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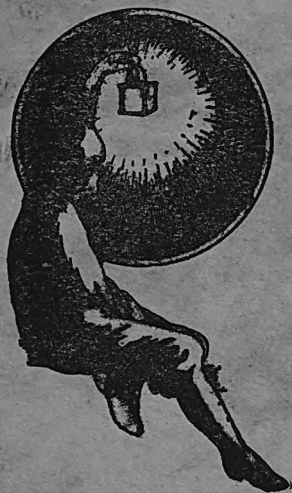
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Exponent of
Radio-Centric Power

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WILL J. ERWOOD

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That ye reach unto nobler things."

ELLA WHEELER WILCOX.

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Great as is the Achievement which traces life back to the Amoeba—which flirts with the Monad and captures the Protoplasmic Germ, there is a much greater one, viz: That Achievement of Knowledge which gives a larger understanding of the mind and its possibilities; which brings about a more conscientious—a more fully unfolded, class conscious manhood and womanhood. It is important to know what man was, of course, but it is vastly more important to know what he is now—and what he may become.

WILL J. ERWOOD.



WID you ever think about life? I mean that great, big life that grips and holds you at times — those times when the world looks majestic and you feel yourself a part of it—when the cosmos seems to call to you, and there is a lilt of bigness and gladness in even the tiniest pebble? And have you ever felt that you might reach out in the Universe and clasp hands with the great All of things? I have. Those are the times when the spirit of the Universe creeps into the forefront of your consciousness and seems to reveal your oneness with the whole scheme. It is the spirit of universal comradeship, you know, and you feel that after all life is worth while.

Somehow, as I write today, I have that feeling,—the sun shines, and at a time when the winds, ordinarily, are bleak and the days are drear. There is a chummy feeling in the atmosphere and it seems that I could just reach out and out and away into the soul of things and understand that all the little, petty things that come up on the horizon of one's life are just the clearing storms destined to clear the mental atmosphere that we may breathe more freely and live more soulfully. And it all comes, I think, from a bit of self-control—that wonder of all wonders.

You see, it is like this: The other day I started out to say a bitter thing to another human—one whom I had reason to believe had said that which had hurt,—said it unconsciously mayhap, and with no design to in-

jure, but simply out of a blind infatuation for another human. But the day was fair and there was something that said this to me: "Will it help to hurt another simply because you have been hurt yourself, and would you feel proud of it afterwards?"

And the more I walked, the more there came the query—the louder it got, and somehow the whole atmosphere seemed to be singing Kipling's song, which runs thus:

"If you can keep your head when all about you,
Are losing theirs, and blaming it on you;
If you can trust yourself when all men doubt you—
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good,—nor talk too wise."

The gleaming sun, the fleecy cloud and the wind, with its springlike kiss, seemed to catch the refrain and the first thing I knew I was smiling to myself, and laughed aloud. A man and woman paused to look at me in wonderment; they passed by, casting a knowing look at each other, and the woman's lips moved: "Poor fellow" she murmured, But the frown that had accompanied me when I left my home had gone, and I thought, "Yes, I can keep my head—and I will."

And thus I wandered about. I looked in shop windows, and the thought attributed to Socrates came to my mind, and I said "How much there is I can really do without." And I was glad. The bigness of things surged through my being and everything spoke of eternal day—of growth, unfoldment of the ideal, and—comradeship.

Comradeship! That's the thing—and life

is full of it if we open our eyes to see. I mean the big life, not the petty, sordid thing some people call life, not the hates, the bickerings, the jealousies, the prejudices and envies—but the big, widespreading, all inclusive life which throbs in the heart of the acorn, sings in the amoeba, urges the monad onward, beckons to Protozoa or whispers to the stars, which in turn twinkle back their smile of kinship. And I felt that comradeship the other day and I feel it now as I write.

And I write only for those who can understand—for my comrade, my comradine—for those only who are large in soul, great in their desire that life shall be . . . just life,—real, wholesome, glowing, inspiring and joyous life.

The real life throbs and thrills through the Universe with every pulse beat of cosmic energy. When Life presses her lips upon mine or yours,—upon my hand or yours, then it is we know that, after all, the petty things count for naught. 'Tis only the bigsome, gladsome things that really count for we have learned size is not size as we, in our ignorance, have thought. It is quality and not quantity, it is the really and truly what you are and not the what you seem that counts. Yes, this great life throbs and thrills through the souls of us and we grow . . . and are glad.

While I walked about my work that day, I noted the hurrying crowds, I was jostled by the human mass, and in the midst of the surging throng I saw Life—I walked with Life—and I saw the conceptions of Life in the minds of the people. And there were souls imprisoned in a bitter woe, a great grief, or a galling hate, and some had been set free by a wonderful

joy. Here was a winsome little miss, tripping along by her mother's side, a merry lilt rising from her baby lips, and there was the stately dame with the dignity of years well spent, resting serene and fair upon her snow-kissed brow.

And youth was there,—gay, clean, wholesome, hopeful, helpful and resourceful youth, merry in the thought of worlds yet to conquer. Age, too, peering out under shaggy brows, stepped along, making haste leisurely but surely. Age and youth, maturity and immaturity, all were there in the van of centuries yet to come. Then there was the world of shadow that gleamed furtively from glazed eyes, telling of burning souls who had struggled they knew not how or why or whence. And in the eyes of all of these I looked, and the air rang with this, from Kipling:

"If you can walk with crowds and keep your virtue,
If you can talk with kings—nor lose the common touch,

If neither foes nor loving friends can hurt you,
If all men count with you, but none too much."

And the bigsomeness grew; the atmosphere swelled with the lilt of the broader and better, sweeter and more kindly life, and I looked again into the eyes of the throng—the passing show of a great city—and I saw that the great city is the crucible in which souls are seared and burned and tried. And sometimes found wanting? No, not that, only this: They are having barriers burned away that the soul may some day be free. Only that . . . nothing more.

