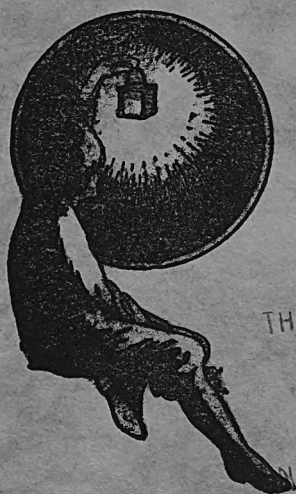


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# THE RADIANT LIFE

*Exponent of*  
Radio-Centric Power



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**WILL J. ERWOOD**  
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# THE RADIANT LIFE

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## DO YOU KNOW

That manhood is not avoirdupois. It is not weight or bulk—it is character; and character is the sum of our mental activities. It is not flesh and blood, it is Mind—Soul—Spirit in conscious and noble activity.

The smallest man I have ever seen—considering real manhood—was one of the weightiest, physically. The largest man I have ever known was one of the smallest—measuring by flesh.

WILL J. ERWOOD.

## *GROWING THE IMAGE, III*



**I**GNORANCE is the millstone about the neck of countless men and women. It is the weight that bears them down and makes progress impossible. Man has worked and waited for centuries for the coming of the image and this is where the mistake has been made. To look outside for that which is within means to court disappointment and world weariness. If each one of us could or would say to ourselves, "That which I seek to evolve is not out there but here within myself," it would simplify the matter greatly.

The acorn does not say, "The image of the oak that I will yet become is out yonder beyond the clouds," nor does it say, "I must build by what may be piled up and around my shell." The inherent life in the acorn bears the impress of the image of the tree and this from the very inception of the germ life, and it grows by what it takes within itself, by what it can assimilate and transmute into the substance of growth.

The analogy is clear for those who will see it. The image is within man. It is for you to draw within yourself that which you can use, to be sure, but the building is from within—it is mental. One of the grave mistakes common to humanity has been in the teaching by the theologian, and the acceptance by the layman, of the idea that there is a wide line of separation between God and man. It would be well for us to bear this in mind: The farther you preach God from man, the less will humanity express the attributes of the Divine;

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the nearer you preach God to man, the more Godlike will humanity become.

Could we but understand that the thing desired is not a thing apart from ourselves but is within us, much of our trouble would be overcome. The fact that you have a desire is evidence that something is stirring within your consciousness—that the very germ of that which is desired is within. It may be deeply seated and vivid or it may be indistinct—nothing more than a mere outline.

When you see it afar off it is but the silhouette—a shadow picture of self thrown upon the skyline of life. When you see it near it becomes a fully-rounded out image of what you are in reality—it is the brightly shining, burning bush, pointing the way in which you may travel.

It is no uncommon thing for those who live within a stone's throw of the Grand Canyon to travel to foreign lands to see the mountains. Walking in the shadow of the lofty Rockies with eyes fixed upon the skyline of the Alps, they never see that which may be reached by extending the hand. So today, as always, man, dwelling on the glory that was Rome, the beauty that was Greece, the splendor that was Egypt and the mysticism that was India, sees only that which has been while ignoring that which is and may be.

We have been shading our eyes with our hands in order to see afar. To many of us life has been a desert—experience has been the simoon which burned out our energy, and the horizon was hiding from our view the oasis we sought to reach. We have been so intent in going toward that which was far

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away that we failed to realize our hands were blinding us to the beauties which were nearer home.

Vagrant fancy has made tottering humans lean upon the forlorn hope that some mysterious and austere divinity will thrust beauty and joy upon them, but only the joy that is earned, only the beauty that is home-grown can really belong to us. It is not what you would but what you are ready to receive which comes, and there must be effort and growth before there can be full readiness.

"Man is the epitome of the universe," said someone. That is, in man there is every element to be found in the Universe. The human being is the microscopic part containing all the elements of the whole, and these elements are capable of cultivation, of expression or repression. In the body we have a physical laboratory, while the mind or soul constitutes the mental or spiritual laboratory. In each of these the dream of the ancient alchemist is being realized every day. Grosser materials are being transmuted into precious metals, metaphorically speaking. Our failures to realize our possibilities sometimes defeat the purpose of the divine alchemist within. We bring about the consummation of the ideal or fail to reach it according to the degree of intelligence evinced in the experiments made.

