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"Ye are masters of your own destiny,
In the realm of souls ye are kings;
For God in His wisdom has made you free
That ye reach unto nobler things."

ELLA WHEELER WILCOX.

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Lost

The little cares that fretted
me—
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds
The rustling of the trees,
Among the singing of the
birds,
The humming of the bees.
The foolish fears of what might
happen,
I cast them all away
Among the clover-scented
grass,
Among the new mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and
good are born,
Out in the fields with God.

—*Elizabeth Barrett Browning.*

March
1927

THE CALL OF THE SOUL II.



SOCRATES told his followers that "the soul of man is immortal and worthy the utmost care" and in addition to this he is quoted as advising man to "know himself."

Walt Whitman, perhaps catching a glimpse of the same ideal as that which inspired the Sage of Athens, said, "I invite my soul to loaf with me," and then added, "I celebrate myself."

The divine ego—the inner self of us—is what really moves us forward toward the heights. Out of the mire of a crass materialism which sees nothing but substance and recognizes only comparatively blind force, has arisen a newer conception of an old ideal. The result of this is we are beginning to speak with more assurance of that which is in reality "scion of the house of infinitude."

There can be but little question as to the materialistic tendency of much of the education of the day. Science has been so busy revealing the various processes of nature that she has had but little time for the metaphysical or the spiritual. We have seen the analyses of different substances—the brain of man, the heart, the lungs and various organs have been the playthings of scalpel and microscope. I have seen physicians during autopsies prodding first one and then the other, and have heard their jests. A body was only a body—a heart nothing but so much matter, and a brain so many disintegrating cells. But when I looked at them I thought of the intelligence which had animated them but a few hours before.

The study of geology, of chemistry, of astronomy and kindred sciences has played its part in promoting materialism. But the pendulum never swings to one extreme that it does not swing back to the other. So, now, in this age of science and demonstration there has been an awakening—we are beginning to see that substance is the transient and changeable and the soul, or mental, is the permanent, which, to quote James Montgomery,

“The soul, of origin divine,
God’s glorious image, freed from clay,
In heaven’s eternal sphere shall shine
A star of day!
The sun is but a spark of fire,
A transient meteor in the sky.
The soul, immortal as its sire,
Shall never die!”

The soul man is the unit. He is the pivot around which the whole universe, so far as he is concerned, must swing. He is the mirror in which is reflected all of the cosmic processes which evolve the higher forms of life and existence. There is nothing of any consequence that is not involved in him and his consciousness. All discovery, all invention, all progress is but a reflex of what is going on in the soul consciousness—nothing has any definite reality to mankind until some soul, or mind, has arisen to a consciousness of that fact.

Principles have never changed—they always were and always will be. They may be said to represent the divine fiat, the immutable will, the Supreme Logos. This is the Word which was in the Beginning. Manifestations change according to the substance involved but principles are ever the same. That which

March
1927

is involved must be evolved—there can be no evolution without involution.

Growth is the law of life—a universal law. And growth is expression. There can be no expression without impression. So far as man is concerned growth means increasing the degree and scope of consciousness. And consciousness is an element of mind or soul. Thru consciousness we perceive and thru perception we increase consciousness. We build what we are to be upon what we are—thus do we become living manifestations of what we have thought.

The necessity of seeing man as more than a mere aggregation of physical atoms, a molecular combination, is becoming more and more apparent. Limitlessness can not be conceived if we measure everything by the infinitesimal—and the more we conceive man to be of the earth earthy the greater will be the degree in which he will manifest the attributes of the mire. To reach the heights we must conceive the possibility of attaining lofty altitudes.

Who can think of the purely material comprehending the infinitely spiritual? And who can imagine non-consciousness conceiving the greatness of conscious existence? Everything we know must come to us thru conscious impression.

The call of the soul is for spiritual things, that is, it is for definite, consistent unfoldment of the latent possibilities—and this can only come as the spiritual transcends all material limitations and finds outer expression. This is one of the prime requisites of all growth.

Time was when the average man had a very vague conception of his inner self. The theory

was that man was set in the eternal mold and of certain characteristics which could not be changed in any way. The soul was a type of spiritual concrete which, when once set in a given direction, could never change, and which was decided as to its destination by a mere matter of certain beliefs.

We are now beginning to realize that there is a certain plastic quality about the soul of man—and that he has within himself the necessary elements for making such changes as are necessary to his advancement. Ella Wheeler Wilcox has put the matter thus:

“Ye are masters of your own destiny,
In the realm of souls ye are kings,
For God in his wisdom has made you free,
That you reach unto nobler things.”

The human soul as a weakling is passing out of the concepts of life—we are now visualizing him as a maker of destiny. We talk of soul as the reality, the permanent, and of substance as the transient and changeable. 'Tis a step in the right direction.

We have said that in the soul man there is everything—all there is of life, every passing experience it must encompass. Very few have expressed the idea we wish to convey as did Walt Whitman, when he said. “This day before dawn I ascended a high hill and looked at the crowded heaven. And I said to my spirit: “When we have become the enfolders of those orbs, and the pleasure and knowledge of everything in them, shall we be filled and satisfied then?” And my spirit said, ‘No, we but level that lift to pass and continue beyond.’ ”

Dreaming still greater things for himself and all humankind, Whitman said:

The
**RADIANT
LIFE**

March
1927

"I know I am deathless.