As I looked, behold! A wondrous thing happened—I looked deep and deep, and still more deeply into the souls of human kind,

and this I saw: Under the hate was the wonder of love—newborn and e'en a still, almost lifeless love for their kind. Out of the struggling souls—they of the glazed eye and parched flesh—peeped a faintly smiling hope, and in the last, they were all "*on the same errand bent.*" They were seeking Life.

So they trooped their various ways as "*their different courses ran.*" They sought the where of Life—sought her amid confusing dreams—but they lost their heads; blamed where they were blamed; hated where they were hated; doubted where they were doubted; and feared where they were feared.

But, under it all, I saw that they craved the bigness of the larger life—they sought the wholesomeness of a greater and saner love. The mass moved and surged, rose and throbbed with the pulse of Life, and then I saw what Life would have us know, and this it is: *The spirit of comradeship, the light of faith and the gleam of hope.*

The great cosmos calls us, comrade,—calls us out into the big, big Life, and go we must because we are Life, and joy, and power, and strength. All of these doth Life bestow if . . . we tire not of waiting and *keep our heads.*



A CREEDLESS CREED

The
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I fashion no creed on the lines men draw
As this shall be action and this be law.
I 'stablish my soul on the creed of love,
That nothing below it and nothing above
Can match or measure for life's best need—
The deathless and splendid and creedless creed.

I say that if men were as brothers of men
We'd beat our swords into plowshares again,
We'd plant the roses instead of the thorn,
We'd glory with gladness the mounting morn,
And turn earth over to nourish the seed
Of the only doctrine—the creedless creed.

I would I could send it from Pole to Pole,
Across the desert, the seas that roll
To west and to east and to north and south
The vales of verdure, the plains of drouth,
The rivers and mountains, where all hearts bleed—
The message of love of the creedless creed.

It calls for no temple, it asks no shrine,
Its home is down under your heart and mine;
Its service is simple—the golden rule
That God has made plain to the sage and the
fool—

And until we learn it less speed, less speed,
And until we live it—the creedless creed,
—*The Benztown Bard in the Baltimore Sun.*





EARLY three thousand years ago Confucius, the Chinese sage, said: "The superior man composes himself before he moves others. He makes his mind restful and easy before he speaks." Speaking still further of the qualities of the superior man, he told his followers "What is really within will be manifested without. Therefore the superior man must be watchful over himself when he is alone."

It will be seen by this that Confucius was very much of a psychologist; that he understood the foundation of practical success and knew that it must be through a man's psychology that success be acquired. It is rather singular that there is so much antipathy toward the past and so great a tendency to regard the people of ancient races as inferior to those of the present day. And yet the more we study their literature, the more closely we come in contact with the great minds of the past, the more clearly do we see that they had everything in the way of psychological knowledge that we boast of possessing today.

When we realize the wide scope covered by the minds of a Socrates, a Confucius, a Plato or a Buddha, we cannot help marvelling at the blindness of modern thinkers in that particular respect. Plato knew that no man could rise above the limits of his own mind. Socrates understood that a man's thinking was the "*Open Sesame*" to his greatest achievement. Confucius clearly realized the impor-

tance of right thinking, as did Buddha, who lived about the same time.

Modern psychology simply follows the rule set down by Kipling when he said this:

"When 'omer smote 'is bloomin' lyre,
'e 'eard men sing on land and sea
And what 'e thought 'e might require,
'e went and took the same as me."

Modern psychologists borrow from the past. They revamp the statements of the old philosophers and then would have us believe that they are presenting us with an entirely new philosophy. Elbert Hubbard said Plato plagiarized Emerson, which was merely another way of telling us that there really was nothing new in Emerson—it was just that the Sage of Concord had a more modern way of expressing his thought. And Elbert Hubbard had a still more delightful mode of expression, giving us in his preachments the very cream of the thought of the world's philosophers.

Psychology, then, becomes a synthesis of all of the mental philosophy of the ages and those who are to get success out of life must learn to take one phase of psychology and apply it to their personal lives. Perhaps the best way to put it would be to say that they must take a constructive phase of psychology in order to get the best that life has to give; they must think in a consistent manner and must study the relationship between their own mental processes and the object they desire to attain.

Many times we have said "No man can draw a straight line unless he has one in the mind; that no one can reproduce a curve

unless he has a perfect image of that curve in his mind; that no person can get the best out of any action or exercise if the act or the special kind of exercise be not in harmony with the mental operation" or vice versa. Every man who is normal desires to make success of his life. If he has even ordinarily strong ambitions, he wishes to be something more than just a plodder lost in routine, and if he is to get out of the rut, he knows that it must be done by his own efforts. He knows that he must analyze every situation; he must analyze his relationship to himself, likewise his relationship to those around him, and he must arrive at the determination as to just how far he is to be influenced by his environment and his associates.

The following statement may seem, at first reading, a little harsh but it's the expression of a great truth, viz.: *The man who is to make a success of his life must some time or other reach the decision that no individual or coterie of individuals can have any just right to stand in the way of the progress of another.*

The writer knows scores of people who have within them unlimited possibilities who yet stifle those possibilities because of a mistaken sense of allegiance to a movement, to an individual or a series of individuals. There comes to mind a statement attributed to Jesus, which sometimes has been regarded as a very harsh and unchristianlike declaration. He is reputed to have said: "*If any man would follow me, he must leave mother and father*"—and practically everyone. More than once, reading that statement in the past, I have said that he was not very kind. I now realize that

he also was expressing a certain phase of psychology and was telling us in another way that he who would succeed must go forward with an eye single to the goal that he would attain.

