waves, would have been to invite a call to appear before a lunacy commission. But these things are common, everyday facts in this age.

As this is written there are voices, silent voices, passing thru the rooms and corridors of this great Temple Building. The voices are myriad in number—they are in the air coming from every direction: New York, London, San Francisco, all send their quota of music, song and eloquence. Silently they vibrate thru the room in which I write. But, and this is the wonder of the hour, had I a radio set of sufficient flexibility I might “tune in” and hear the spoken word—the magic of the word spoken in London, the song rendered in San Francisco or the music broadcasted from New York City.

What the radio is to man’s sense of hearing psychic receptivity is to the soul man. Man’s soul is a cosmic radio set. It may be tuned in to catch the music of the spheres, or it may be closed to everything that fails to touch it thru the ordinary sense perceptions, or it may be so adjusted that it will record the silent thought of other souls both in mundane and super-mundane habitations.

It is useless to deny these things today. This

writer speaks from personal knowledge, than which there is no more sure authority. And he does so fully realizing what it means to say "*I know!*" To claim to have knowledge means to have had actual contact with certain facts, incidents, or places. Sitting in my room in the Palmer House, Chicago, *I heard* the statements of a member of my family. Again, sitting in my room on the thirty-seventh floor of the Morrison Hotel, Chicago, *I saw* an incident that occurred in Rochester, New York. No, these things were not broadcasted via radio—as the radio is usually understood. But they were broadcasted by the cosmic radio of the soul.

The radio has demonstrated beyond all question that distance is merely a matter of wave lengths. It has proved that we are shut off from the rest of the world only by the limitations of our receiving set. And it has revealed a law in conformity with which we may accomplish what a few years ago would have been deemed miraculous. It brings us face to face with questions which will not down. Listen!

Can any machine devised by man be more sensitive than the mind which conceived it?

Can we imagine such a thing as the creation having greater capacity and possibilities than the creator?

Is it reasonable to assume that mechanically constructed filaments are more sensitively susceptible to vibration than are the nerve filaments or cortex of the human?

A study in the action of psychic law may be carried on thru the close observation of people. Watch the reaction of the face as certain emotions play upon the features. Sorrow,

joy, peacefulness, hate, envy, fear, courage, all are mental emotions. And each one writes itself upon the lines of the face, the body, the whole personality of the individual.

Travelling over the country I stop in various hotels, eat in different cafes and dining rooms. Sometimes I lounge in the lobby, or saunter about—always I am seeing people, their faces, their eyes, their mouths, ears, the way they walk and the way they stand. Every movement is an index to the psychic processes going on within the individual. And what they are cries aloud. Yes, above the din and confusion which often characterizes the corner of State and Monroe Streets, Chicago, you can hear the silent roar of the personal realities moving rapidly hither and thither.

Every human being has had some experience with the psychic law. How can we explain the peculiar and unaccountable sense of apprehension felt at times? What explanation can we give of the almost imperceptible sense of repulsion felt when in the presence of people? And what is the cause of that certain sense of uneasiness felt the moment we cross the threshold of one house and, then, that exhilaration of content experienced when entering another? All of these things are evidence of the operation of the psychic sense.

Some there are who try to explain these things away by saying they are the result of instinct or intuition. But what, pray, is instinct? And what may we consider intuition to be? Are these things attributes of mind—are they due to some functioning of the mental man? They are voiceless and soundless—they are impalpable impressions upon our consciousness. But here is the question:

Can nothing make an impression upon something? Can the absence of being impinge itself upon being? If the needle of the compass is moved we are sure of one thing, viz. there was a force which exerted an influence upon the needle. Otherwise it must have remained absolutely motionless.

So it is with our psychic senses. That which we feel so clearly must have an origin. With all due respect to the material psychologists who predicate mind born of substance and an immortality manifest solely thru posterity, we are coming to the realization that the psychic is the dominant note in human development. And before the revelation of the soul man, who transcends in possibility all material limitations, all material speculation must give way. We are in the age of the apotheosis of the psychic man.

(To be continued)



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LIFE

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met
I own to me's a secret yet.

Life! we've been long together
Thru pleasant and thru cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
—Then steal away, give little warning,
Choose thine own time;
Say not Good Night,—but in some brighter clime
Bid me Good Morning.

—ANNA LETITIA BARBAULD.

* * * *

Charity and personal force are the only investments worth anything.

—WALT WHITMAN.

* * * *

Give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer.—CARLYLE.