Nature gives us this truism: Every thing partakes more or less of the nature of the channel through which it passes. The sun's rays are tinted by the color of the glass through which they are seen. The substance of the rays remains the same but the impression on the optics has been altered. The only

way to see the sunlight in its whitest and clearest aspect is to look through clear crystal glass.

The mind or soul which contains the image must reveal itself through the body which is its vehicle of expression, and it must be done in harmony with the law of life, that is, if one would reveal the image in its fullest beauty. It therefore becomes necessary that the instrument through which such expression is made be of the highest order. The setting of the diamond should be in keeping with the quality of the gem. It is the way the picture is hung and the light it receives which adds to or detracts from its beauty.

It is true the fine diamond will emit light rays in the darkest cavern but how much more brilliant it is if given a chance to catch the myriad rays of the sun to interpret them and give them back in iridescent beauty to the eye of the beholder.

Great and wonderful minds may find expression through ordinary bodies but how much more effective they would be if attired in suitable physical habiliments. Put the mind of a Spencer in the body of an Apollo and note the result! Put a Ben Lindsey soul in a Jack Dempsey body and observe the power of his message. Give to Ole Bull a three-dollar fiddle to play upon, then afterward hand him a Stradivarius. He would do wonders with the cheaper instrument but with the Stradivarius masterpiece he would magnify his music a thousandfold.

The master musician must have as his instrument a masterpiece of such quality as will respond to his wizard touch—anything short of this would be equivalent to putting him in

prison. The skill of a God even may not call the finest symphonies from an imperfect instrument—to do so would be to contravene the fundamental principle of harmony.

It is not strange that there are so many men and women who are caricatures of what the image of God is supposed to be in view of the fact that they ignore everything that is calculated to improve their personal and mental condition. The wonder is that humanity looks and is as good as it is. With man the great God of the universe has placed all the materials necessary to provide for every exigency which may arise in connection with his needs. Our Heber Newton, the great Episcopalian divine, said, "*The body always grows around the life.*" If this be true, it seems not illogical to declare that the life can have something to do with shaping and determining the quality of that which grows around it, and this being true, it is reasonable to declare that the problem of growing the image is directly up to the individual himself. In other words, comrade, it is your task and mine to grow and reveal the image which has been sleeping within our souls.

\* \* \* \*

We do not count a man's years until he has nothing else to count.

—EMERSON.

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## THE PEOPLE

The  
RADIANT  
Life  
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September  
1926

If only the people would do  
As people should do, we cry;  
If only the people would put things thru,  
If only the people would try!  
And day by day in our challenge  
Of wrongs that our own eyes see,  
We always forget, in our foam and fret,  
That the people are you and me!

There are so many things to alter,  
So many improvements to plan.  
If only the people would rally  
And take hold of things like a man!  
And so we go over and over  
The country's defects, feeling blue,  
And all the time smother, the vital fact, brother,  
That the people are me and you!

With our blame for the other fellow,  
It is easy to pick out flaws;  
The outlook on life is yellow,  
But even for this there's a cause!  
It's so hard in our haughty complaisance,  
Our sycophant pride and glee,  
To recall in our worry, our scurry and hurry,  
That the people are you and me.  
—*The Bentztown Bard in the Baltimore Sun.*



## MASTER MINDS IN PERFECT BODIES III

*"Better to hunt in fields for health unbought  
Than fee the doctor for a nauseous draught,  
The wise for cure on exercise depend;  
God never made his work for man to mend."*

—Dryden.



IFE, for many people, is just a mad quest for that elusive thing we call health. And the singular thing about it is this: we do not, as a rule, begin the quest until after we have destroyed the thing we later prize so highly.

We are so inconsistent: When we possess a healthy body we are never satisfied until we have undermined its strength, and robbed it of its vitality. This done, we suddenly realize what we have lost; after this, being but babes in the woods, we weep awhile, then grab for the first prop within reach—and this is usually some deadly drug with a sting like that of an adder.

Health of body does not come from without—it is not a veneer or an enamel though, truth to tell, there are some who make it appear as though it were both—all real health must come from within. The jingle of the evangelist, "if your heart keeps right," has as much, if not more, force here as it has anywhere. If the lungs, the stomach and every organ of the body keeps right, there is no question as to the results. Granted, of course, *that the mind keeps right.*

Every drastic thing which paralyzes the action of the organs of the body interferes

with the acquisition of health. Pain is the nature way of notifying us that there is need to mend our ways; it tells us that we have in some way transgressed the laws of health. If, instead of rectifying the mistake, we simply deaden the nerves by drugs—if we lull those nerves into a comatose state by the use of drugs, narcotics and nostrums, we simply hasten the day when the quest for health will be a hopeless task.