When you analyze the situation carefully, you will see that there is great justice in this because there are too many people who feel that ties of relationship justify interference with the lives of others, and here is a fact that we must all realize—a fact that is borne in upon the writer day after day, week after week, month after month—viz.: *No father can live the life of his child; no mother can live the life experiences of her children; no brother or sister, husband or wife, has a right to interfere with the legitimate and laudable ambition of any member of his or her family.*

That is simply placing a bald psychological fact before us. A proof of this lies in the fact that lives are wrecked and defeated by families or relations, or individuals who cannot see the vision that may come to a member of the family. No man can think for another; no man can see life from exactly the same viewpoint as another until he has become perhaps a Master Mind, and when he has reached that stage, his knowledge precludes the possibility of trying to interfere with the lives of other people.

Quoting again from ancient sources, I find this presentation of new psychology: *"All that we are is the result of what we have thought. It is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws*

the carriage." This quotation forms but a very small portion of the wisdom to be found in "*The Dhammapada*."

Again, one of those ancient writers said:
"*If you remove (from conduct) the purpose of the mind, the bodily act is but as rotten wood; therefore regulate the mind and the body of itself will go right.*"

Fo-sho-hing-tsan-king.

It will be seen by this quotation that the sages of antiquity had found the key—the master key—to success.

To be continued

* * * *

FREEDOM FOR THE MIND

High walls and huge the body may confine,
And iron gates obstruct the prisoner's gaze,
And massive bolts may baffle his design
And vigilant keepers watch his devious ways;
Yet scorns the mortal mind this base control!
No chains can bind it, and no cell inclose;
Swifter than light, it flies from pole to pole,
And in a flash, from earth to heaven it goes!
It leaps from mount to mount—from vale to vale
It wanders, plucking honeyed fruits and flowers;
It visits home, to hear the fireside tale,
Or in sweet converse pass the joyous hours,
'Tis up before the sun, roaming afar,
And in its watches, wearies every star?

—William Lloyd Garrison.





THE health habit is growing apace. We are making a pilgrimage toward the new mecca and the order of the day is progressward in all things. One of the signs of the times is the constant addition to the playground facilities for the youth of the larger cities. Thinking people are realizing that the soil is the purveyor to normal instincts—the inciter to exercise and joyous and healthful occupation. And health is born of the union of joy and exercise.

We have come to know that while property is valuable, human health is of much greater worth. Factory sites are a necessity but playgrounds for the purpose of growing citizens are far more important. The concentration of business interests may require rockbound and steel-girded buildings and streets, but the higher business of life demands fresh air, sunshine, green fields and the products thereof. And the race, slowly becoming of age and thinking of the Karmic law, has said: “These things that we require, we shall have.”

In consequence, the trend of the day is toward the recognition of the needs of humanity in the business of life, and with this trend becoming a dominant note in the activities of the hour, it is not at all strange that the health average is increasing with each passing decade. The race begins to stand erect and face the dawn of the new era—an era of normal living.

The perpetuity of the race depends upon the young—the youthful generations which form the oncoming army of reinforcement. If

these troops be not too much wearied by the struggle for existence, they will be equal to the demands made upon them and all will be well. If, on the other hand, they have been robbed of their birthright, if their blood be vitiated and muscles atrophied, if the brain and tissue be deprived of normal food and exercise, then the outlook is indeed poor.

Just as there was a reformation in religion, a renaissance in art and a general impulse towards freedom, so is there now a call to normal expression and greater happiness. As a sequence, the things that were once counted permissible such as child exploitation, tenement atrocities and the encroachment upon all human privileges save for those of the extremely privileged class, are no more regarded as even ordinarily good business policies, hence such abuse is on the wane.

The man who exploits little children for profit may acquire great monetary gain for a time but it is a costly gain in the end for the race must pay heavy interest on the investment and when the human race realizes that it is being compelled to pay compound interest on a worthless investment, it calls a halt, nor does it care for the ambition of king or magnate—private investments must give precedence to the welfare of the masses. This, of course, is the case when the race conscience is aroused as it is beginning to be at the present time.

Profit wrung from the life blood of little children may buy touring cars, country villas and Carlsbad baths but it robs futurity. Tomorrow pays for the waste of today, for each drop of blood that congeals in the veins of child slaves stands as a barrier to the onward

march of progress or becomes a millstone weighting down the struggle of the human family. The coagulated blood of little children, tied to the loom and woven into fabrics that are to be bathed in the exudations of the sweat shop, forms an obstruction before which the modern Hannibal quails in terror.

Out of the mists of old systems—systems which counted life as of small worth in comparison with any profit, and considered the health of employees of no importance whatever—is marching a new ideal of life and business. It is an ideal which in a measure has its support from many simply as a good business policy but whether supported as a good business policy or as a humanitarian measure, its widespread inauguration is inevitable. It is in the line of march and nothing can stop it.

This ideal which looms upon the horizon of human interests is one that takes note of normal instincts and needs. It visualizes healthy youth—youth with strong bodies and clean minds—and it knows these can only come when Nature's ways are observed and her mandates complied with. So the order of the present day is the inauguration of conditions which will make it possible for the ideal to be reached.

To bring the desired results there must be education and legislation. The education comes first for without it the need would never be known, hence legislation would be long delayed. In the last analysis, all progressive legislation is the expression of the demands of the people. When the mass of human beings once become aroused, there are very few among the genus politician who dare refuse

to comply with their requests. It is up to the people to demand the things they need to insure preservation.