THINKING

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THE study of the mind so far as the average man is concerned has not been carried very far. Most of the teachers have been prone to accept the idea that mind had a physiological base, that all of the expression of mental power must be a manifestation of the force working throughout the various cells of the brain. To speak of analyzing thought is in the opinion of a very large majority of the human family to suggest an impossibility because the average man adheres to the idea that you can in no wise understand, alter or direct the process of thinking. Consciousness is sometimes regarded as the sum-total of the impressions made upon certain so-called memory cells of the brain, consciousness has frequently been regarded as a property of the brain, depending entirely upon the condition of the brain substance itself. Memory is said to be the result of certain active impressions upon certain cells of the brain, called into expression by the various necessities which arise, and mind has sometimes been regarded as the sum of the intercellular activity of the brain itself, therefore a something that ceases to exist when the brain structure of the individual has undergone disintegration.

Sometimes the consciousness of man is said to be the sum of consciousness of the cell life, the atomic life of the organism through which mind expresses—in other words, the theory has been advanced that each minute cell which contributes to the construction of the body is endowed with a measure of consciousness. We,

ourselves, have made the statement that all cellular life has a degree of consciousness but sometimes those who speak of the consciousness of the cell life of the body assume that what is commonly regarded as the consciousness of man is due to these various conscious concepts, so to speak, of the divers micro-organisms and is the sum-total of the mental activity of those microscopic, atomic divisions of matter that constitute the body. Now while we are very ready and glad to concede that there is a degree of mind power in all living organisms, we desire to emphasize the fact that man has a measure of consciousness which is not dependent upon cellular life and which is not dependent upon the association with what is commonly called matter.

Now, note we have referred to that which is commonly called matter because to the average man substance is only that material which comes within the range of man's actively employed five senses. We have declared that substance is universal in its expression and manifestation, that, while it manifests on various planes of activity sometimes far removed from each other and sometimes expressing in exceedingly attenuated form, it is, nevertheless, substance, and so of course we must make the declaration that consciousness is associated with substance in the universal sense because man, per se, must manifest through some phase or degree of substance or matter, but for the sake of this lesson tonight we are using the term "matter" as it is ordinarily understood, we are speaking of substance as it is ordinarily understood, that is, to mean that mode of motion which is readily recog-

nized and recorded by those who still function on what you term the earth plane.

Viewing matter in that sense, our declaration tonight is that consciousness is not dependent upon substance or matter. We add to that the declaration that thinking is no part of the activity of that substance, whether related or unrelated to that individual known as man. The material of which man's brain is made does not of itself perform the act of thinking. It is not the brain cell that may be quickened by a mental impression, that may be stirred by an impulse from within or an impact from without, that decides whether the flower is a rose or a thistle; it is the mind of man, the conscious mentality which has learned to classify, which has, previously to the learning how to classify, designated the rose or the thistle by a specific name, that decides what it is that is being observed by and through the various sense channels. It is the mind of man that decides whether this hand rests on the table or whether it has been transferred under the table.

The act of thinking involves the observation, the analysis and the classification of relationships existing between the hand and the various objects with which it may come in contact as, for example, when you are speaking of certain relationships, you say the man stands on the sidewalk, you are thinking of the relationship of the man to the sidewalk on which he stands; you say the man is within the room and you are discussing the man's relative position so far as the room is concerned; when you say the man stands on the south central part of the room, you are declaring that he occupies a specific position in

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that room; when you speak of the man as facing north or south or east or west, as looking up or down, you are thinking of the man's relationship to that which surrounds him, be it the room, the building, the Universe as a whole.

Now the act of thinking necessarily involves the recognition of relationships. The average individual who is not a thinker might come into this room and you might say to him: "Tell us what is the relationship of the individual and the chair" and it means nothing to him. You might say: "What is the relationship of the individual to those who form the balance of this gathering tonight?" You might even ask him: "What is the relationship between the idea that we express and the Amanuensis who transcribes the idea in order that it may be transmitted over a very much wider area?"—and the average individual, we repeat, would not consider any attempt to analyze these various relationships, but the thinker, the one who is using his mind, follows each relationship to its logical conclusion and recognizes the position, relative and otherwise, of the individual or individuals, the chair, the articles of furniture, the room, the table, everything about it. Why? For the simple reason that he realizes that in the same ratio as he has imbibed or received and recorded these various sense perceptions does he quicken his ability to record readily, accurately, scientifically and logically a greater measure or a greater number of sense impressions.