If folk would just stop to think a wee: Thinking the situation over would remind us what the various organs of the body are for. We are well supplied with health growing tools—everybody is a workshop in which good or bad work is done. And the skill of the mechanics employed is quite visible in the product of the shop. But this must be borne in mind:

*The output of no workshop can ever transcend the skill and knowledge of those who direct the work.*

Your mind is the managing director of your bodily workshop. This places the problem of health right up to the individual, where it properly belongs. Now, don't say this will not apply for the reason that many intelligent people have imperfect health. Of course they have, but the fact that a man is intelligent in his profession is no guarantee that he knows even the first rudiments of health.

Health is a development, not a miracle. It is the wonderful fruit of the tree of systematic living—it is the flower of intelligent study and application of its own principles. But just here is the rub: It is so much easier to take a drug than it is to put forth a little

effort—effort means a certain amount of exertion. Yet that exercise provides the one sure way of regaining bodily health.

The drug is a crutch—it is the fog with which to obscure the real state of things. And the man with the capsule habit must soon measure his ability by the capsule—and then his joy by the grain. So much for the short cut to infirmity.

Many people are so busily engaged in sympathizing with self, and bewailing the absence of health, they cannot take the time to learn how to acquire it. They know exercise is beneficial but . . . they haven't enough spare time in which to take it. They know certain foods are not helpful to them but, . . . they are so fond of those foods; and they are slaves to their use.

To keep the head clear there can be no disorder of stomach; and to keep the digestive apparatus in condition there must be a liberal admixture of mind in the food—plenty of brains must be blended with the compounds if the stomach must do its work. It is not possible to fool with natural law; trifle with the fundamental principles of your being and, the first thing you know, the bill of results will be placed before you and you'll have to pay.

Health is the conduct of yesterday made manifest; so illness is a shadow of the past. The body is the camera which reveals the composite picture—the synthesis of all the days that have come and gone, and what was done therein. There can be alterations, rebuildings and adjustments; but nothing permanent until a foundation be laid—and this

may not be acquired by chloroforming the bodily tissue or organs.

To treat hides with chemicals, to tan them by the different processes now in vogue, is all very well: but to dump a lot of chemicals into the stomach, the only efficacy of which is to arrest the normal action of that organ, is the height of folly,—yet it is frequently done by all sorts and conditions of men.

If you are seeking for gold, where would you go? Surely not to the ash heap—to the pile of dross. If you sought diamonds you would not dig about in the city streets. Why then seek health in drugs and chemicals which transform normal tissue into a poor grade of human leather? Why seek the ways that are dark and the haunts that are vain in order to build up the structure of which you are the captain?

Machinery cannot work without motive power; you cannot get the motive power unless you have the materials which will generate it. If you want steam, you must have fuel, and water to put in the boiler. There must be the proper combustion of fuel, or the fuel and water will fail to serve the purpose. If you want human energy there must be food, mastication, digestion, assimilation. No matter how much food one has, if it does not digest it is valueless: no matter how fine that food is, if it be not properly masticated, it will fail in some degree. Upon the transmutation of that food into blood, lymph, tissue, depends the strength of the body. There are too many people, however, who get abundant supplies of food, gorge to the point of suffocation, incapacitate the stomach because

of the surplus amount of foodstuff consumed, drive the blood to the head, crowd the heart, discourage the liver, and abuse the kidneys and . . . groaningly grab for the first drastic drug within reach.

If it would be learned, first of all, that health is reasonableness in action—it is the result of reason in food, in exercise and rest,—if this be learned, there would be little difficulty in the way of physical ailments.

All the talk about trying to get well, when one is knowingly doing the things which are inimical to health, is folly of the deepest degree. To make the proper quest for health of mind and body means to make an effort *by doing the things which are conducive of physical and mental healthiness.*

Use the agencies with which you are endowed: It is for you to decide what to eat; it is yours to determine how to exercise and when. And you have it in your power to compel your various organs to do their duty by doing your duty to them.

*To be continued.*



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## DEAR LORD AND FATHER

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Life  
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*September*  
1926

Dear Lord and Father of mankind,  
Forgive our foolish ways!  
Reclothe us in our rightful mind,  
In purer lives Thy service find,  
In deeper reverence, praise.