"I know I shall not pass like a child's
curlicue cut with a burnt stick at night.

"And whether I come to my own today or
in ten thousand or ten million years,

"I can cheerfully take it now, or with equal
cheerfulness I can wait."

Walt Whitman was the poet of the limitless
life—he knew, as few others have known, the
bigness of things. Perhaps that's why it has
taken so long for some people to realize the
greatness of his message and the clearness of
his vision.

And this is what we would have you think
about:

Man is a soul.

As a soul he is living an eternal life NOW.

As a soul his possibilities are limitless—
bounded only by his dreams and aspirations,
his hopes and ideals.

As a soul he is the outstanding, cosmic
reality.

(To be continued)



HOW TO USE THE MIND II

The
RADIANT
LIFE

March
1927



CAREFUL survey of Niagara Falls and River will convince any thoughtful person that the real power is in the ceaseless flow of water in the river above the Falls.

Quiet, steady, resistlessly flowing, it pushes all ahead of it until finally it goes tearing over the brink with a mighty roar. Cut off the supply, or divert the stream into another channel, and soon the power would be spent, and the glory of Niagara Falls would be one of the memories of the past.

The power in the average mind lies in the mighty stream of the subconscious from which, in well ordered cases, there is a ceaseless flow of energy. That which is planted in the subconscious mind determines, very largely, the direction taken by the objective processes and the success that shall attend its efforts.

Objective mind processes deal with the objective world. It is the channel thru which much is taken from the outer world and stored away for future use. Objectively we see, hear, taste, touch and smell the various degrees of vibration about us. It is thru the law of vibration that all things are recognized, classified and pigeon-holed in the subconscious mind.

The subjective mind may be regarded as both reservoir and laboratory, for here it is that that which has been acquired is transmuted into energy, stored away in the form of ideas and memories, and made ready for expression. And, of course, that which is expressed must take on the character of that

**March
1927**

which has been impressed. Impression must always precede expression.

Impressions may reach the subconscious in several ways. They may pass thru the sense channels and be recorded as almost imperceptible disturbances having little to do with conscious effort. Or they may be recorded as active, definite thoughts taking cognizance of certain well defined relationships. Or they may come as the result of intentional use of the various sense perceptions.

In whatever way the impressions are made upon the subconscious mind they constitute the subtle, silent force which either defeats or promotes success. No matter what may be the declaration, objectively, the real, vital motive power is in the insistent uprising from the subconscious—here it is that affirmation is so often defeated.

Affirmation has come to be recognized by many as a source of inspiration and power. Many teachers declare that all that is necessary is to affirm. There is great truth in that statement—but it is not all the truth.

Affirmation, to be effective, must not be subject to subconscious contradiction. This is what I mean: If I affirm that "I am success" and the old, subconscious doubt arises in my mind and declares "No, I am a failure" that affirmation is not going to get me far. Unless affirmation is so strong as to compel action in conformity with the law of growth it will not amount to much.

Sometimes a teacher tells the student to "*speak the word for success*," meaning that the word must be spoken audibly. But we have come to know that every word which rises to consciousness, whether verbally ex-

pressed or not, *is a spoken word*. Hence the thought which rises from the subconscious, causing the mind to think in terms of doubt while the lips are uttering words of faith, becomes a contradictory spoken word. And it has more force, because of its background, than has the word expressed verbally.

To use the mind in a practical and constructive way we must not only take in the impressions of objects around us—we must train the subconscious. There must be an intentional and intelligent application of the law of impression, i. e. we must plant certain ideas in the subconscious mind and build up a strong, underlying foundation for the structure of success. We must build strongly for the work ahead.

Here is a fact we would impress on every mind, whether a successfully working mind, or otherwise, viz: *It is better to have an inner positive and an outer negation than to have an outer positive and an inner negation*.

The reason this statement is made is the man who has a positive subconscious conviction will, sooner or later, arrive at the point of natural and spontaneous expression; and, furthermore, his positive, inner faith will radiate in spite of the seeming negation in his verbal statements. But he who has a firmly seated, inner negative, will discover that it will be the dominating factor in his life. And no matter how big his talk may be, he will fall down, because there will be no real foundation to his assertions.

Out of the material gathered thru impressions of things about us we must build our ideas. The perfecting of those ideas determines the measure of power we shall have,

both in expression and in reserve. The more ideas, and the clearer our conceptions, the greater the degree of power. In view of this, it must be apparent to everybody that the impression is the thing. Upon its clarity, and our ability to associate these impressions, depends the degree of force we shall develop.

We have said that the first step in learning to use the mind is to develop the powers of observation. Observation is the mental recognition of certain facts and relations with which we come in contact; it is perceiving, recording and measuring of certain rates of vibration impinging upon the consciousness. All observation is mental, and all impression is due to vibration acting upon our sense perceptions.

In addition to observation we have emphasized the importance of imagination—the power of making images, in other words, the ability to record images and to build thereon larger and more wonderful conceptions of things.

Imagination is one of the most essential of all the powers of the mind because it provides the means of perpetuating the impressions received from the outside world. Thru imagination we literally transfer from the outer world a perfect replica of that which we have seen. Indeed, it might be said that we transfer the real object, as no image can be of much value which does not involve all of the various attributes of the object observed.