The normal habitat of the growing child, at least a portion of the time, is among the green fields, the woods, running brooks, on hilltop and in valley. The normal child needs all that can be acquired in such places and it is up to the people to see that these things are secured to the childhood of the race. The people can do all of this if they will. They have the power—they are the power. There is no interest above that of the people; there are no authorities above the masses and no courts that justly transcend human rights. When the people awake to their power, the institutions they have created such as courts, civic governments and kindred institutions will serve the people as a whole rather than obey the behest of a few. As it now stands, the powers created by the masses assume the right to dictate to the creator, hence the failure to always appreciate the rights of child and adult.

The people are the final authority; they are the owners of the land, the wealth of the nation, and as such they have an inalienable right to bestow upon their fellows the privilege of breathing spaces—an opportunity to get out into the open. The human being is entitled to parks, to pleasure grounds and to a chance to commune with Nature in such ways and degrees as will be conducive of normality in every way.

We have parks, to be sure,—little two-by-four, keep-off-the-grassy plots that look like a typographical error in the book of Nature. Then, we have numerous amusement parks,

usually owned by streetcar companies, as philanthropic institutions, no doubt. Aside from these there are comparatively few places to which the starved lungs of the tenement dwellers may go for relief. We have so little grass in the average city that it must be guarded by the police for fear surprised humanity may carry it away as souvenirs.

But the lesson is being learned and the demand is being made for the things that are a necessity, and by degrees we are getting them. The playground spirit is growing; the fresh air idea is taking possession of constantly increasing numbers of intelligent men and women, and those who have been fighting for the ideal are reaping the result—they are having the satisfaction of seeing the things they dreamed of brought to a culmination in a practical way.

All of the people who have taken active part in the agitation for attention to the needs of the rising generations have been regarded as impractical dreamers. Francis Willard was a dreamer but a dreamer of that which came true. Anna Howard Shaw was another dreamer of dreams, whose voice rang out in behalf of equality for men and women and whose dream has been, at least in part, realized, and so it goes.

There is no doubt about the awakening; everywhere the demand is that the rules of health and the principles of justice be observed. Limited concessions are being made from time to time. These are to be seen in the limited facilities afforded "Young America" to get out in the open, and these concessions

are but the advance guard of those that are to come.

The time will come when the man or the corporation using child slave methods will be shunned; the merchants selling tainted foods will be sent to prison; the builders, owners and keepers of tenement houses which are nothing but traps for the destruction of humanity, will be regarded as murderers, while those public officials and judges who barter the rights of the people shall be recalled and be dismissed in disgrace—this in the interests of human welfare.

Plenty of fresh air, green fields, wholesome food, the right amount of exercise, to all of which is added a reasonable amount of employment and pleasure, and you have an infallible formula for health and happiness,—and happiness is one of the important goals toward which the human family is struggling. And why should we not make happiness one of the goals of human endeavor? There is nothing so conducive of good health as the mind which thrills in response to genuine joyousness.

The natural state of man is one of reasonable happiness and good health. When this state obtains human lives are better in every way. The mind is keener; the muscles are firmer and the general conduct is on a higher plane. The ability to labor is greatly increased when the human is in a normal condition and as a logical sequence more is accomplished. The most productive worker is one whose work is a joy, who finds pleasure and satisfaction in being a producer, and this pleasure in production will become general

when everyone gets all of the emoluments to which his labor entitles him.

The call of the hour is for a return to Nature, i. e. eliminate the artificial and cultivate the natural impulses; give the whole being a chance to express in a reasonable way. With the call comes the determination to put into practice the principles which bring the desired results. What is the demand of the larger ideal for the race? Simply this: That the people shall abolish child labor abuses and the system that robs humanity of what it earns and needs; that children shall have a chance to live normal, happy and healthy lives; that children shall be treated as children—future citizens in the making rather than as machines; that human beings should be counted of more worth than mere bits of ground or building sites; that the minds and bodies of the mass shall have an opportunity to breathe, to grow and be natural.

When this ideal has been consummated and souls and minds are given a chance for adequate expression, we shall understand somewhat of the old Biblical saying, "*And I saw a new heaven and a new earth and the old heaven and the old earth had passed away.*" God speed the day!

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THE question very frequently arises as to what was the first element brought into expression by the power which men have designated by various names and which, under whatsoever name may be used, is always recognized as the central creative energy from which and by which all things have been brought into expression. There are many elements that should come up for consideration if one were going to attempt to answer the query as to what was the first element made manifest. There is something more important, however, than the name of this substance, than the particular word by which that substance might be designated and that is the vision that came to human souls or minds and made the observation of the products of evolutionary creation a possibility. Sometimes the question is asked: "What was the first light?", and it has been our habit to answer that question by saying: "The first light known to man was the light of consciousness." Now we are saying this because, so far as man is concerned, nothing exists save those things of which the man is conscious. There are several kinds of consciousness that may be said to be involved in this particular situation. That is, there is just ordinary consciousness, that is again, the mere visualizing of objects without the ability to classify, to place in their proper category, to judge according to their use, and so we have said that there is consciousness and then there is intelligent consciousness. The ordinary consciousness is that which enables

a man to become aware of the nearness or the existence of certain objects or combinations without in the least degree understanding the use, the purpose, the applicability of the object, the combination of elements, the forces or whatsoever it may be that makes itself apparent to the conscious mind. Intelligent consciousness, however, always presupposes the ability to measure, to weigh, to analyze and to properly classify, as we have said.

Now we desire to say that one of the first functions of consciousness is to visualize, and you will understand presently why we say one of the first functions of consciousness is to visualize. This you will see means in so many words that visualization is always a mental act, that is, it is a part of mentation, that again is that it is a part of the action, the functioning, the working, the operation, the process of mind and thinking. To repeat: Vision is always an act of the mind and it is when the mind begins to draw lines of distinction and make comparisons between various objects, placing them in their respective and proper category, that the consciousness becomes an intelligent one. Now you will readily see that if visualization is part of the function of mind, that if visualization is an act of the mind, how very important it is to understand the powers of the human mind, and as all of your progress, as all of your growth from childhood to maturity, from ignorance to wisdom, from the lack of spiritual perception to the embodiment of spirituality—all of this, we say, is based upon the mind and since that is so, you will understand how important it is that we build the foundation right here and

discuss the elements and qualities and functions of the mind first.