We measure a man's consciousness by the number of things of which he is intelligently, actively conscious. We do not measure it by that which lies hidden away, that is, ordinarily

speaking. We measure a man's consciousness by the degree in which he has absorbed the Universe in which he lives. Now this may seem an anomaly, that a man may live in the Universe and still absorb the Universe in very large part, yet we are going to say that no man really is living actively and consciously in the Universe until he begins to absorb that Universe within himself. Man measures all things by the degree of impression which has been made upon his consciousness, man thinks of all things according to the intensity of the impression made upon his consciousness, man creates deliberately an interest in the phenomena of the Universe providing the man has come to the point at which he understands that even consciousness on your plane of action may be developed in precisely the same way as man may develop and unfold any other quality or any other faculty, any other power.

Now some of you will say that if there is such a thing as cosmic consciousness, there is no place for limited consciousness. There is no place for limited consciousness. That is the reason the eternal urge is driving man constantly toward the point at which he begins to manifest cosmic consciousness. Just as the child who is potentially the very highly developed mathematician learns the rule of three and gradually trains himself until he becomes the master of the science of mathematics, so does the mind increase its consciousness, so does the mind train its consciousness until it reaches that point at which it may be said to be cosmic in its scope.

There is no limited consciousness save as man limits it by his thinking or his lack of thinking. Just as man may be potentially

physically strong, that is having the cellular combination, having the muscular base, having the intellectual and physiological base for that strength and yet remain weak, so may the man be potentially possessed of cosmic consciousness and yet remain more or less limited in expression and recognition. Strength comes by virtue of the intelligent, conscious use of the law of muscular unfoldment coupled with the right diet, the right kind of rest, etc. Consciousness develops by the right use of the power which one possesses. Now understand this, mind feeds on mind and grows on mind. Perhaps we ought to say mind feeds on mental impressions and grows or builds upon those mental impressions. Thinking is the conscious use of the qualities and powers of the mind, thinking is the intelligent use of the powers and qualities of the mind. You cannot look at the phenomena of nature and consider their relationship without thinking. You may look upon the phenomena in the mass without very much active mental effort. Thinking is the act of distinguishing various and diverse objects from each other and recognizing their legitimate relationships.

Now let us say again that thinking is the act of observing distinctly and independently as well as collectively the various and diverse objects around the individual and recognizing their relationship to each other and to the individual himself. Thinking is the act of making specific observation, not to the exclusion of all there is in the Universe but to the recognition of the infinite possibilities. Now this is the idea—a man passes by an old fashioned garden and he sees a mass of flowers. He says: "I see a flower garden." "What was

in it?" "Oh, I don't know—there were all kinds of flowers."

Another man sees that old fashioned garden and he thinks about it, that is, he mentally, consciously, intelligently records each separate impression, classifies them, sees them as distinctively individualistic expressions and as a mass and so he says that in this old fashioned garden there was mignonette, there was phlox, the dahlia was there, the geranium, and here was the live-forever and here was the old hen-and-chickens and here in the corner was the sunflower and there was the rose and here was a bit of tansy and yonder a bed of pansies, etc., until he gives evidence of the fact that he has seen and distinguished each specific kind of flower that grows in the garden.

The non-thinking man sees a mass of color in the mass; the thinking man distinguishes as well as recognizes in the mass; the non-thinking individual sees humanity as a mass of living individuals without distinctness or individuality, the thinking man sees in every human soul a different type of individuality and personality. Thinking means to intentionally and intelligently direct the processes of the human body, thinking means to intentionally and intelligently direct the operation of the mind.

Herschel, making observations of the heavens, noticed a phenomenon in connection with one of the stars of the heavens, one of the planets. The average man might have seen the twinkle, might have seen the phenomenon and might have said: "I wonder why that planet twinkles as it does apparently" but Herschel thought about it, he looked at it and he said to himself: "There must be a cause of this strange

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phenomenon—since the planets in the heavens above are subject to the laws of attraction and repulsion, just as are the other bodies in the Universe, there must be somewhere an object, a planet, a world, if you please, that exercises this peculiar influence upon this particular planet” and, so, measuring the action of force, thinking of the radius of force, of attraction from a given center, and noticing the direction in which the phenomena seemed to lead, this thinker declared that there must be so many degrees in such a direction an heavenly body that is responsible for the phenomena of this particular planet and, so, as a result of this deduction, as a result of the reasoning, as a result of the thinking, the planet that assisted in making the name of Herschel and his sister famous was discovered, recognized. That is the act of thinking.

A man passes an object that has gained nothing more than a cursory glance from everybody else. This man pauses, looks at it, asks himself a question: “Is there not some definite use for that, can it be turned to man’s account?”—devises thereby ways and means of making practical use of the object and what is the result? As a result of man’s thinking iron ore has been metamorphosed into great steel buildings, as a result of man’s thinking crude iron ore has been transmuted into the piano string, as a result of man’s thinking wood pulp has been transmuted into the medium for the transmission or communication of knowledge, information, facts, as a result of man’s thinking the very elements of the air have been compelled to be subservient to the will of man, as a result of man’s thinking trackless oceans have become transmitting

agencies through which the news of the world might be communicated to all the rest of the world.

