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# THE RADIANT LIFE

*Exponent of*  
Radio-Centric Power



*Edited and Published by*  
**WILL J. ERWOOD**  
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# THE RADIANT LIFE

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If I can be big enough to  
make Me do each day's labor  
without shirking; if I may meet  
life's gloom and not become  
bitter; indeed, if I can but do  
this: Control my temper; Mind  
my own affairs exclusively;  
Avoid slander and gossip---be  
silent rather than misjudge;  
and

Then, if I may just be my  
real, fearlessly growing self, I  
may venture forth o'er any sea.  
The goal will be assured.

This, only, is success.

WILL J. ERWOOD.

## *THE DRAMA OF SUCCESS*



HE thinker is the only physician qualified to relieve the world of its travail pains—all others merely prolong the agony.

To be unawakened—to be mentally blind to the necessity for growth—means to delay the birth of one's opportunity and stultify his power. To be in the state of ignorance is to render life opaque; to have small knowledge or superficial learning may tend to make life's experiences slightly translucent but nothing short of a clear and comprehensive knowledge can render life transparent or easily understood.

Turn the thinker loose in the world and his influence is felt to its extreme limit. Bury the thinker under an avalanche of ignorance and he is as helpless as though the weight of the solar system rested upon him. It is the way of life that a man must either sink or swim—he must think his way out of the jungle or he will never get into the clearing.

Concealed in every human being is the germ of the thinker. Like every other germ, it may lie dormant for years. It may or may not grow; it may be destroyed during the embryo stage; it may reach comparative maturity, only to wither and become barren, or it may blossom forth in rare strength and beauty. The outcome depends wholly upon the care bestowed upon the seed germ.

Turn the force of the sprouting acorn back into the earth and what is the outcome? There can be no other result than this: The growth is stunted and warped. Mother Nature never



intended that oak trees should thrust their roots in the air and drive their branches into the soil—the earthy soil is the home of the roots of the tree but the branches must be kissed by the sun, fanned by the breeze, and baptized by the rain and dew.

The thinker—the vital thinker—is an evolution. He is not only a growth—he is growing. He is not a finished product—he is a constantly increasing possibility. Man is the divine embryo slumbering in the womb of time. He waits the day of birth into the world of realization—the world of a larger, more royal consciousness.

Thinking has been superficial in most people—it has been the secondary consideration, with memorizing far in the lead. The world has always been afraid of the thinker—he is so prone to upset accepted theories, and it is so much easier to accept what is than to build what may be.

In keeping with this sentiment, learning has been the goal, and learning, as it has been presented, simply crowded the roots of the mind out of their natural element, while the branches have been crushed into the earth. In short, we have watered the branches but starved the roots, to put it otherwise. Our schools have been hothouses for the culture and production of fragile human exotics, who came forth ignorant of the real purpose of life and the art of living.

Learn if you will but if you learn, let it be in such wise as will add to your stature mentally. The learning which does not add to the degree of power in the student is dangerous—it is suicidal. An old adage says,

*"A little learning is a dangerous thing."* Another one says, *"It is dangerous to think."* Both are true in a measure, and both are false.

To know but little and not realize its value is truly a dangerous thing but 'tis better to know a little and know it so vitally and wholly that every bit of it becomes living knowledge, than to know about numerous things and have no idea what to do with them or what their proper use may be.

A man may be buried under a grain of sand with safety, that is, one grain of sand will do him no harm unless, perchance, it happens to land in the corner of his eye. But multiply that grain of sand until there is a ton in quantity, or many tons, and bury your man under the multitude of sand grains and you will kill him or, at least, seriously injure him.

Just so a man may have buried his thinking apparatus under such a mass of undigested facts that he is mentally suffocated. Growth and progress can never be the results of mental suffocation. Only can this progress and development come as a result of such conditions as are conducive to thinking, the generation of ideas, and the expression thereof.

There is nothing more pitiful to many folk than to see the once-famous athlete whose overtrained muscles have become strained and useless. I have known strong men to weep at such a sight. How much more pitiful is it to see the man or woman once an intellectual sun but whose light has now failed, standing helpless and alone because the muscles of the mind have become bound?

What is the value of being the valedictorian

of your class if you must strain every nerve to the breaking point in order to attain that distinction? What is the value of winning the record in a shot-putting contest or kicking a goal in a football game if the balance of life must be spent in a wheel chair?

When the world wishes to carry a man on its shoulders, it rarely robs the wheel chair of its occupants—it searches for the makers of the latest sensation. And, in view of all this, it is proper to sum up the situation thus:

Learning is frequently remembering what you have done and heard about, while helplessly watching what others are doing.