Among the attributes of the various objects we behold around us may be mentioned size, color, dimensions, as length, height, breadth, etc. The more of these elements recorded in the mind, the larger is the degree of perfection attained in the act of observation. It means,

to put it very simply, to see all there is to be seen of each and every object or scene within the range of vision. And we must never lose sight of the fact emphasized so many times, viz., seeing is always purely mental.

Another of the mental necessities is concentration. This is the ability to center all of the mental energy upon any given subject to the exclusion of everything else. Concentration is as necessary as thinking itself—in fact, it is a manifestation of directed, intentional thinking. It has great value in every way, but one of its greatest uses is that it trains us not to scatter our mental energy over the whole universe.

The ability to concentrate may be called the intensification of interest. It is a natural sequence of real knowledge, i. e. definite and complete knowledge of all the elements involved in any subject or object under consideration. And, on the other hand, it might be said that real knowledge is the result of the right kind of concentration. This, of course, is amplified or modified by the kind and degree of knowledge possessed and the nature of the object upon which the mind is concentrated.

Concentration, as we have said, is intensification of interest. It is well understood that where the interest is great there is little difficulty in concentrating or remembering the facts involved. Vivid ideas stay fresh for an indefinite period. The vivid idea is comprised of all, or practically all, of the elements of an object, rightly associated.

(To be continued)

The
**RADIANT
LIFE**

March
1927

HAVEN'T GOT TIME

Opportunity tapped at a door
With a chance for the brother within;
He rapped till his fingers were sore,
And muttered, "Come on let me in,
Here is something I know you can do,
Here's a hill that I know you can climb."
But the brother inside very quickly replied:
"Old fellow, I haven't got time."

Opportunity wandered along
In search of a man who would rise,
He said to the indolent throng:
"Here's a chance for the fellow who tries."
But each of them said with a smile,
"I wish I could do it, but I'm busy today,
Very busy today, and I'm sorry to say
That I really haven't got time."

At last Opportunity came
To a man who was burdened with cares,
And said: "I now offer the same
Opportunity that has been theirs.
Here's a duty that ought to be done.
It's a chance if you've got time to take it."
Said the man with a grin, "Come along, pass it in!
I'll either find time or I'll make it."

Of all the excuses there are
By which this old world is accursed,
This "haven't got time" is by far
The poorest, the feeblest, the worst,
A delusion it is, and a snare;
If the habit is yours, you should shake it;
For if you want to do what is offered to you
You'll find time to do it, or make it.

—*Detroit Free Press.*

THE LIMITLESS MAN

The
RADIANT
LIFE

March
1927



O say that man is limitless is to set oneself at variance with most of the oldtime ideas as to the possibilities of humankind. Yet that is the purpose of this lesson.

We of *The Radiant Life* have long since been convinced that nothing stands in man's way but himself. It has been the believing of the opposite view that has held mankind down for centuries.

If we analyze the condition of the average man we will discover the cause of his condition. We will learn why he is as he is. Man is largely a creature of moods. He is despondent or buoyant—hopeful or despairing. And according to this mood he is efficient or inefficient, successful or unsuccessful.

Thousands of years ago we were told that we grew to be an expression of that of which we thought. Thousands of years ago it was declared that we would “reap as we sow”—and there has never been any discovery which has made it possible to successfully dispute these statements—we are what we are because we think as we do.

Many times the foundation of a man's life is laid in the environments of his youth—the habit of mind developed, or acquired, there continues thru life unless something, or somebody, makes him see the folly of carrying the millstone idea all the way. If he has acquired a proper conception of his inherent power, plus the energy to make it express, his greatest difficulty will have been conquered. If, on the other hand, he has carried from child-

March
1927

hood the idea of limitation and failure, his chances are small indeed.

If we look about us we see everywhere the evidence of the main factors in a man's success. We may lay aside the charge that those who succeed are fortunate or lucky, or have stumbled upon fortuitous circumstances. Perhaps not more than one percent of those who have won the great prizes of the world have been the favorites of Lady Luck. No, the thing that has made them get ahead was more than that:

The big men have all been men of vision. And they plused the vision with work and determination. There has been no other magic in their progress. Here are a few examples.

Vision, and the ability to read the signs—as, for example, the flotsam and jetsam washed ashore—plus the determination to go after what he wanted gave Columbus historical fame and the discovery of new lands.

The ability to visualize, plus the courage to face obstacles, enabled Hannibal to conquer the Alps. If he had not had both he would have gotten nowhere.

Vision, dauntless courage and executive ability brought the little Corporal, Napoleon, to the throne of France and the victory of the world. Departure from the ideal and the vision brought him to St. Helena.

Men like Morse, Eli Whitney, Stephenson, Fulton, Edison, Ford, Carnegie, Schwab and countless others stand out conspicuously because of one thing: They never recognized defeat nor permitted themselves to even conceive of such a thing as failure. They thought themselves to the head—and nearly every one

March
1927

raised himself from poverty to affluence. What did it? Mind Power!

There has been no thing that mankind has really set out to accomplish that has not been done. The airplane was a dream—but it is now a reality. Wireless telegraphy was a figment of the imagination—but it is now in daily, worldwide use. The radio and the motion picture were the fruit of distorted imaginations, but they stand out as two of the most distinctive activities of the day.