In simple trust like theirs who heard,  
Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word,  
Rise up and follow Thee.

O Sabbath rest by Galilee!  
O calm of hills above,  
Where Jesus knelt to share with Thee  
The silence of eternity  
Interpreted by love!

Drop Thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of Thy peace.

Breathe through the heats of our desire  
Thy coolness and Thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind, and fire,  
O still, small voice of calm.

—John G. Whittier.



## WHAT SOMEBODY HEARD

*Lad, the joy you have you must get from within  
When there's none on the outside to see,  
So it's tilt your hat sidewise and stiffen your chin  
And whistle in rollicking key.*

—Wilbur D. Nesbitt.



OMEBODY was standing on the platform waiting for a train, in one of Indiana's prosperous little cities, when an elderly, clerical looking chap approached and said "Are you a traveller?" On being answered in the affirmative, he queried "Do you travel much?" The assurance was given that *Somebody's* journeyings had led thru many different states.

The next question was, "How do you find the world—do you think it is improving?" "Yes," replied *Somebody*, "I think the world is getting better every day." "Well I don't," said the clerical individual "Everywhere I go somebody tries to beat me, and I think men are getting worse every day." *Somebody* watched the old man as he made his way to the train; every step seemed to say "The world is getting worse."

Musing over the views held by the clerical, *Somebody* thought "As a man thinketh in his heart, so is he," is as true today as when it was first spoken in the very dawn of human consciousness. Thru the eyes each soul looks and reads itself into every thing with which it comes in contact.

Stepping into the coach, the train pulled out of the station, and *Somebody* found himself sitting beside an old woman. She was

very old and very small; her face was sweetly gentle, yet strong. Peeping out from under the rim of a quaint little bonnet, was a silvery crown of wavy hair; a pair of keen blue eyes gleamed merrily at her fellow traveller. *Somebody* felt the rhythm of a smile rising thru his being—a shadow was lifted from the world.

Before he realized what he was doing *Somebody* was offering a magazine to the woman beside him, an offer which was graciously accepted. Looking at him keenly, she asked the same questions that had been asked by the man on the platform. Before he had time to reply to the question as to how the world appeared to him, the blue eyes smiled, and the little woman said, softly,

“Dearie, I know just how *you* find the world—I read it in your face. You find the world just a little better every day, and each new place has in it some new joy flower for you to pluck.” She was quiet for a moment, as *Somebody* nodded silent confirmation, then she added,

“This world is a very strange place, laddie, but it is a wonderful one. Wherever we go in it there is something at which we are compelled to marvel—it is so complex, so full of diversities and yet so wonderfully unified. I have travelled far over its highways,” she said quietly, “and I have seen much of its mysteries; and as I pass a new mile post I count the many things for which I have cause to be thankful. And oh, dearie, I have so many of them, so many of them!”

*Somebody* waited for her to speak. Looking up at him, she said, “This is a wonderful

world, and Life teaches marvelous lessons for those who will take them. They are here at every hand—only we do not see them, I fear. There are two kinds of people in the world—only two kinds. One is made up of the type of man who sees nothing in anyone, that is not evil. Everywhere he goes he imagines people are trying to injure him. He gets no joy from life—it is all bitterness.

“Then the other type is composed of the men and women who see so much of the good that they are sure the world grows better every day. They are the men and women who make up the sunshine of life, for their very presence is a benediction. Oh, it is a good world, a good world!”

With a sigh of content the old lady closed her eyes, seemingly lost in meditation. The telephone poles flew past like winged messengers, the train swayed as though 'twere a living thing. Outside the grass was green with the splendid virility of full orbéd spring; the sun had reached the western horizon and was passing with a blaze of glory. *Somebody* looked at the beauty of the scene, then at the white-haired woman at his side.

A faint smile illumed her lips and in a whisper he heard her say, “It has been a wonderful day—every day is so full, so rich. It is so good to be alive, to have lived in so rare a world as this. Yes, dearie, it is wonderful to live, but you must learn this: Your joy you must gather fresh every day; you must carry the seed of your joy with you and plant it in every walk of life.

“You must see with the eyes of the soul if you would see back of the crassness, the bit-

terness of sordid lives. You must carry with you love's magic glass, for it will reveal the hidden beauty in every one of God's creatures. And you must know that the world will give you back just what you have meted out; your own hand carves out the staff by which you will be beaten, or upon which you may lean in the years to come."