This consciousness of which we speak is always the result of effort, that is the result of the desire of man to perceive the facts that are to be found in the Universe as a whole, that is again, that man may be conscious of certain things upon a certain plane, that so long as the man's mind functions on that plane and that alone, he is oblivious, that is, he is totally unaware, he is absolutely ignorant of all of that transcends the plane of consciousness on which he dwells. Just as there are various grades in sound, just as sound begins at a given point and by gradual gradations goes beyond the power of your auditory nerve to record it, so does consciousness start from a position or place or vantage point from which it may recognize certain crassly elemental things and go to that point at which it may observe the finer things of the Universe in which man lives.

The first men of whom we have any knowledge were unaware of the more subtle laws and forces, the more intricate processes in the Universe about them. They saw only gigantic things, they were appalled only by that that seemed more ponderous, more terrible, more overwhelming than were they themselves; they were conscious only of the existence of those things that exerted a force greater than themselves; they were not able to define those finer things; they saw nothing but the gross. As a result man functioned on a very low plane. Man's mind was totally unaware of that which now becomes a part of a normal man's mental food almost daily. It

required time for man to gradually unfold, it required time for man to realize that within himself was the key that would unlock the storehouse of every mystery, that would unlock the storehouse of Nature and reveal to man the secrets of the Infinite.

Man's visualizing in the early part of the state of consciousness is usually limited to objective things, that is, there must be something that makes a definite impact upon the retina of the eye or that will make itself felt by and through the auditory nerve or some one of the so-called physical senses of man; that is, man is not aware under those circumstances of any presence save that that impinges itself upon some one or other of the five senses as they are usually termed, and as a result of this man has made of himself almost exclusively a sense individual, that is, an individual who depends upon sensation, and we are using the term in its general sense or according to its usual interpretation. He has depended upon sensation for every bit of knowledge and information that he has gotten. That is, man has limited his consciousness to those things which are apparent by and through contact with some one of these avenues of sensation and man has said that those things only can man be conscious of that he may visualize. To express that again: that man may be conscious only of those things which he may visualize, and the idea of visualization has been the act of sight, that is, limiting sight to those things that are impinging themselves upon the retina of the eye; to the act of hearing, limiting man's power to hear to those things which affect the

auditory nerve; to the act of touch, limiting those things or rather limiting the act of touch to those things which may be contacted with by and through some physical act, as we are contacting with this object now, as we place the hand upon this object, as we reach out and touch this object. That, according to the average man, is the only way or one of the few ways by which man's visualization may be accomplished, and what we have said of the act of sight, the act of hearing, the act of touch, applies equally to the act of taste and the act of smelling, that, is, recording odor, smelling the odor that may come in contact with the olfactory nerve. But that is the very smallest part of man's visualization and just so long as man limits himself to visualization based upon some one of these material bases, will you find man unable to recognize and appreciate spiritual things and it is because man's vision has been thus limited, it is because man's concept of vision has been thus narrow that there have been the sordid things in the world which have made the human family groan in agony.

Now just review that for a moment—vision limited to that which makes an impact upon the optic nerve, vision limited to that which makes its impress upon the auditory nerve or limited to that which makes contact with the finger tip, the hand or touches the human body in some way or an actual contact with those sensory nerves through which the so-called sense of taste or of smell may be recorded by the mind of man. Limit vision to those five points of contact and see what a narrow, what a limited view of life you will have and then

understand why it is that certain scientists have been so unable to comprehend spiritual things. A great many of the world's psychologists have limited man thus and they have made the act of visualization by and through one or the other of these sense channels the measure not only of man's development but the limit of man's possibilities. Now when they begin to realize that visualization is a mental perception and that it is possible for mind to record certain sense impressions that in no wise contact with the ordinary sense channels, when they begin to realize, we say, that the mind may record sense impressions that transcend the limit of the physical avenue of sensation, they will be in a position to appreciate the fact that there is a realm which may be designated as a spiritual realm, that is, a sublimated, a refined realm in which mind may function just as clearly, just as positively, just as surely, just as relentlessly, if you please, as it may function when measuring material things.

Now, we desire that you shall bear this very clearly in mind, that vision is mental perception, that vision is not limited to contact, that is, man may visualize those things that in no wise make an impression upon the optic nerve, that is, that mind may reach out through space, so-called, and mind may recognize the existence of a mode of motion, of an actual formation, of an attenuated, a sublimated, a refined material or substance that would under no circumstances be gross enough to make an impression upon anyone of the ordinary sensory centers of body or brain, call it what you will.

Mark you, we are here tonight recognizing mind as the vehicle through which spirit expresses and we are not drawing a line of demarcation between spirit and mind when we say what we have. We are recognizing the individual as a conscious, thinking, living, individualized evolutionary entity. Now, mark you, we want to emphasize "evolutionary" and then we want to add this—we are recognizing man as an intelligently conscious entity, as the artisan who may carve out his own personality, as the artist who may conceive a super-personality, as the creator who can evolve that super-personality. We are recognizing you as souls or spirits or minds and for this occasion we are using the three terms interchangeably because in the last analysis it would require more subtle metaphysical reasoning than you are any of you ready to receive to draw that fine line between the spirit, soul and mind that sometimes men and women try to draw.