Telephony was a demoniac invention—but today New York and London may converse as easily as New York and Albany, or as neighbor and neighbor. And so it has been with every innovation the world has ever known.

In view of all this our paean today is to the LIMITLESS MAN—the man who knows no defeat, admits of no failure and will recognize no such thing as the impossible. This is our declaration:

Man, the microcosm, is a unit of and one with the Universal, or macrocosm.

Man is a mind in process of operation. Since in his mind he can conceive of illimitable growth and development, the means to obtain that growth and development is within himself.

Man is a creator—he recreates himself at will, evolves new heights to attain and overcomes obstacles as he ceases to recognize them as barriers to his progress.

Man, being mind, may be superactive in the application of the laws of growth. Out of mind comes all progress and since he is mind he is all progress himself waiting to unfold and in process of expression.

Man, being the microcosm of the macrocosm, must be limitless. The microcosm is the microscopic part of the whole or macrocosm, in which is contained all the potentialities of the all. The macrocosm is universal and limitless, hence that which contains all the potency of the all must likewise be limitless. Man being the microcosm is, therefore, limitless in possibilities and achievement.

All of this in view, here is the injunction to every reader of these lines:

Be an egoist—but not an egotist.

Recognize your egoistic selfhood and rights. Think about them, affirm them, demand and *command* them. Recognize them as here and now rather than as yet to be.

Think of great things while yet doing the smaller ones. Think large in order that your deeds may come to be as are your thoughts. There is no hindrance in doing small things if your thoughts are big.

Think up to the big things you would do and be—never think down to the menial thing you may be doing as a stepping stone to the greater.

Dignify yourself and your work by lofty ideas—and soon your lofty thinking will lift you to greater heights.

Look yourself in the face and see the illimitability there—visualize yourself as the type you would be. And never lose sight of the vision. And tell yourself, daily, hourly, that back of your every real effort is the divine, cosmic law working to make your dream come true.

Hail, all hail, to the Limitless Man!

March
1927

PSYCHOLOGY is the science of the mind—i. e. it is the study of the processes of the mind. And all psychological students are seeking to understand the mental operations in order that they may use the mind more intelligently. Some of the students are open-minded as regards the possibilities of humankind—others have a very limited concept of possible unfoldment.

It is rather singular, but a fact nevertheless, that some so-called Psychologists refuse to consider any mental power, or possibility, which they think does not or should not exist. With some it is not a question as to whether the thing be true but, rather, does it conform to previous experiences—is it in keeping with other, personally experienced, phenomena of the mind.

Many popular psychologists talk much, and very glibly, about the powers of the mind such as, for example, concentration, affirmation, visualization and imagination. They talk sagely about perception and sense impressions, but the moment any one mentions the word "*psychic*" they become much alarmed lest they be treading upon dangerous ground or be considered queer.

It is freely admitted that observation is a mental power. So is the power of imagination, of observation, perception, etc. What we learn from the outside world comes thru the sense channels to make an impression upon the consciousness. And there can be no acquisition of knowledge that does not come to us thru

March
1927

mentality. Why, then, should there be such widespread fear of matters psychic?

We have told you that the word psychic comes from the Greek word meaning soul. We have also said that soul expresses itself in terms of mind; and it is very hard to draw the line of demarcation between soul and mind—to this writer the dividing line becomes less the more he studies the subject. So true is this that he has come to the point at which he uses the two terms synonymously. We'll put it thus:

All personal power is soul power expressing and receiving thru the channel of mind—no vision, no perception, no impression which is not of the soul—so, in the final analysis, the correct study of psychic power is merely a study of mental operations, hence it becomes a psychological thing.

The personal experience of the writer with things psychic has convinced him that no matter how subtle and seemingly immaterial they be, they are mentally observed, sensed or recorded. The telepathic communication from one person, a thousand miles away, who happens to be psychically in tune, is merely one of the finer operations of the mind.

We might define the psychic ability of some individuals as an evidence of the radio-activity of mind. It is all of that and more. But because most people ignore that side of mentality they regard those who have it developed to any extent as strange, uncanny and, perhaps, rather to be feared.

To appreciate what the psychic power is one must realize that there is a phase of mind which functions in a manner transcending the limitations of the ordinary sensory system.

It might be well to consider the mind as having three divisions as follows:

The Objective Mind: This has to do with the phase of mental action which considers all objective things, which deals with the world of objective reality. Mind functions on the plane of ordinary observation—it sees objects, analyzes relationships of those objects as well as the relationship between the objects and the individual. In short it might be called the receiving station of the mind—It is the plane of impression and expression.

The Subjective Mind: Here we have the storage battery of the human mind. All that we gather thru impression, personal contact and ideation is stored up for future use. Here we plant our ideas and the material of which those ideas are made, as well as those that are yet in the making. In a subtle way the subjective mind might be regarded as the magnet which draws the steel of knowledge from the sands of experience. It is the crucible in which the dross is separated from the pure gold.

The Superjective Mind: Here we have the mind functioning above the plane of sensation as it is ordinarily understood. It is here that mind begins to manifest its cosmic properties—it is the mental seismograph which gathers vibrations too fine to be recorded by ordinary mentality and transmutes them into sound and sight. It is on this plane that we find the phenomena which have given origin to the three words which follow, e. g.