Her voice was lost in the whirl of the moving wheels, and, still smiling, she slept. Nor did she speak again to *Somebody*, who, having arrived at his destination, rose quietly and made his way out of the train, not, however, without having written a fervent "God Bless You" upon his card and leaving it upon her lap.

*Somebody* stood again on the platform: As in a vision two roads stretched out before him. On the one he saw a tall, sour-visaged man who held aloft a sombre banner on which, in flaming letters, were inscribed these words, "The world is growing worse every day."

On the other road he saw a white haired woman whose brow had felt the kiss of many snows, but whose face was radiant with hope. On her head was a crown upon which was this inscription, "The world groweth better every day."

The last rosy glow of the evening sun illumed the sky. As the rays sank lower and lower a strange magic flung them across the horizon and spelled this message, "You must carry the seed of your joy with you and plant it in every walk of life. Then you can gather your happiness fresh every day.

*Somebody* smiled and walked toward the wearer of the crown.



WE live in a world of ideation, that is, a world in which cosmic energy rains ideas down upon us. It is our mission and our divine privilege to gather them up, classify and arrange them, stimulate and increase their virility and power. The wise man knows that there are various degrees of ideation—that ideas may be good, bad or indifferent. Such men know they must use judgment in making a selection, that they must grow to a constructive point and, figuratively, it is sometimes necessary to carry a mental umbrella to ward off undesirable impressions, thus obviating the necessity of eliminating them later.

Order is the first law of Nature. It is true as regards the development of the physical order of things; it cannot be otherwise with the mental. There must be system—correlation in thought activities. The stagnant mental impressions must be rehabilitated, intensified, awakened and clarified.

The tenacity with which we adhere to a mental impression determines its eventual influence upon the life. The intensity with which every impression vibrates decides the degree of expression. It is this that makes a study of the mental side of man so important.

Life is expression. Living is, or should be, the art of expression. It is mind manifesting its experience through the medium of mind organisms. The life of each human being, that is, his mode of living, is always a measure of the activity of his mind. Every action is saying to the world, "This tells the

type of thinker I am a product of." In the laboratory of the mind a course of action is evolved, in objective activity this course is always revealed.

This brings us squarely up to the proposition of deciding as to what tomorrow shall bring forth and how we shall go about bringing this day's fruition. It makes the *Me* side of the individual loom up uncomfortably near—it compels each one to ask, "What has this to do with *Me*?" It makes pertinent the question, "Did I have anything to do with making things as they are in my life?" And no matter how we try to side-step, something forces the answer, "Yes, practically everything." Unpleasant? Yes, sometimes, but it's the way of life.

You see, comrade, you have something to do with the way things are in your life. So have I, insofar as my life is concerned. I am a composite picture of the varying emotions, impressions and mental experiences I have encountered. The unpleasant experience will leave no undesirable effect unless we allow it to. If we mentally absorb the elements of such an experience, it can harm us. If we are big enough to refuse to brood over that which has displeased or hurt us momentarily, we break its force. If we dwell constantly upon it, it grows in power and influence. We victimize ourselves by dwelling upon the failure, the disappointment or the fear we have encountered.

Fear is an anesthetic which robs the human of initiative and growth. It is a twin brother to morbidity—to be buffeted about by these two is to open the way for a meta-

morphosis which changes a growing human into a degenerate caricature. Than this there is nothing more sad—there can be nothing more deplorable.

To know the man we must know his mental attitude; we must know what he thinks privately—the public utterance, the studied, stilted speech does not give a correct index of his character. It is the deep, underlying thought which shapes the real man.

In the mental laboratory, as nowhere else, the truth of the old adage, "*To him that hath shall be given, and from him that hath not shall be taken away even that which he hath,*" is demonstrated beyond the shadow of a doubt. The whole story of progress, the entire plot in the drama of success lies in this: Determination to conform to the law of growth.

We might paraphrase the ancient psychology thus: *To him that hath the determination and application to conform to the way of progress, growth shall be given; to him that hath not this determination and application shall be taken away even that modicum of growth which he hath.*

It is up to us to say just how much of that rule shall apply to each one of us. It is not enough to say, "I am a victim of circumstances." That does not explain it at all. It will not do to say, "Nobody cares whether I get along or not—everyone is against me." Every time you say it, it helps to make it true—you simply speak the word and that word brings what you invited—nothing more and nothing less. Don't forget that.