Growing is being in the state in which you can do things without destroying the ability to do other things equally worth while.

Learning is frequently the wheel chair in which the superannuated of all ages are compelled to ride about.

Growing means to constantly add to the ability to do things without straining the mind or body—it is continued increase of power.

A very pertinent question for every man who would take part in the great drama of success might be put thus: *Am I learning or growing? Am I thinking or merely developing more or less stereotyped powers of memory?*

Shakespeare said, "*The play is the thing.*" Suppose we paraphrase the immortal bard and say, "*Thinking is the thing*" or, to present it in a slightly different manner, "*Success is the thing toward which all effort should trend.*"

In this very progressive age nearly every magazine, no matter how portentous or obscure it may be, is expressing the idea of the possibility of every man becoming a success.

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Orrison Swett Marden, from whose prolific pen so many inspiring books have sprung, has made much of the statement "*Every man a king*," and it must be granted that Dr. Marden has helped countless numbers achieve something very close to that idea. That great Philadelphian, or perhaps it would be wiser to speak of him as a citizen of the world, Russell Conwell, travelled all over the country giving his famous lecture, "*Acres of Diamonds*." Dr. Conwell is perhaps one of the finest examples of his own philosophy and this notwithstanding the fact that when he passed on to his reward, to use a hackneyed phrase, he left very little of this world's goods, but Dr. Conwell's life was dramatic in the most intense degree. He must have run through the whole gamut of human experience—lawyer, soldier, preacher, journalist, orator, thinker, with all of the countless experiences that so many-sided a man must meet. Dr. Conwell gave his life to the inspiration of others.

In the great drama of success the question should not entirely revolve around the acquisition of wealth, that is, the accumulation of wealth should not be the most important problem. It should rather be in how large a measure has the successful man been able to arouse and incite to action the men and women with whom he has come in contact.

*To be continued*



WE have learned that man is made in the image of his Creator! At least, so say the theologians of the old school, and they have affirmed it again and again during the passing of many centuries. We have been searching for that image for a long time—without very gratifying success and this is the conclusion: If man is made after the infinite model, it is a sad commentary on the skill and appearance of his maker.

Humanity presents such a diversified contour that one is likely to be disheartened by the search for a perfect replica of the cosmic original. If there is the perfect infinite model, the kindest way to put it is to say the plate was fogged, hence, the average human is not an ideal photograph of the original. Instead of saying, then, that man is the image, would it not be better to put it thus: Man is evolving the image of his Creator!

The human, as we find him in the average home, is but a poor picture—a caricature of what he might be. A brief study of human bodies will reveal the full significance of this statement. And here is a question for somebody to answer: If there is anything in the idea that man is possessed of, or is made in the divine image, what is it that has so badly distorted that image? Who is willing to answer?

We live in a wonderful world—a world in which there are marvelous opportunities and joys, yet, in it there is disease. There is what, for the want of a better name, has been called

crime; there is weakness, ugliness, poverty, filth and what not. There may be found abuses, misdirection of energy and a thousand other things too numerous to mention. Why are they here? Why the caricature?

We are told that God foreknew all things, but do you think it can truly be so, in the sense in which it is generally believed? Way down deep in the soul of you do you believe it? Do you think it would be in harmony with a strict sense of justice and a magnanimous parental affection? Personally, I repudiate that theory utterly, that is, in the sense in which it has been taught. My faith in the ultimate justice of the law forbids the acceptance of such a theory. Can you not see what such a theory involves? It would mean that all the misery, the pain, the maimed bodies and deformed minds are the results of the conscious, intentional action of an all-wise intelligence. Physical and mental ill health which destroys the fabric of human beauty becomes, thus, a deliberate plot. And I, personally, do not believe it.

Frankly, I do not know just what God is and I have never seen a man who did. I shall not try to define the Supreme Power. Why? Because it is futile for any of us to attempt a definition of the Infinite until we learn to understand the finite. It is not possible to understand the universe very well until we know something of its integral parts. And we are integral parts of the whole—yes, my comrade, we are units of the Infinite. Do you remember the lines by Pope? They tell the story thus:

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*"All are but parts of one stupendous whole,  
Whose body nature is and God the soul."*

Whatever that God may be, He, She, They or It, must be growing within humanity and, as we unfold toward an ideal state of consciousness, that creative principle must, likewise, function on higher planes. With the growth of that higher consciousness we evolve to a fuller understanding of the central creative energy or, in other words, we become concrete expressions of the growth of God. And may we not forget this: Progress cannot carry us beyond a certain point until human ideals become general, rather than local or purely individual.