Man watches the refraction of light rays, man watches the refranging of light rays, man studies lights and shadows and out of man's thinking concerning the refraction and refranging of light in various ways, out of man's study of that particular phenomenon there has come what? Why, your photography—the prismatic effects that are given for the purpose of sometimes increasing light radiations, the various types of devices that have been designed for the purpose of photographing the heavenly bodies and revealing to man some of the phenomena of the Universe.

Man thinks himself out of every difficulty. The great bridges of the world have been due to the fact that someone thought. Analyze that bridge that you have designated as the great suspension bridge, analyze the great buildings which have been erected—tremendous piles of brick and stone and mortar and steel and wood, etc., and you will understand that it was a thinker who made that building or those bridges possibilities and finally evolved them into actual realities.

Every time you see an architectural plan, every time you see a design for a public building, every time you see a design for an institution, you are looking upon the product of the thinking man or woman because somewhere a man became conscious of concrete relationships, the relationship of infinitesimal objects which were designed to be combined to produce a wonderful result. You pass this building right here, spend some time in it, study it and what do you see? The result of

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the thinker because the thinking mind studied the relationship of every arch and every pillar, every window, every member of this great institution, and that is the reason that the proportions are so very, very fine in this really exquisite structure, really artistic edifice, really imposing building, because it was the act of thinking of objects in relation to other objects. Education depends upon that process.

How do you train the child to think? If the child is sent to the kindergarten, what is done? The child is taught by the objective method, the child is made to understand relationships. If your child is sent to an art school, what is done? The child is made to think out the right sense of proportion, the combination of the right elements, the amalgamation of the right ingredients to produce the picture, the bit of statuary or the carvings or whatever it may be. Training the mind, then, means to develop the power to think. Certainly there is no advantage in what is commonly called memorizing unless the act of impressing a fact upon the memory, so-called, is accompanied by a specific effort to cause the individual to think about the thing that he is doing.

Now we have laid stress upon much of this because we want that our friends shall recognize one other fact that we have emphasized before and that is that each one of you becomes literally and actually the center of the great wheel of the Universe, each one so far as you are concerned is the hub around which the wheel of the Universe swings.

You cannot think of yourself as you should without thinking of yourself in relationship to the world in which you live plus the relationship of those around you who live in that

same world, you cannot think of the world in which you live without going a little further and thinking of the world in conjunction with all the rest of the Universe. So you become what? Eventually the thing that leads to cosmic consciousness, that is, a citizen not of Rochester, N. Y., not of the State of New York, not of the United States of America, not of the Western Hemisphere, not of this terrestrial globe upon which you sojourn for the time, but of the Universe, and you begin to think of yourself in expansive terms and the first thing you know, you begin to express magnificently.

The trouble with most men and women is they think in a limited circle, they think in limited environments instead of being the master or the mistress of the room in which they dwell, the house, the building, the city and what not. The room becomes the dominant power and they are limited by the walls of the room, they see in the wall a concrete reality and they say: "I can go no further." The thinker can sit in his room and travel around the wide world—visualize. Thinking is the act of impressing upon the mind a full sized image of the object under observation and then adjusting it to all other impressions in that mind.

The one specific thing that we have in view in assisting in sending spiritual phenomena to the world is to cause man to think in larger terms. Your theology has limited man because your theology has measured man's journey by what the theologian is pleased to term the beginning and the ending of life—birth and death. That is only one span of life, only one span. You may speak of the single span that

is thrown over the ravine, the canyon or the river, yet that single span is made up of countless constituent minute parts, amalgamated together, that single span merely is thrown across one crevice in the surface of the earth. There are countless others to be bridged, to be spanned. Some men measure knowledge by the small span of their own conscious relationship thereto; others in their knowledge represent the great blue arch of the heavens that spans the surface of the earth and, going far, encompasses the earth itself.

The thinker goes out sailing upon the wings of his thought until he travels countless numbers of miles toward the empyrean vaults above, travels miles and miles through the earth itself, traverses the entire length and breadth of the land and sees himself as an illimitable possibility.

The non-thinker measures everything by the foot rule of his own consciousness and sees himself a pigmy, a toy, a plaything, an accident, here today, blown somewhere else tomorrow and finally crushed out of existence as apparently the lion might crush the gnat under its mighty paw.