Now, let us look the matter squarely in the face. Haven't you noticed what a difference

your mental attitude makes with everything? If you meet an acquaintance when you are morose, despondent, bitter, and thinking that the world hates you, you communicate that atmosphere to the one you meet unless that one is possessed of greater strength than you—and the meeting will be of little value to either one.

Just think of the numerous times you have robbed yourself of joy by dwelling upon the shadow side of life. The luncheon, the dinner, the party, the theatre, the quiet walk—all are spoiled by the mental attitude, or made lasting and joyous memories by the same process. The only difference is in the attitude or state of mind and mark this: There is not a joy, a pleasure, an inspiration in all of life that is not mentally perceived. It is in the laboratory of the mind that life's lights and shadows are evolved. Doubt begets doubt; fear engenders fear, and despondency evolves its kind.

The saving quality is this: Faith compels faith; hope inspires hope, and courage awakens more courage. All that you are or may be is evolved in the laboratory of the mind. It is in this laboratory that we find the elements which tend to make life a success or a failure. Shakespeare said, "*Nothing good or evil is but thinking makes it so.*" We might paraphrase the bard of Avon by saying, *Nothing success or failure is but thinking makes it so.*

*To be continued.*

## **RADIO-CENTRIC THINKING III**



THE word "psychology" has come to have various meanings according to the school of thought from which the user graduates. We are going to give it a definite interpretation to suit the viewpoint which we desire to emphasize. Psychology may ordinarily be said to be the science of thinking. It may also be construed to mean the observation of mental processes. Then, sometimes it is regarded as a study of the operation of the soul and mind. You understand the word has its derivation in that Greek word meaning soul and likewise that other word "logos," which may be construed as meaning "the word" or "the philosophy," sometimes rendered "the divine philosophy" or "divine word." We are going to say that we regard psychology as the sum of mental activity, that is, psychology is the method by which mankind analyzes the activity of the human mind. Material psychologists have told you repeatedly that mind is dependent upon brain. Some of them have gone so far as to say that mind is a product of the brain, others have virtually made the declaration that while mind directed the operation and activity of the human organism, mind itself was and is a product of that organism. Happily the progressive psychologist is getting away from the idea which binds mind to materiality. The advanced psychologist is getting away from the concept which construes mind as being dependent upon organism as organism is usually understood relative to the material phase of life.

We desire to say that which is merely a reiteration of a statement made a number of times, namely, that mind is not a product but rather a director and shaper of the material organism, which, in other words, means that mind is transcendent over the limitations of materiality. Now from the spiritual vantage point, the vantage point of the spirit world, we have come to construe every one of the impulses and activities of human mind, which is merely another way of saying divine mind, as being spiritual fundamentally and promoting a spiritual result. The material psychologist speaks of this and that complex, of this or that concept and this or the other impression or impulse, the material psychologist is in the habit of looking upon various tendencies as either evil or good, measuring these tendencies by the popular conception as to what is right and what is wrong. We have come to view all of the processes of the mind as spiritual, fundamentally, as we said, that is, we regard every one of the various impulses of mind as signifying an effort on the part of the individual to conform somehow to the purpose, the object of life. We say this, well aware of the fact that it may be misconstrued, that certain individuals might come back at us and say: "Your doctrine, then, is whatever is, is right." If by that doctrine one means what is commonly understood, we would say emphatically "No!"—if, however, the cosmic viewpoint is taken, we would say most emphatically "Yes!", for the simple reason that no experience comes to mankind that does not eventuate in a lesson and an understanding

which finally drives man to the higher spiritual altitude.

Then we desire to say that every experience is a result, that the conditions existing now in the world are results. They are psychological results, that is, they are the result of the psychological processes which characterized perhaps one generation or two or three, sometimes half a dozen and sometimes all of the generations which have preceded the present one on this continent. That which obtains to-day is psychological in this sense, that it is a manifestation by the people of to-day, of yesterday, of last year and the years preceding last year. So closely intertwined are the minds of the masses, the minds of all of the peoples of the world, that progress is colored by the mental attitude of the whole of the people as well as by the specific individual who stands out as one who shapes the thinking of the world in a measure. Mind from our viewpoint is co-eval, co-existent, co-eternal with life; mind is one with the great universal power back of and pervading all life. From our viewpoint when you are studying what is commonly called psychology, you are not only studying the processes of mind as represented by and expressed through the individual but you are studying cosmic processes as well, because psychology is the science of investigating the processes of universal mind, divine mind, as expressed through the various component individualities of the cosmos as a whole. Psychology means not merely the study of mind as manifested by the school boy or girl, by the business man, the professional man, by the average individual,

but mind as expressed in all of the activities of the Universe in which man lives. You will understand by this, then, that psychology to us means in a word the study of the infinite.