Now about the statement that "*Man is made in the image of God*," there be those who will exclaim, "Oh, that does not mean the body, it has reference only to the mind—the soul." Is that really all of it, do you think? How many of us, now, have thought about the mental picture we possess? Do you think we would care to take that image and spread it upon a canvas . . . for the eyes of the world to scrutinize? Say, would you? Do you know what kind of a mind you are? Have you ever thought about it? Just try to realize this:

The conditions of the world, with all of the poverty, luxury, sickness, crime, misery, joy, vice, virtue, and all the concomitants thereof, present a material photograph of the composite mind of humanity. Yes, do, by all means, go out into life and look at the mental image. And this you'll discover: All human progress is the result of the mental image possessed by humanity.

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Yes, there is culture and beauty, laughter and joy in the world . . . and praises be for that, but there might be more, that is the point we should observe. If the image was what it should be, there would be vastly more of the joyous and beautiful than there is now. When we have builded the image clearly, the rest must follow.

And the man who is fully possessed of the divine image, of him what shall be said? He cannot be anything less than an ideal mind, expressing through a body which is fully up to the standard of that mind—a state of complete harmony obtains throughout his whole being. And, in such an individual we have the divine symphony, than which there is nothing finer in all this universe.

Once more: God, so we are told, foreknew all things! Every physical and mental condition which would come to pass in the universe, he knew. And knowing this, and being the creator of everything, He deliberately set about making things as they are. As a consequence, we are as we are because we were thus ordained in the life's dawn and cannot be otherwise. And this is why the image is as diversified and distorted as it is, and this, too, is the cause of all the disease, physical and mental—it was to be.(?) The deformities, the consumption, the cancers, the tumors, the fevers, and what not, all are visitations from the all-wise.(?)

If this time-worn theory were to continue in force, the hand of human progress would be stayed indefinitely. It would give the reactionist ample aid in perpetuating ignorance and fear, and help him to retain a full control



of the will of others. But the old regime of fear and superstition must give way to the new order. And in the same degree as it does give way to the new intelligence, we learn this:

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Disease is not inherent in the human family by virtue of divine edict; it is inherent in the ignorance which produces abuse of natural and wholly legitimate functions. We may feel assured of this: Wherever disease is found, it means a failure to observe the normal rule of use, or a misdirection of energy. Every human function improperly used tends toward mental and physical deterioration but every function rightly applied will promote . . . Health, Happiness and Power.

*To be continued*

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A little more patience, a little more charity for all, a little more devotion, a little more love; with less bowing down to the past, and a silent ignoring of pretended authority; a brave looking forward to the future with more faith in our fellows, and the race will be ripe for a great burst of light and life.—*Fra Elbertus.*

\* \* \* \*


Let your thought into Action today;  
Or it may spoil tomorrow,  
And spoil you the day after.

—*Elizabeth Towne.*

MYSELF AND ME. II

*"I'm the best pal I ever had;  
I like to be with me;  
I like to sit and tell myself  
Things confidentially."*

Anon.

PONDERED long o'er Life's last words and in undertone I repeated after her thus: *"Wisdom needs no advertising, and wise are they who first know self."* And I covered my face with my hands, for the fullness of my folly began to dawn upon my consciousness, and the salt tears of a keen disappointment coursed down my cheeks.

Seeing my grief, Life placed a gentle hand upon my bowed head and in softest tones bade me be of better cheer. "How now," said she, "art going to give way to idle grief because thou dost begin to perceive the light of a great truth? 'Twere better thou didst shout for very joy at thy mind's awakening, for 'tis this hour which presages thy salvation from thine imperfections. Knowest thou not this great truth of the most High?

*"This hour of awakening is thy mind's real natal morn; thy sufferings are but the travail of thy new birth."*

Life paused as if expecting me to speak, but my lips were dumb—my mind refused to command verbal expression, but my soul surged with a nameless hunger to know all that she would have me know. And the light of understanding smiled in Life's clear eyes as she continued thus,

*"The purpose of living is self revelation to self—it is the growing of the limitless per-*

sonality, the evolution of the ideal. And it is ever a mental impulse that must precede this growth. Without this cosmic urge there is no evolutionary progress—it cannot be otherwise. Too long have humans measured values from the wrong bases; they have measured purely from physical standards—and these are found wanting.”

“Physical beauty, indeed!” said Life scornfully. “Of what real value is beauty of face and symmetry of form if they be not accompanied by desirable mental powers? Physical beauty, symmetry of form and classical features! A marble statue may have that much. Beauty of outline, however, is no guarantee of mind quality and that human who possesses mere beauty of form, without satisfactory mental qualifications, is no more than an animated statue.”