If in your personality you embody all there is in the way of possible evolutionary potentialities, does it not stand to reason that those possibilities pervade and permeate you as an individual, that they may not be located in one specific part of the organism through which you function, and if that is true, then you will see how difficult it is to draw the line of demarcation between those three so-called different elements, parts of the individual when each one is but the other in expression, and when you have gotten down to it, that is, when you have reasoned back to the existence of universal as well as individual spirit and you recognize that indissoluble re-

lationship between spirit finite and spirit infinite, you will see how utterly impossible it is to draw that line of demarcation, and, so, when we say mind, spirit, soul, tonight we are thinking of the individual in terms of conscious entity, that is, in terms of consciousness, that is, mind intentionally as well as intelligently functioning for this purpose, that it shall embrace more and still more and yet more of the Universe in which man lives. For what purpose? In the same ratio as you have gathered the Universe in all its multitudinous aspects within your consciousness have you evolved out of the almost incomparably small to the position where one may be said to be almost incomparably great. To be great is not necessarily to be famous, to be great is not necessarily to be honored by the multitudes, to be great does not necessarily mean that one has a position of affluence and power among men, to be great means to have the largest possible measure of one's infinite possibilities unfolded to the point of actual expression and it is only in the same ratio as one expresses those infinitely wonderful possibilities that he may be regarded as even partially great. Greatness does not mean adulation and homage.

So, you will see that we are placing vision as the basis of your development. Man sees many things that he does not understand; man visualizes much that he is not able to comprehend. Man sees the skyline, reads the story of the horizon, man sees the eminence, man observes the colors of the sunset, man beholds the beauties that are distant but understands them not until as a mind he has grown out of

the condition or state of limitation to that condition or state in which his mind is able to encompass that which is revealed before him. We say "revealed." Revelation from God Almighty means always man's elevation to the point of mental comprehension and there is no comprehension that is not mental. Revelation from God means man's elevation to the point of comprehension, that is, so soon as man's mind reaches the point at which it is able to recognize, appreciate, absorb and classify God Almighty's truths, is God's revelation there for man. Revelation is never a book, never a volume; revelation is not a word spoken by man. It is the mind comprehending God's inherent truths and that is vision, that is spiritual vision and you will notice that as man visualizes upon loftier planes, the individual himself or herself, as the case may be, is continually putting behind him or her those things that deal with the mire, that is man rises out of the mire and when he has done that he cannot think in terms of debasement, degradation, he cannot see aught but light, he cannot see anything but growth and every process in the Universe in which man lives becomes one of the channels through which God is revealing light to man.

Visualization or vision we have said several times is an act of the mind and it is limited by the mind. No human being in God's great Universe ever steps beyond the limit set by the mind, his mind or hers. Why? Do you not remember that ancient psychologist who said: "As a man thinketh in his heart so is he." He was teaching the law of God. Now think! Think for yourself and ask yourself

have you ever, any one of you, transcended the possibilities that your own mind beheld; have you ever gone ahead of that which your mind said you could do. You, we have said, are arbiters of your future, you are making it, you are evolving it, you are evolutionary creators, you are evolving out of your mental concepts and dreams the realities that shall be tomorrow and they are possible. Why? Because you visualize things that you do not contact with in a material sense; you are building the image, the outline; you are drawing the design of that which is to be. Your mind leaps ahead of your feet, that is, if you are a thinking individual, that is, if you have the kind of vision we wish every member of this Class to possess. Think of it—a man that limits his mental action by the position of his feet upon the ground! Think of it! Some men cannot think beyond the point where they stand and they stand mentally where some ancestor stood perhaps centuries ago. It is only as mind leaps out in space far beyond the position that man occupies now that mankind may grow, that man may reach the heights.

Columbus, the simple Genoese sailor, the man who roamed the sands of the seashore and dreamed, was able to send his mind out in space and visualize land that no mariner had ever dreamed of, or, if he had, had never dared to put into words the dream thereof, but this man was able to think beyond the limit of the shore, he was able to visualize and project his mind across the trackless waste of water and the result was the trackless waste of water became a thoroughfare between continents. It was vision.

Now, then, remember that if your vision be of the kind that clings to the clod, you will be a clod. If your vision is of the kind that seeks the stars, it means that you will rise to a loftier height and you will be able to do things that otherwise were impossible. It is mind, mind, conscious mentation, intelligent mentation, intentional mental action that carries you forward. Vision is the act of perceiving the material, visible, and the spiritual or invisible Universe into your consciousness. Now let us say that again—vision is the act of perceiving the visible or material Universe plus the spiritual or invisible Universe into the conscious mind, that is, the ability to realize the relationship between yourself and all of that that is around you. Now all you have to do is to study life and you will see that what we have said is true.

Six months from tonight there will be those among you who will perhaps think of this special occasion and, thinking of this night, will find yourselves able to leap forward a twelvemonth and reach out in the Universe and visualize yourselves absorbing infinitely more of God Almighty's truth than tonight some of you deem possible. Why? Vision grows—that is why. Vision grows as the mind grows; the power to visualize increases as the ability to think becomes more pronounced. The ability to transcend material limitations increases with your recognition of the existence of your spiritual personality. Vision is the one thing that bridges the gap between materialism, that is the sordid, limited, crassly material concept of the Universe and the classification of man's intelli-

gence as the product of brain alone and that spiritual concept which recognizes the supremacy of man—mind, spirit, soul—that is, we are emphasizing this fact that vision is the thing that bridges the gap between that material concept and the spiritual one that sees illimitable possibilities for mankind. Think of it! It is vision and that vision is mind and mind is you and you are finite, you are finite prototypes of Infinite One, and just as the tree, the oak, plants its image in the acorn that it may reproduce itself and perpetuate that image, so God has planted the Infinite Image and the universal urge in every human soul that there may be the perpetuation of God throughout the created, the evolutionary Universe that is God made manifest, and that is vision, God visualizing Himself in you in order that you may visualize God in yourself and visualize yourself in your relationship to that God and thereby perpetuate the oneness, the unity between God and man. Thus, you see, we place the basis of all your future unfoldment at that point wherein man changes from the ordinarily conscious to the intelligently conscious, that is again, we are striving to make you understand that mind is the foundation of all your growth, spiritual and otherwise, and that in the same ratio as you may mentally observe—and it is the only way you can really observe—will you be bringing yourself out of darkness into light.