Clairvoyance: This word, while much misunderstood and misused, is wholly legitimate. It means nothing more nor less than Clear-Seeing. Clairvoyance is as much a power of

the human mind as is the ordinary sense-perception. It may be said to be mental seeing par excellence as it may be exercised whether the physical eye functions or not. There are so many reliable evidences of this that it is no longer questioned by any but bigots or those who suffer from a theophobia of the most pronounced degree.

Clairaudience: The legitimate meaning of this is, of course, suggested by the foregoing word, Clairvoyance. It is to hearing what Clairvoyance is to sight. People have an idea that all sound must be recorded thru the auditory nerve. But the truly clairaudient man or woman, the clear-hearing man or woman, knows no such limitation. It is difficult to make some people believe that the mind hears what is too subtle and fine to make an impression upon the auditory nerve. It is true, nevertheless.

The law of vibration is the key to sound. Hearing is a conscious recording, recognizing and classifying of sound vibrations. Every spoken word creates vibration thru disturbing the vocal organs and emitting what we call sound waves—in reality, disturbing the etheric balance, as it were. Thought produces vocalization. And the thought, unvocalized, merely rising to the point of consciousness produces vibration, because it reacts upon and disturbs brain and other nerve filaments so fine as to be uncharted as yet. And it is this superfine vibration which makes its impression upon the Clairaudient Consciousness. In other words, it is the super-mentality making an impression upon the super-mental.

Clairsentience: Here we have the same principle acting upon the plane of supersensi-

March
1927

tiveness as operates in the former instances of Clairvoyance and Clairaudience. It is super-sensation, i.e. recording rates of vibration which have been neither visualized or audiblized. In other words, brought to the plane of audition or hearing.

This opens up a tremendous field of research and observation—it brings the mind of man in touch with uncharted seas and unrecorded depths as well as almost undreamed of heights in all of which are degrees of development almost beyond the wildest fancy of the earlier psychologists and scientists.

Psychic power opens up great possibilities for those who will learn how to use it. There is no conflict between the psychic and psychological—they are both of the mind and deal with the mind. The one has to do with mentality as it is related to the world of sense, the realm of objective things. The other leads us into a consideration of phases of thinking, both as to impression and expression, which for long time was supposed to belong to the supernatural.

No greater gift has been vouchsafed to modern mankind than the consciousness that there is nothing supernatural, in the final analysis, save as we are ignorant of the underlying laws and principles. This is indeed the age of "*the apotheosis of mind.*"

(To be continued)



March
1927

SPIRIT, MIND AND SUBSTANCE



YOU will understand at the very beginning of our lesson talk that the most we can accomplish is to touch briefly upon the various phases of the subject selected for tonight because either one of the three aspects of the subject would require not merely days or months but years to even enter reasonably and this because this triple subject deals with the three most vital phases of universal life. When you speak of spirit, you are discussing really the Infinite Source; when you speak of mind you are considering that which bridges the chasm between spirit and substance or the third phase of our subject, and when you discuss substance you are analyzing the medium of expression for all spirit and mind. Hence you will see very readily that it is a tremendously important and far-reaching subject which we have for consideration in a short time.

To consider the spirit of man one must realize that man is something more than what is commonly considered the mortal individual, because the analysis of spirit reveals the fact that mortality can have no connection with that which is infinite and universal as well as eternal. It has been said that spirit is God. That declaration, of course, is true, that is, insofar as the finite mind may consider in the slightest degree that which is infinite in scope and power. To say that spirit is the animating principle of all life is also true, that is, insofar as man's comprehensive power permits him to go.

To say that spirit is the spark of divinity

is true in substance though it is rather a meager conception and necessarily is a product of more or less unfolded minds that have traveled over a limited area of God's Universe because they do not realize that the spark, to have any potency whatsoever, must contain all the elements of the whole or the cosmic. To speak of spirit as the light which illumines all of life is putting a more or less poetic interpretation upon that infinite principle which is the animating power in all there is.

Spirit, *per se*, is, of course, invisible insofar as man's visual power is concerned. It has, however, in larger degree the potency that all the really vital forces of the Universe possess; it manifests a characteristic of all of the dynamic forces of the Universe in that it is invisible. When you speak of steam, you are speaking of an invisible agency or energy; when you discuss electricity, you are likewise speaking of a subject or, rather, a principle which does not permit of visualization and this notwithstanding the fact that electricity is used to illumine the houses, the streets, the highways and byways of the world today.

Remember that that which you regard as light superinduced by electricity is a phenomenon which gives evidence of the fact that the electrical energy is present. So you might say that spirit, *per se*, is invisible, that is, it is an invisible mode of motion. You will say that all motion is invisible sofar as the vital principle back of it is concerned. Motion itself is invisible—the movement of the object which is acted upon by propulsive vibratory energy may be visible to the human mind or eye but

March
1927

that vibrating, propulsive energy which superinduces what you call motion has no more visibility than steam has or electricity. The phenomenon is the thing that is visible. Spirit is, if we may use expressions that may convey some conception of the matter to your mind, the creative, vital, animating, propulsive principle which gives activity of consciousness and expression, through mind, to substance.