“To the average man,” continued Life, “it may be said that the real self, to him, is a stranger—so little do humans know of that inward, mental self which, in the last, is the arbiter of consequences. ’Tis for this reason,” and here Life turned a look of gentle compassion upon me, “that thou hast this day been made to feel the sting of a mind’s awakening.

“In thy heart has been the thought that thou didst know life; and the burden of thy song has been, ‘I am a dweller on the sunny side of life!’ But, in reality, ’twas but an artificial light which thou didst mistake for the golden glow of the light eternal. The glare of thine own conceits hath blinded thee as to thy real self. Didst know this?

*“That to which thou didst call attention, as*

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*being thyself, is naught but a silhouette and that hast been enamored of a shadow. There can be no real light—no lasting 'sunny side' to living unless there be an illumined mind.*

*"All joy, all light, is a matter of mentality."*

"There is a 'sunny side' to the way of the human who has acquired a reasonable self knowledge but it is never the possession of the idler. Sunshine in a life is an evolution—it is never an accident. It is part of the real self, however, and not of the imitation. Thou hast learned one lesson this day—thou shalt learn many more in the course of thy progress."

"With most humans," continued Life, "the idea seems to be the borrowing of joy thru the use of false securities—thru the exploiting of a species of pseudo culture, which is spread on in a hollow veneer. They little know that borrowed joy is no more than gilded brass which, in the nature of things, soon becomes tarnished. And the memory of such unreal joys becomes as the taste of bitter aloes—and it grows more and more bitter as the days go by."

In the silence that followed, it seemed as though the whole of my past experience was creeping slowly by, and my vision appeared to be irresistibly centered upon each detail of my experience. It seemed an age passing, this strange panorama, and I was on the point of crying aloud at the apparent shallowness of it all when Life, who had been closely watching me, spoke thus:

"Only the craven spends his time in wailing and upbraiding the fates when he sees himself as he really is. The strong-hearted,

seeing wherein lie the defects, and while regretting them deeply, lets no time go by in useless wailings but sets to work to make good the deficit. And thou," said my fair monitor, softly, "thou canst not be a craven soul—it is thine to build better than e'er before. The seed of a greater growth has been planted in thy mind—it is thy new day."

Life's words sent a great surge of shame thru my being but with it came a mighty resolution to find my real self, and build upon the foundation of reality. Rising to my feet I cried to Life to show me the way. A radiant smile illumed her face as, reaching forth, she touched me gently upon the brow and whispered:

"The way is there. It is to thine own mind that thou must turn for thy victory. All that thou hast been, and all that thou wilt be, lies there. The heights of conquest and victory, as well as the deeps of bitter defeat, all are there. There is the great laboratory in which are evolved the multiplicity of thy life's experiences and the results thereof."

"It is in thy mind that all real wealth and joy is to be found—for these things are ever a mental product. The real self is the mental—never the physical. The body is but the vehicle thru which thy desires and hopes may be expressed according to thy will. For this reason there can be little real worth in any human before the act of living means a vast deal more than mere physical existence."

"No human may know or understand *Me*," continued Life, "until the real self has been emancipated from the jungle of false conception and ignorance. Only those may know me

who begin to realize the need of thoughtful and well directed growth—to the soul that has learned the lesson thou hast acquired this day I am a helper and friend. To courage I am comrade and guide—but from fear and false conceits I must ever turn away. But thou hast chosen the way of growth and courage, henceforth I am comrade of thine.”



### *THE WORD*

Oh, a word is a gem, or a stone, or a song,  
Or a flame, or a two-edged sword;  
Or a rose in bloom, or a sweet perfume,  
Or a drop of gall is a word.

You may choose your word like a connoisseur,  
And polish it up with art,  
But the word that sways, and stirs, and stays,  
Is the word that comes from the heart.

You may work on your word a thousand weeks,  
But it will not glow like one  
That all unsought, leaps forth white hot,  
When the fountains of feeling run.

You may hammer away on the anvil of thought,  
And fashion your word with care,  
But unless you are stirred to the depths, that word  
Shall die on the empty air.

For the word that comes from the brain alone,  
Alone to the brain will speed;  
But the word that sways, and stirs, and stays,  
Oh, that is the word men heed.

—*Ella Wheeler Wilcox in Nautilus.*

## MASTER MINDS IN PERFECT BODIES, II

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*"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting  
sea."*

*Oliver Wendell Holmes.*

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O have great wealth and know how to use it is a wonderful thing. To have perfect health and know how to keep it is equally wonderful. To have either one without the other, while carrying many comforts, leaves much to be desired. But to have both, with a full knowledge as to how to use them, is to become one of life's most favored children.