Perhaps we have said as much as we should at this time, but you will understand that when you begin to discuss the human mind, you are discussing the Universe in all its processes because back of everything is mind, spirit, intelligence. Behind the so-called visible Uni-

verse there is that which is termed the invisible Universe, but mark this—nothing is invisible to the mind that rises to its height. Mark you, there is much upon your earth and the planets above you invisible sofar as you are concerned, there is much about you on this earth of yours invisible to you, both soundless and invisible, yet there are means whereby you pluck from the very atmosphere that which years ago was deemed merely fantasy, merely a figment of that imagination, namely the Music of the Spheres. Ah, that picturesque phrase of yesteryear becomes a reality of to-day and it may be that you are seated in your home by and through mechanism devised by the visualizing consciousness of man you are able to listen to the strains of a symphony, you are able to recognize the voice of some master singer, you are able to catch from the very atmosphere itself, so to speak, the intonation of the voice of a reader and the facts and incidents of human progress are yours, and then, by and through the aid of still other mechanical appliances visualized by intelligent, conscious men or women or both, you are able to visualize yourself the life that was said to be absolutely invisible. What made them visible? You say the magnifying glass. What rendered sound audible from the silent waste of space around you? You say the radio. Nay, it was the mind of man, it was man's power to visualize and man's power to materialize that which man visualized, materialize it into reality. Look at your radio receiving set and see there the materialization of man's consciousness; look at your magnifying glass and see there a con-

crete evidence of man's power to visualize. Do you not see that it is all vision?

So your mind may leap the chasm between the so-called world of the quick and that world that has been designated falsely the world of the dead, and what shall you find when your mind leaps that chasm? Why, you will discover that all is consciousness and reality. It will not be a physical thing as that is ordinarily understood. Ah, the pity, the pity of it that men and women who set themselves to be the instructors of the human family are so limited in their vision for mankind that they stultify the reason and they blind the eyes and they destroy the conscious visualization of their students merely because they are not able to see themselves. The pity of it has always been in the fact that there have been blind leaders of the blind and they, blind followers, again become the blind leaders of those who blindly follow after them, and so all down the ages from the day when man first began his upward climb have there been individuals who have sought to stem the tide of progress by the simple declaration: "Thus far and no further!" Whenever a man says: "Thus far and no further, saith the Lord", you can depend upon it that man is visualizing God as being as limited as he is himself. The mind that knows no limit visualizes a God that is constantly enlarging the scope of action, constantly making new visualizations possible to mankind because of the fact that He reacheth out further and further into the future in order that He may unfold more and more of Himself in and by and through contact with the Universe which He has evolved.

The
RADIANT
Life
*
June
1926

Be sure that there is no limit save as you set that limit. Let us not hear again any member of this Class say to himself or herself, as the case may be, "because yesterday I could not do thus and so, it is impossible today." Let us not again hear anyone say: "I cannot, I never will be able to do this or that." Let no one say who comes within the range of association with us—let no one look himself or herself in the face, figuratively or literally, as the case may be, and say: "You never can accomplish this kind of development or that because you do not possess it" and never let us hear you say to anybody else: "You do not possess this power." Say, rather, "In the same ratio as I in my consciousness reach out for the truths that God has scattered everywhere, shall my soul and mind be fed and shall I grow toward still greater things." Visualize yourself, not as a failure, not as a craven thing, not as a groveling, cringing creature of the dust but visualize yourself as a creature of light, of growth, of power and then labor to bring that much to be desired consummation into actual expression.

Mind, the magical key that has unlocked the storehouse of Nature's greatest riches; mind, the magic wand that has been waved by man from time immemorial in order that mysteries untold should be revealed to mankind; mind, that intrepid forerunner of all progress, that creative agency that has brought into expression every one of the marvels of human progress. When you see a great painting, say to yourself: "It was mind that made it." When you stand with uncovered head in the presence of some marvelous piece of work

done by a master sculptor, say to yourself: "It was mind that did it." Phidias and Pericles, visualizing Athens as the City Beautiful, brought about the consummation of their dream because mind looked into the solid block of marble and there saw the hidden beauty and, visualizing that hidden beauty that was there, transferred from mind to marble. Those bits that were of no value and that concealed the beauty that was there were chipped away and out of the shapeless, out-of-the-formless, out of the so-called solid block of marble that had been wrested from Nature's storehouse there was evolved the thing of beauty that has become the criterion by which to judge all art even unto this day. It was mind. It was the mind of a Shelley that painted pictures in verbiage so beautiful that mayhap even the Hosts of Heaven might, if such a thing were possible, envy the harmony and beauty thereof; the mind of a Shakespeare that read the story of life and gave to man the matchless characters which have told so much of the psychology of the human race; the mind of a Buddha, the mind of a Zoroaster, the mind of a Jesus of Galilee that dreamed of brotherhood that has become the criterion upon which all humanity has sought to build toward the ideal. Mind that leaped the gap between the state of almost mindless life to that personified by a Plato, by a Socrates, by a Seneca, by a Hermes, by an Aristotle; it was mind that leaped across the intervening years from the period of the ancient Mosaic Law that said: "An eye for an eye and a tooth for a tooth" to that age in which the Sage of Nazareth, hanging from