The thinker knows that the lion cannot destroy the gnat, the thinker knows that great as the lion's power is, it may not bring about the destruction of so minute a life as the monad, the microbe, the atom.

The thinker traces man's development from the monad to the point at which man becomes the conscious arbiter of destiny; the non-thinker, because someone has builded his postulate for him, accepts the very unsatisfactory statement that a creature deity made man, made him absolutely perfect and then

sat by and watched the comparative dissolution of his work, of his handiwork, sat by and regarded the creature of his creative ingenuity as it deliberately and thoughtlessly, at times, deteriorated until it went lower than the beasts of the fields, sometimes.

The thinker sees the potential possibilities in everything about him, in himself, his fellow-man, in life whether on the earth plane or in the world of spirit. The non-thinker sees but physical substance, the thinker recognizes matchless spirit; the non-thinker sees decay, dissolution in every changing season, the thinker sees the refructification of all that bears and brings forth life in its many manifestations and diverse forms. Thinking, then, may be summed up as being the process whereby man recognizes and introduces himself to supreme and infinite intelligence.

* * * *

Infinite Source whence all thought springs, whence cometh all of life and life's possibilities, tonight, submerged in Thee, surrounded and penetrated, permeated by Thyself, we recognize the beneficence and justice of Thy laws, we come not asking personal favors at the expense of our fellowmen, we come not asking that Thou wilt turn aside the laws of Thy Universe in order to pander to our petty fancies; rather do we come with this prayer in our souls, that we may awaken to a consciousness of Thyself in us and, awakening to that sense, that consciousness, be moved to recognize the creative, constructive power which Thou hast bestowed in us. Grant, therefore, if so it pleases Thee and meets the mandate of Thy law, that these, Thy children, may speedily come to know themselves not as limited finalities but as limitless possibilities. Amen.

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EDITOR'S COZY CORNER

Dear Comrades:

Yes, I know that January was late, that is, the January issue of *The Radiant Life* was late, but the first day of the New Year came in swiftly enough. The delay was due to the indisposition of the Editor. In nowise was it due to the other members of the Staff—they have been right on the job. It was the first time in many months that an issue was delayed. And you should have heard the "calls" from some of our subscribers—it was good to know we were missed. But it will not happen very soon again, we feel sure.

You should see the new quarters of *The Radiant Life*. When the Editor got home and saw the new headquarters it was to see a dream realized. High up in the beautiful new Temple Building we have a chance now to do what we have dreamed of for a long time. We shall have more to say of that.

The Editor, accompanied by his youngest daughter, is again on the wing, the first stop being Elkhart, Indiana, where some very interesting meetings have been held and a number of new friends added to our list—and a fine list of new subscribers. Between us, ye Editor and the wee trip manager, Blanche Ruth Erwood, we expect to double our subscription list in a short time—at least that is our goal. We shall visit points in Iowa, Wisconsin, Minnesota and several other states before the close of this trip.

Next month we shall continue the articles begun in this issue and several new lessons will be presented for our students and readers. It is our intention to fill these pages so full of vital, constructive lessons that each issue will be worth more than the price of the year's subscription.

In the March *Radiant Life* we shall have another article on *The Man Limitless* which will be a winner. In the meantime we want you to learn by heart the affirmations given in this number—we want each *Radiant Lifer* to be able to breathe in the atmosphere of Cosmic Power.

Miss Russell, the Business Manager, and Deane Erwood, Publication Manager, have some plans which they will put into effect from time to time. They are determined that *The Radiant Life* shall fairly scintillate with beauty and power. More power to them both.

Dont' forget this is your magazine. It is a power magazine. Get your friends to subscribe for it—renew your own subscription and tell everybody about its constructive articles.

Here's wishing the very best of life and power for yourself. May this year be one of fulfillment for you.

Yours for The Radiant Life,
WILL J. ERWOOD.

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There are many virtues in books, but the essential value is the adding of knowledge to our stock by the record of new facts, and, better, by the record of intuitions which distribute facts, and are the formulas which supersede all histories.

—EMERSON.



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LOOK FOR THE GOOD

Look for the good in man,
Look for the fine in life,
Look for the noble plan
Back of all bitter strife.
Open your eyes to worth,
There is so much to praise
Here on this good old earth,
Why tread the scoffer's ways?

Why seek the mean and small?
Why pry about for flaws,
Pecking at one and all,
Just as the silly daws?
Look for the big deeds and kind,
Look for the fair and true,
Keep not a narrow mind,
Scorning what others do.

No one is wholly bad,
No one is wholly good,
Each one could make us glad
If we but understood.
There is so much that's fine,
Worthy and splendid here,
Seldom we ought to whine,
Never ought we to sneer.

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