A man's wealth may be variously estimated—it may be counted in terms of stocks and bonds or it may be rated by some literary or other achievement—but all ratings fall flat if they do not take this into account:

*The health of Mind and Body. There can be no real wealth which does not include this.*

Sometime to every human comes the question "Will I stand the test—or will I fail?" This applies not alone to the mind, it refers to the body as well. Mind and body must stand the test that life exacts. We know, of course, that superior minds have done marvelous things while inhabiting inferior bodies, but how infinitely more wonderful is the work

that might be done if the superior mind might operate thru a superior body.

It may be asserted that we are not to blame if nature has endowed us with inferior minds and bodies, and the weakling finds ready consolation in this statement: "I am as God made me—I am not responsible for His handiwork." And, for the sake of argument, we will grant the contention; we shall not hold you responsible for what you *were* when you came into objective life—it is *what you are now* that counts for or against you.

Wm. George Jordan said, "Man has two creators—his God and himself." His God furnishes the raw material and man molds it to suit himself. So here is the question: *What have you done with the raw material?*

We willingly admit you are not responsible for the physical and mental equipment which you received in the raw—that far we shall go but no farther. When it comes to the present state we are, with very few exceptions, wholly what we have made of ourselves. Do you object to that statement? And if you do, upon what is your objection based? Is it the same old petulant reason . . . "not to blame because you are not well either physically or mentally?" Is that it? Well, let us talk that over a bit.

In the first place: It is generally conceded that health of body depends upon several fundamental and important facts, viz:

*Good Food*  
*Pure Air*  
*Health Tissue*  
*Pure Blood*  
*Good Circulation*



*Right Exercise, and  
Proper Mental Habits.*

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We will probably all agree upon the facts enumerated and after doing so will most likely dismiss the matter as settled. But if we look the matter squarely in the face we will see that all of this is a problem of the mind, and this puts it right up to us. Thus:

*The mind selects the food, directs mastication, controls digestion, regulates exercise, air supply and general habits.*

*And the food makes the blood, bone, tissue, lymph, etc., which constitutes the body.*

All of this in view, is it not apparent to every thinking person that we have had everything to do with the present state of things, so far as we are concerned? We have the deciding vote as to what measure of wealth we shall have, in mind and body; shall it be a vast wealth or meagre—a growing or constantly diminishing supply? It is for us to determine.

Some of us will take offense at this arraignment; we will declare that we are innocent of any responsibility in the matter—that we have in no wise contributed to the delinquency. Could we sustain such a contention? Hardly! I fear most of us would stand convicted of unloyalty to self, and the crime of connivance in the depletion of our own strength. May we not have been more reckless than necessary? Are there not many things which we have knowingly done, which tend to defeat us in the great battle of life? We will pass by the things we have done in ignorance. They're too numerous.

Do I hear someone say "this does not apply

to me—I am not guilty!” Well, then, tell me this: Do you enjoy the degree of mental and physical health and wealth that you desire? If not, why not? Shall we have the reason set down here? Yes! Well, here goes—so if you don’t wish to listen you had better take your departure; if you stay you surely will see yourself.

You knew that certain articles of diet were injurious to you but . . . you continued to partake of them, regardless of consequences.

You knew that overindulgence, in various ways, always left you depleted for days but . . . you went ahead and took toll of your very life.

You knew that deep breathing and systematic exercise would materially strengthen you but . . . it was too much bother, and you paid no attention to them.

You knew that certain simple articles of diet would be exceedingly beneficial but . . . you didn’t like them and they were passed by.

You knew that worry did more injury to your physical organism than a dose of poison but . . . you fumed and fretted over the trivial things which had happened, and those that might happen, until you were worn to shreds.

And so we might continue indefinitely; the things we have or have not done would become so numerous that we would stand appalled at the list. The grave difficulty is that we have been too prone to take ourselves for granted; if we were ill, well, it was to be; if we had good health that, too, was to be. And so with all of life. We have been what we were because it was to be so.(?)

Looking at it from one point of view it might be within bounds to say "it was to be." But this in no wise destroys the force of the personal responsibility idea. We should realize this: Every condition existing today is the inevitable result of the past; taking everything into consideration things could *not* be any different.

But . . . that is no reason that they must, perforce, remain as they are forever.

The food you ate, the thoughts you harbored and the actions which mark your past, made you over from what you were into what you are now. And since you are the designer and builder, the maker of your present self, it is up to you to change the design, and you merely follow a law of life when you do change, so go ahead.