Now we are speaking thus because you are spirit. No matter who you are, you are spirit in manifestation. Your mind is the spirit functioning upon the plane of consciousness and consciousness is the state of mind which determines the directional influence exerted upon substance or the body in which you dwell. We are going a little further than that and we are going to say that spirit is the vital principle in all substance, that spirit is the luminant which transforms substance from relatively inert matter into active, vitalized, functioning organisms, and we desire to lay emphasis upon the statement—organism. Furthermore, we desire to say that spirit never functions save through the channel of mental consciousness—add to that this further statement that spirit never manifests save as it manifests through substance of some degree of intensity.

The statement of certain schools of thinkers relative to pure spirit divorced from substance is, in the final analysis, an unthinkable proposition because there is no such thing as substanceless space in the last analysis. The mere fact that they have not been able to either conceive of or measure subdivisions of substance more minute than the atom, electron or various other subdivisions, does not signify

that there are not more minute, more infinitesimal divisions and manifestations of substance in the Universe. We are even going so far as to make the declaration that mind, substance, spirit are inter-related and interdependent upon each other for manifestation, that substance minus spirit is non-existent, that substance minus that potential, propulsive energy which has been, for the want of a better term, designated as spirit does not exist—this, all the fantasies of the supposed master scientist to the contrary notwithstanding.

Why, your science is in its infancy, your science of physical analysis has merely begun, the material physicist has, in spite of the progress that he has made, merely touched the hem of the garment of universal scientific truth, because the material scientist is in God's kindergarten as yet.

To speak of spirit as dissociated from substance or mind is to advert to the state which is said to have existed before the creation of the world or the universe, it is even going further back than the nebulous mass out of which your worlds are said to have been created. It antedates that creative period in which the theologian is pleased to declare God made the world and would reach back to the time when light could not have existed because there is no light without substance. It would have gone back prior to the time when motion began to manifest itself in what was a comparative void because there can be no motion in operation without spirit and spirit cannot reveal its motive energy without the substance upon which to exert that force. But you will say that if spirit is the creative, potential, vibratory energy out of which con-

**The
RADIANT
LIFE**

**March
1927**

sciousness and substance is born, it must exist independent of all substance in the Universe. Not at all! The thing that animates and evolves and shapes cannot shape nothingness nor can it animate nothingness nor can its existence be measured save as by contact with itself and that by and through which it manifests or that which it permeates.

And so it is our desire tonight to hint merely at the tremendous, dynamic, universal force which lies dormant within each one of you. Mind is the state wherein the individual spiritual being acquires the consciousness of relationships and proportions, mind is the state wherein the individual becomes the repository in which may be found the replica of the Universe, in other words, may be found the master organism which makes possible the understanding and manipulation of the micro-organisms which combine to form the vehicle of expression upon certain planes of activity. The mere fact that your friends have dissociated themselves from the denser material organism does not signify that they are divorced from substance.

You have a manifestation of this very principle right here, that is we shall use it as an illustration of the principle of which we speak. Here is substance—this material with which the top of this table is covered is substance; the sides underneath are substance. Light vibrations do not penetrate the substance of which the sides are made, that is, unless the light vibration has reached a certain point and then this opaque substance of which the side is made becomes a conductor of light, it no longer is an impediment to the transmission of light vibration in such manner as to make

March
1927

it visible. You can use a certain mode of motion and render this piece of board transparent comparatively. This substance of which the top is temporarily composed permits of the transmission of a certain degree of light, that is, it is relatively translucent, meaning, as you understand, that light may be seen through it but it is not transparent.

Now here is substance of two different degrees of intensity, here is substance of two distinctive degrees of solidity, here is substance that is not pliable as you understand pliability and here is substance that is pliable because you may take it in your hands and you may bend it in almost any shape that you desire but the right law applied to this piece of board makes possible pliability. Now, why? If you take a saw and saw through that piece of board, what are you doing? You are separating various sections from each other but you are reducing a certain portion of that board into minute particles which you designate as sawdust. You may transform that sawdust until it is carried away a vapor through the atmosphere but, whether it is pliable or rigid, whether it is in the form of sawdust or the mighty tree or vapor carried away through the atmosphere, it still remains substance, but it requires a greater measure of leverage to raise this from the floor, it requires greater muscular strength to raise it from the floor than is required to raise this material of which the top is composed, and that substance, when it is transmuted into vapor, may be lifted with that slight exertion that is required to move thistledown or even less than that but the gossamer thread that has been woven or spun by the silkworm, the gossamer thread that has

been woven into a web by the spider, tenuous, gelatinous as it may be, is, nevertheless, a substance, and that that you see in the beam of light, those infinitesimal specks that are visible to you only by virtue of the fact that that mode of motion that you call light has stirred them up and by virtue of the fact that they have not the transparency of the light ray itself—those infinitesimal particles that you see thus in the light ray are substance.

Further, they are energized substance—mark—energized substance, that is, there is energy there. Now certain individuals will say: "There is no energy. If there were energy there would be revealed a certain vibratory activity." The energy that slumbers in the fuel in yonder stove was as dormant as the energy in those particles in the ray of light until the principle of combustion was called into play and that thing that you have designated as fire, another form of energy, caused disintegration and consumption of certain of those elements, so to speak—in other words, the liberation of a certain mode of motion that you designate by the term heat. It radiates through the room and causes a perceptible rising of the mercury in your thermometer, if you have one. Now there must be something there to have its effect upon the mercury, volatile as mercury is.