The
RADIANT
Life
*
June
1926

the cross with maimed hands and pierced side and broken body, murmured: "Father forgive them for they know not what they do." It was mind that leaped across the intervening years between the jungle age of consciousness, where the law of the jungle was the strong, where the weak must perish, where only the mighty were regarded as worthwhile, to that point in which a Budda said: "I shall not be satisfied with individual salvation. Nothing short of universal salvation shall satisfy me," or wherein an Alexander Pope uttered these words: "All are but parts of one stupendous whole, whose body Nature is and God the soul." Mind, vision, the power of humanity to see! No wonder one of old said: "And ye shall know the truth and the truth shall make you free." When all men get that vision of which we speak tonight there will be no crass materialism in the world, there will be no sordid bitterness in business relationships, there will be no craven vengefulness or jealousy or bickering or condemnation, there will be no misunderstanding, there will be no attempt to infringe upon the prerogatives of one's fellows, but there will be understanding, there will be conscious, intelligent appreciation of the needs, the hopes, the ambitions and aspirations of one's fellowmen, and then only shall there be love in the heart of humanity for humankind. VISION—the searchlight of the spirit!

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Infinite Source of all light and life, in this hour we approach Thee not as suppliants, begging Thee to set aside Thy laws, not as those who would ask of Thee that which would necessitate the inflicting

of hardships upon our fellowmen but, rather, as seekers after light. Grant, we pray Thee, insofar as in Thy judgment Thou deemest best, those things which will tend to make us more successful in our visualization of Thee in all of life, in every phase and aspect of the Universe in which we live. May we become so inspired by Thy ministrations that our vision may become so clear that we shall never misjudge or misunderstand our fellowmen or sisterwomen. Grant, if so it be in accord with Thy will, that we may become the recipients of the ministrations of such Evangels and teachers as may best supply unto us that information and knowledge which is requisite to our unfoldment. Grant that as Thou hast been benignant and kind and generous and just, that we may evolve so much of Thee within ourselves that we, too, like unto Thee, may be just and kind, sympathetic, benignant and gentle in our dealings with our fellowmen. May there come to us just as rapidly as we are ready to receive the light that renders every path an illumined road from ignorance to the Olympian Heights of an enlightened knowledge. May these, Thy children, be so inspired that their one desire shall be to grow nearer unto Thee day by day. Amen.

The
RADIANT
Life
*
June
1926



The
RADIANT
Life
*
June
1926

THE EDITOR'S COZY CORNER

Dear Comrades:

Over the miles we send you a hearty greeting and express the hope that whatever you undertake that is nearest your heart's desire may be accomplished as speedily as is consistent with your personal well-being and progress. It is a good thing to once in a while find a little difficulty in achievement because that is the thing that sharpens up the wits, increases one's courage and causes one to buckle on the armor with a high endeavor and go valiantly forward.

"*The Radiant Life*" is safely launched on its journey toward Volume Ten. Already the third month of Volume Nine has been reached. During the summer a most active campaign will be carried on to increase the scope of our magazine. To that end a number of places will be visited by "*The Radiant Life*" staff. Lectures and demonstrations will be given in many parts of the country. As is usual, during the summer we shall visit the summer camps and shall do some special work in Indiana, Michigan, Wisconsin, Iowa and Minnesota. Those interested in lectures and classes dealing with psychological and spiritual science subjects can write us at this office. Special preparations for this class of lecture work will be made so that this year's presentation will surpass anything that has gone before.

"*The Radiant Life*" has passed the experimental stage and our friends now realize that we have a definite, constructive message for those who are willing to make personal effort. This month we are giving you a series of articles which we hope will sound a deep note in your being. We have given you in addition to our installment on "*Psychology and Success*" a very important article on "*Keeping Your Head*"; also "*Getting Back to Nature*." These, in addition to the special articles, make this an unusually good magazine for those who need inspiration and wish to acquire a greater balance.

In the July issue of "*The Radiant Life*" we will

give you the fourth and closing article on "*Psychology and Success*." We shall begin a new series on "*Master Minds in Perfect Bodies*"; also "*Life's Dramatic Side*." In addition to these, there will be an article on "*Radio-Centric Thinking*," and one on "*Life's Southern Exposure*." Several other special features will be added, which will make the July issue of unusual worth.

During the summer a number of the subscriptions will expire. We shall hope to meet our friends at the various camps where they can renew. Should we miss them, we now urge them to take advantage of the first opportunity to send in their renewal. Don't forget that every issue of "*The Radiant Life*" is crowded with substantial, constructive thought. Our desire is to make the scope as universal and the appeal as personal as possible. This is *your* magazine. We want every man or woman who is alive to the infinite possibilities to join "*The Radiant Life*" family. Let's pull all together and boost for a bigger and still better "*Radiant Life*."

Yours for the Life Radiant,

WILL J. ERWOOD.

* * * *

MOTHER NATURE

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be fed,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him
more;
So Nature deals with us, and takes away
Our playthings, one by one, and by the hand
Leads us to rest so gently, that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we
know.

—HENRY WADSWORTH LONGFELLOW.

The
RADIANT
Life
*
June
1926

IT'S ALL IN THE STATE OF MIND

If you think you are beaten, you are,
If you think you dare not, you don't
If you'd like to win, but you think you can't
It's almost a cinch you won't.
If you think you'll lose, you've lost,
For out of the world you find
Success begins with a fellow's will
It's all in the state of mind.

Full many a race is lost
Ere ever a step is run;
And many a coward fails
Ere ever his work's begun.
Think big and your deeds will grow
Think small and you'll fall behind,
Think that you can and you will,
It's all in the state of mind.

If you think you are outclassed, you are:
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the stronger or faster man,
But soon or late the man who wins
Is the fellow who thinks he can.

—From "Ourselves."



If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love his work, his life is a happy one.

—*Ruskin.*