*And remember this: The human body is not a static machine—it is a living organism. It must either grow or . . . decay.*

*To be continued.*



The Spirit of Good which is I, turns all things to beautiful results.

The Spirit of Good which is I turns *this* thing to beautiful results.

Be still, my heart, and see.

—*Elizabeth Towne.*



Henceforth I ask not good fortune—I am good fortune.—*Walt Whitman.*



## **RADIO-CENTRIC THINKING II**

The study of the mind so far as the average man is concerned has not been carried very far. Most of the teachers have been prone to accept the idea that mind had a physiological base, that all of the expression of mental power must be a manifestation of the force working throughout the various cells of the brain. To speak of analyzing thought is in the opinion of a very large majority of the human family to suggest an impossibility because the average man adheres to the idea that you can in no wise understand, alter or direct the process of thinking. Consciousness is sometimes regarded as the sum-total of the impressions made upon certain so-called memory cells of the brain. Consciousness has frequently been regarded as a property of the brain, depending entirely upon the condition of the brain substance itself.

Memory is said to be the result of certain active impressions upon certain cells of the brain, called into expression by the various necessities which arise, and mind has sometimes been regarded as the sum of the inter-cellular activity of the brain itself, therefore a something that ceases to exist when the brain structure of the individual has undergone disintegration. Sometimes the consciousness of man is said to be the sum of the consciousness of the cell life, the atomic life of the organism through which mind expresses — in other words, the theory has been advanced that each minute cell which contributes to the construction of the body is endowed with a measure of consciousness. We, ourselves, have made the statement that all cellular life has a degree of

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

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

function on what you term the earth plane.

Now, viewing matter in that sense, our declaration tonight is that consciousness is not dependent upon substance or matter. We add to that the declaration that thinking is no part of the activity of that substance, whether related or unrelated to that individual known as man. The material of which man's brain is made does not of itself perform the act of thinking. It is not the brain cell that may be quickened by a mental impression, that may be stirred by an impulse from within or an impact from without, that decides whether the flower is a rose or a thistle; it is the mind of man, the conscious mentality which has learned to classify, which has, previously to the learning how to classify, designated the rose or the thistle by a specific name, that decides what it is that is being observed by and through the various sense channels. It is the mind of man that decides whether this hand rests on the table or whether it has been transferred under the table. The act of thinking involves the observation, the analysis and the classification of relationships existing between this hand and the various objects with which it may come in contact as, for example, when you are speaking of certain relationships, you say the man stands on the sidewalk, you are thinking of the relationship of the man to the sidewalk on which he stands; you say the man is within the room and you are discussing the man's relative position so far as the room is concerned; when you say the man stands on the south central part of the room, you are declaring that he occupies a specific position in that room; when you speak of the man as

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

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

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

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

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



thinking or his lack of thinking. Just as man may be potentially physically strong, that is having the cellular combination, having the muscular base, having the intellectual and physiological base for that strength and yet remain weak, so may the man be potentially possessed of cosmic consciousness and yet remain more or less limited in expression and recognition.

Strength comes by virtue of the intelligent, conscious use of the law of muscular unfoldment coupled with the right diet, the right kind of rest, etc. Consciousness develops by the right use of the power which one possesses. Now understand this, mind feeds on mind and grows on mind. Perhaps we ought to say mind feeds on mental impressions and grows or builds upon those mental impressions. Thinking is the *conscious* use of the qualities and powers of the mind, thinking is the *intelligent* use of the powers and qualities of the mind. You cannot look at the phenomena of nature and consider their relationship without thinking. You may look upon the phenomena in the mass without very much active mental effort. Thinking is the act of distinguishing various and diverse objects from each other and recognizing their legitimate relationships.

Now let us say again that thinking is the act of observing distinctly and independently, as well as collectively, the various and diverse objects around the individual and recognizing their relationship to each other and to the individual himself. Thinking is the act of making specific observation, not to the exclusion

of all there is in the Universe but to the recognition of the infinite possibilities. Now this is the idea: a man passes by an old fashioned garden and he sees a mass of flowers. He says: "I see a flower garden." "What was in it?" "Oh, I don't know—there were all kinds of flowers." Another man sees that old fashioned garden and he thinks about it, that is, he mentally, consciously, intelligently records each separate impression, classifies them, sees them as distinctively individualistic expressions and as a mass and so he says that in this old fashioned garden there was mignonette, there was phlox, the dahlia was there, the geranium, and here was the live-forever and here was the old hen-and-chickens and here in the corner was the sunflower and there was the rose and here was a bit of tansy and yonder a bed of pansies, etc., until he gives evidence of the fact that he has seen and distinguished each specific kind of flower that grows in the garden. The non-thinking man sees a mass of color; the thinking man distinguishes as well as recognizes what is in the mass; the non-thinking individual sees humanity as a mass of living individuals without distinctness or individuality, the thinking man sees in every human soul a different type of individuality and personality. Thinking means to intentionally and intelligently direct the processes of the human body, thinking means to intentionally and intelligently direct the operation of the mind.