So there is energy and there is substance and back of it all there is spirit and mind. Can you conceive of the Supreme Being as mindless, as substanceless? Ah, then you will say there must be corporeal form and that Supreme Being must be individualized and located in a certain part of the Universe, but to locate that Supreme Being as an anthropomor-

phic deity in a specific part of the Universe would mean to localize and to thereby destroy the omnipresence, to say nothing of the omnipotence and omniscience. Understand that it is not the form of the body that you dwell in that gives you the consciousness to the degree that is yours.

Your body might be any other form that can possibly be conceived and you might be conscious, but you analyze the perfect body and you will discover that it is the creation of the human or spiritual or divine mind, as you please, that is the most perfectly suited for the function it has to perform both in matters of symmetry, size, conformation, substance and everything. But it is not the body that does the thinking; it is the body that is acted upon by the mind functioning as the servitor of the spirit.

Now we are going to say something in addition to that and say that you cannot entirely dissociate spirit from mind, mind from substance. They are inter-related, we repeat; they are interdependent, they are co-eval and co-existent. There is no such thing as time when God was not, therefore there is no such thing as time when substance was not. How can non-existent consciousness act upon non-existent substance, how can nothingness be transformed into something-ness, how can non-existence be transmuted into existence unless you make use of a very careful analysis of the prefixes of the words that we have used.

You understand, of course, that the prefix "ex" of existence signifies that the substance has come out of invisibility into visibility. Non-existent means, therefore, non-visible and we concede that to be a fact, but non-visible sub-

stance is not non-existent substance in the sense in which the term "non-existent" is usually used. That is our fault with your language, because you speak of non-visible substance or non-existent substance as though existence necessarily presupposed visibility. That is where your theologian has fallen down, that is where you scientist has tripped himself because he speaks of the non-existence of substance when he merely means non-visibility of substance. You might say in addition to that that existence means reaching the plane of expression that may be recognized by people living on certain planes of consciousness.

You are existent because you can recognize each other and you function on this same plane but the friends who stand in the center of this circle now are just as truly existent even though, unless your vision is spiritually quickened, you cannot see them. That is our reason for saying that science is just in the making and that language has by no means reached the zenith as yet, it has not gone to its perfect development as yet and, if you will pardon the seeming severity of what we are about to say, that is the reason that we have so far from an exalted opinion of the ordinary institution of learning in your country today, because, mark this, they are not turning out thinkers and they do not measure the student by the thinking ability or the critical, analytical type of the mind but, rather, by the fact of their ability to satisfactorily work under test conditions certain formulas and problems which have been arranged by non-thinking faculties.

Now that would seem to some a very terrible arraignment but when the so-called

thinker cannot see the difference between non-existence and non-visibility, what can you expect? As a test which, perhaps, is not entirely fair—how many of you have analyzed non-existence in this manner before? Is there one in the Class?

How many of you have heard the learned professor of physics, or any other branch for that matter, analyze non-existence and non-visibility in this manner before? Have you ever? Do you know what is the matter? They have made the mistake of speaking of mind and substance and spirit as separate, they have sought to draw a line of demarcation between mind and substance and spirit, they have predicated pure spirit as entirely dissociated from substance, consequently they have dreamed that fantastic theory of a creation of a universe out of nothing, evolved from a vortex of mind functioning in nothingness, without either space or substance or shape or form and they have said, for the want of a logical analysis of the subject, they have said there must have been a beginning because they fancied they saw the end and, if there was a beginning, there must have been a time when substance was not and, if there was a time when substance was not and eventually substance was, there must have been some universal creative spirit that evolved nothing into something and out of that made the Universe, and they call that thinking!

Do you see that once you enter the stage of development where you as a spiritual being begin to recognize the universality of spirit, mind and substance, a new vista is opened up before you, greater possibilities are placed in your pathway and a clearer and more

The
**RADIANT
LIFE**

March
1927

definite understanding of the Universe is within your grasp. Why, you hear learned men talking about this elemental and that elemental and this nature spirit and that nature spirit and this kobold and that gnome and this fortuitous circumstance and that blind force, as though so stupendous a scheme as the Universe in which man lives might be a product of inertia or of blind force and fortuitous circumstance and inert matter caught in a vortex, whirled hither and thither and finally ejected into space to assume form by accident or as a result of friction. The wonder is the friction caused by inactive minds struggling to express through inert brains did not cause an explosion of such character as to wipe the so-called wise men of the world off the face of the earth.

Now you are thinking, some of you, that this is rather a difficult analysis for you to follow. What we have said is not even a satisfactory beginning of the subject, is not even a complete introduction, but we are leaving it just now because we realize it must necessarily appear revolutionary insofar as some of the statements are concerned, but take solace from this fact, that you are spirits, that you have minds and that because we are contacting with your plane, using an organism like yours through which to express our ideas to you and because we, therefore, have created or, if you please, caused certain vibratory activities, measured and, if you please, shaped into what you might call word-formations, which are symbols of facts and principles and pictures which we impinged upon your consciousness—because of all of this that has been impressed upon your mind that will prove

to you that spirit and mind and substance are inter-related and interdependent. If you were not spirit functioning through the channel of substance and bridging the chasm between spirit, per se, and substance by the exercise of that degree of consciousness called "mind," you never would be able to even receive the impression of that which we have said, and before we cease this part of the Class, let us say this—the things that we have said should give you a greater reverence for the organism in which you dwell.