Herschel, making observations of the heavens, noticed a phenomenon in connection with one of the stars of the heavens, one of the planets. The average man might have seen the twinkle, might have seen the phenomenon

and might have said: "I wonder why that planet twinkles as it does apparently," but Herschel thought about it, he looked at it and he said to himself: "There must be a cause of this strange phenomenon—since the planets in the heavens above are subject to the laws of attraction and repulsion, just as are the other bodies in the Universe, there must be somewhere an object, a planet, a world, if you please, that exercises this peculiar influence upon this particular planet," and, so, measuring the action of force, thinking of the radius of force, of attraction from a given center, and noticing the direction in which the phenomena seemed to lead, this thinker declared that there must be so many degrees in such a direction an heavenly body that is responsible for the phenomena of this particular planet and, so, as a result of this deduction, as a result of the reasoning, as a result of the thinking, the planet that assisted in making the name of Herschel and his sister famous was discovered, or recognized. That is the act of thinking. A man passes an object that has gained nothing more than a cursory glance from everybody else. This man pauses, looks at it, asks himself a question: "Is there not some definite use for that, can it be turned to man's account?"—devises thereby ways and means of making practical use of the object and what is the result?

As a result of man's thinking iron ore has been metamorphosed into great steel buildings; as a result of man's thinking crude iron ore has been transmuted into the piano string; as a result of man's thinking wood pulp has been transmuted into the medium for the transmission or communication of knowledge, in-

formation, facts; as a result of man's thinking the very elements of the air have been compelled to be subservient to the will of man, as a result of man's thinking trackless oceans have become transmitting agencies through which the news of the world might be communicated to all the rest of the world. Man watches the refraction of light rays, man watches the refracting of light rays, man studies lights and shadows and out of man's thinking concerning the refraction and refracting of light in various ways, out of man's study of that particular phenomenon there has come what? Why, your photography—the prismatic effects that are given for the purpose of sometimes increasing light radiation, the various types of devices that have been designed for the purpose of photographing the heavenly bodies and revealing to man some of the phenomena of the Universe.

Man thinks himself out of every difficulty. The great bridges of the world have been due to the fact that someone thought. Analyze this bridge that you have designated as the great suspension bridge, analyze the great buildings which have been erected—tremendous piles of brick and stone and mortar and steel and wood, etc., and you will understand that it was a thinker who made that building or those bridges possibilities and finally evolved them into actual realities. Every time you see an architectural plan, every time you see a design for a public building, every time you see a design for an institution, you are looking upon the product of the thinking man or woman because somewhere a man be-

came conscious of concrete relationships, the relationship of infinitesimal objects which were designed to be combined to produce a wonderful result. You pass this building right here, spend some time in it, study it and what do you see? The result of the thinker, because the thinking mind studied the relationship of every arch and every pillar, every window, every member of this great institution and that is the reason that the proportions are so very, very fine in this really exquisite structure, really artistic edifice, really imposing building, because it was the act of thinking of objects in relation to other objects.

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

Now we have laid stress upon much of this because we want that our friends shall recognize one other fact that we have emphasized before and that is that each one of you becomes literally and actually the center of the

great wheel of the Universe, each one so far as you are concerned is the hub around which the wheel of the Universe swings. You cannot think of yourself as you should without thinking of yourself in relationship to the world in which you live plus the relationship of those around you who live in that same world; you cannot think of the world in which you live without going a little further and thinking of the world in conjunction with all the rest of the Universe. So you become what? Eventually the thing that leads to cosmic consciousness, that is, a citizen not of Rochester, N. Y., not of the State of New York, not of the United States of America, not of the Western Hemisphere, not of this terrestrial globe upon which you sojourn for the time, but of the Universe, and you begin to think of yourself in expansive terms and the first thing you know, you begin to express magnificently.

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

Now the one specific thing that we have in view in assisting in sending spiritual phenom-

ena to the world is to cause man to think in larger terms. Your theology has limited man because your theology has measured man's journey by what the theologian is pleased to term the beginning and the ending of life—birth and death. That is only one span of life, only one span. You may speak of the single span that is thrown over the ravine, the canyon or the river, yet that single span is made up of countless constituent minute parts, amalgamated together; that single span merely is thrown across one crevice in the surface of the earth. There are countless others to be bridged, to be spanned.

Some men measure knowledge by the small span of their own conscious relationship thereto; others in their knowledge represent the great blue arch of the heavens that spans the surface of the earth and, going far, encompasses the earth itself. The thinker goes out sailing upon the wings of his thought until he travels countless numbers of miles toward the empyrean vaults above, travels miles and miles through the earth itself, traverses the entire length and breadth of the land and sees himself as an illimitable possibility. The non-thinker measures everything by the foot rule of his own consciousness and sees himself a pigmy, a toy, a plaything, an accident, here to-day, blown somewhere else tomorrow and finally crushed out of existence as apparently the lion might crush the gnat under its mighty paw. The thinker knows that the lion cannot destroy the gnat, the thinker knows that great as the lion's power is, it may not bring about the destruction of so minute a life as a monad, the microbe, the atom.

The thinker traces man's development from

the monad to the point at which man becomes the conscious arbiter of destiny; the non-thinker, because someone has builded his postulate for him, accepts the very unsatisfactory statement that a creature deity made man, made him absolutely perfect and then sat by and watched the comparative dissolution of his work, of his handiwork, sat by and regarded the creature of his creative ingenuity as it deliberately and thoughtlessly, at times, deteriorated until it went lower than the beasts of the fields.

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

*To be continued*



The beauty of our faith is that it can be lived; that it works, and works better than anything else ever offered.—*Charles Reynolds Brown.*



*Dear Comrades:*

When this reaches you "*The Radiant Life*" staff will have completed its work at Lily Dale, New York, and Wonewoc, Wisconsin, two centers in which progressive people congregate to learn more of the philosophy and beauty of life and to solve some of the problems associated with the great change which carries men down the western slope of life that they may climb the eternal hills. Needless to say, many friends of "*The Radiant Life*" have been met in the course of the journey from Rochester to the various points to which the Editor's work carries him.

We have already told you that the Editor has resigned his pastorate with Plymouth Church and shall henceforth devote his time to the lecture field, class work and such literary work as is necessary to carry on the plan inaugurated. Many years spent in local pastorates in various parts of the country have convinced the Editor that there is a universal element in religion that should never be lost sight of, and it has further convinced him that one of the surest ways to bring people to a realization of the importance of life and the possibilities of reconstructing lives is to awaken the mind that the principles of practical and applied psychology may be set in operation.

Years of experience in teaching, in meeting all kinds of problems, and advising those whose problems loom very large on the horizon of their lives, have shown me that there are two phases of life that must be rectified before we can have the ideal conditions so much to be desired. The first is wholly in the mind; the second concerns bodily health. Consequently, mental and physical health will form a very important part of the instruction given in the Editor's lectures and class work, not to lose sight of the importance of the spiritual concept which makes man understand himself as an immortal soul, and reveals to him the close relationship between the decarnate and the incarnate phases of life.

The  
RADIANT  
Life

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August  
1926

This month we are giving you several articles in addition to those already announced. We feel that we have presented some very vital matter which we hope will be of practical service to the readers of "*The Radiant Life*." Next month we shall give the second article on "*Growing The Image*," the third one dealing with "*Master Minds In Perfect Bodies*" and a new and wholly different article on "*Radio-Centric Thinking*."

Those who are interested in these articles will confer a favor on "*The Radiant Life*," as well as upon their friends, by calling attention to this publication. We have repeatedly said we invite our friends to act as agents for "*The Radiant Life*," also that we gladly pay for service of that kind. This is a good time to write Miss Klinzing for information because the Fall will be upon us almost before we know it, and that will be followed by the long winter months—months especially favorable to study and personal improvement. This is a personal-improvement magazine. Every article is calculated to aid in self-development. "*The Radiant Life*" is dedicated to growth. We believe that the best way to help a man is to help him find himself and to give him such information and instruction as will tend to give a larger outlook on life.

Another important item is that our new book of poems, entitled "*Poems of Inspiration*" is ready. Also the set of lessons on "*Radio-Centric Power*" and the lessons on "*Clairvoyance, Clairaudience and Clairsentience*."

Over the miles we are sending you a hearty greeting and wishing for you every joy and comfort that life can bring to you, and we wish you these things, knowing full well that each soul must awaken to his relationship with the great All, and set in motion well-defined universal laws to bring desired results to pass. Let's all get together and make "*The Radiant Life*" more distinctively and more successfully the harbinger of tidings of great joy.

Yours for the Radiant Life,  
WILL J. ERWOOD.