Infinite Source whence all activity hath sprung, Eternal and Universal Energy of which we are all part, Infinite and Universal Consciousness in which we are all immersed, at this time we raise our voice in recognition of that which Thou hast increasingly impressed upon the mind of man, namely, our relationship and oneness with Thee, grant, if so it be that this is the propitious hour, that these, Thy children, whom Thou hast called into being to collaborate in Thy laboratory, may be made to understand the inter-relationship and inter-dependability of all life, grant that they may be so inspired that they may, each and every one, realize that every experience, every disappointment, every sorrow, every seeming failure must of necessity constitute a blessing and constitute the nucleus of a newer and greater and more magnificent manifestation and expression than ever before, grant at this time that it may be our privilege to so charge the members of this Class with Thy vitalizing energy that they shall go hence inspired anew with the desire to do the work of the spirit which, in the final analysis, we understand is Thee.

AMEN.



EDITOR'S COSY CORNER

Dear Comrades:

Another month has rolled around and it is time for a wee chat with the Radiant Clan. It has been a busy month—a month of reconstruction because many changes have taken place.

The Editor and the wee lassie have been on the wing. Elkhart, Indiana, Dubuque, Davenport, Cedar Rapids and Clinton, Ia., have been visited. Many lectures have been given at these points. Then the city of Milwaukee has been the scene of ten days' effort in spreading the gospel of *The Radiant Life*.

Thus far many new names have been added to the Radiant Life Clan—and our hope is that many more will follow. We are sure they will. A short time will see our subscription list greatly increased.

We are putting on a special campaign in the interest of the Magazine—you'll hear more about that in the April issue. And speaking of the April Number, let's whisper something: It's going to be one of the best and snappiest numbers we have ever issued. It will be a special Mind Culture, or Psychological number. Just wait and see.

By the time this reaches you we shall have visited the Twin Cities, St. Paul and Minneapolis again. A fine field for all advanced work awaits us there—it is a good sign that these two Minnesota cities are far ahead in all progressive thought. We'll tell you about them in the April number.

On the back page, the inside of the back cover, you will see a list of books that should interest all who are interested in personal development. We would call your special attention to *The Cosmic Man*, *Man's Spiritual Powers* and *Poems of Inspiration*, not to forget "*Consolation*." These booklets are very useful and helpful. If you have not read them send for a copy—you will find them well worth while.

Space prevented the introduction of new lessons this month—but watch next month's issue. It will be packed full of inspiration and instruction.

You will note the name of Miss Florence Russell as Business Manager of *The Radiant Life*. Much delay and confusion will be avoided if, when you send in remittances, you will make checks and money orders payable either to *The Radiant Life* or Florence Russell. It will save sending checks over the country for endorsement. Don't forget this please.

Don't forget that *The Radiant Life* is your magazine. Send in your subscription and that of your friends. Let's join in making this the greatest magazine of its kind in the country.

Here's wishing you every joy and happiness that you are big enough to enjoy.

Radiantly yours,

WILL J. ERWOOD.

The
**RADIANT
LIFE**

March
1927

* * * *

WHERE

?

What becomes of the peal of a bell
And the whirr of passing wings,
The swish of waves and the lilting note
Of a nightbird when it sings?
Where does the song of a lover go?
And the croon of a mother mild?
God keeps them all and melts them down
Into the voice of a child.

—FRANCES WIERMAN, *Los Angeles*
in the Lariat.

March
1927

WHEN YOU'RE FISHIN'

I know a man who went away
A-fishin' on a certain day
Because he needed change and rest.
Now, fishin' is about the best
Of anything in any line
To get a fellow feelin' fine.
So Doctor Hayford sent him out
To fish, for fish without a doubt
Will help most any man's condition—
Not just the fish, but more the fishin'.

But when that man came home at night
That man was feelin' far from right.
For, while he whipped the purlin' stream,
He used the time to plot and scheme
The things tomorrow he would do
To put another project through.
And so at night he wandered in
Still sick and sore and mean as sin,
And, worst of all that fate could wish,
Came home without a gol-darned fish.

"Your fish-cure wasn't any good."
He said to Doc. Doc understood
And took that fellow by the ear
And said, "Sit down. Sit still. See here,
I'll tell you what is wrong with you:
You can't both fish and worry, too.
I'll tell you, fellow, what was wrong,
You took too big a load along,
Yes, work and worry all you wish,
But when you're fishin' brother fish."

—Selected.



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I Am Not Concerned That I
Know Not What Lies Before
Me Ten Thousand Years
Hence: Nor Am I Concerned
That I Know Not The Vari-
ous Stages Through Which
I May Have Passed—I Am
Only Concerned That I May
Do The Best I Can Today
Which Act And Time Con-
stitutes The Foundation
Upon Which All Future
Development And Joy Shall
Be Builded.

—Will J. Erwood.