Now perhaps some of you will say: "Well, you told us that psychology had its derivation in the word meaning soul and that signifies the individual." Yes, we said that but we did not limit soul to an individualistic manifestation any more than we limit mind or spirit to the individualistic manifestation. The fact that man is a soul does not signify that he has a monopoly upon the mental processes of the Universe, the fact that man is individualized and is known to you as a thinking, conscious, volitional being does not signify that he has become the possessor of all the mind there is in the Universe, so when you say that psychology is the science of mental activity or is the study of mind processes, you are not necessarily making a distinction between that which is regarded as personal and individual and that which is universal; in other words, when you speak of psychology as the philosophy of mental activity, you are not necessarily making the statement that mind activity ceases with the individual known as man and yet there are some psychologists, in fact it was once the habit of the psychologist to declare that man's superiority lay in the fact that man was a thinking animal and had reasoning power and therefore volitional mental activity and that man was the only animal that had this volitional reasoning mental activity.

When the psychologist makes a statement of that kind, he is merely assuming his statement to be a fact, he is merely assuming to

have knowledge covering the entire range of mental phenomena and because his observation has been limited to the activity of a certain kind of mind endowed animal, he has an idea that the universal power back of man has limited mind to man alone, which is by no means a fact. Mind, as we have said before, is as universal as substance, substance is as universal as mind. There is no substance where mind is not, there is no mind where substance is not. If, then, psychology means the study of mental activity, how can that subject be confined to but one phase of the various mental phenomena of the Universe in which man lives?

Now we realize that sometimes it is hard to understand that there is mind greater than the mind of the philosophic thinker, sometimes it is hard for man to realize that mind may be existent even though that which is regarded as the organism which grows around the mind apparently ceases to exist. It is hard for man to understand that mind is as vital a part of the Universe, even in its most remote parts, as mind is a vital part of man himself; hard for the average individual to comprehend the fact that mind transcends, as we have repeatedly declared, the limitations and organisms of the material, mundane world. Now psychology does not cease when man's body has been laid aside; the study of the mind does not necessarily cease with the dissolution of the brain, the study of mental activity is not abolished merely because a body has been laid away. It is only just begun. It is in the realm of spirit that mind manifests in its highest phases and with its greatest de-

gree of efficiency and precision, it is in the realm of the spiritual that mind and entity are united perfectly, untrammelled by the limitation of the low vibrating gross substance of which the forms of the average individual must necessarily be composed. Now mark this statement—that entity and mind become united most perfectly when there has been the dissolution, the elimination, the sloughing off of the coarser, more dense physiological form which is characteristic of and indigenous to the soil of earth, the material world. Mind, then, is the vitalizing, illuminating flame, shall we say, mind is the connecting link between the individualized entity and, may we say, the cosmic, all-embracing, deific entity, mind is the amalgamating force that solidifies the great mass of humanity into one great living organism, pulsating, breathing, moving and existing in the cosmic whole, that is, in the all-embracing, all-pervading power which dominates and directs all of life.

Psychology from the spiritual viewpoint consists not only in the study of the impulse that man has to-day but goes further than that and it studies the impulse of those who surround the individual who is under analysis. Now this is what we mean; to rightly understand the mental processes of the individual one must not only study the mind of that individual, one must go further than that. For example, we have on our right one whose mission it is to teach, on our left one who has had the same mission. To understand the psychology of the students who have been trained by either the First or Second, you not only have to study that individual but you must study

the individual's environment, you must study the members of his family who have exerted grave influence and you must study those who have been the instructors and teachers, the guiding influences in the life. Psychology does not mean from our viewpoint the study of the individualistic mental processes but the collective mental processes. Every student who passes through the hand, the influence of the Teacher in the course of her work, every student who passes under the direction of any Teacher must necessarily have come in contact with a subtle, sometimes not verbally expressed influence which modifies, alters, amplifies the psychological or mental operation of the individual. So, when we study the psychology or the mind of a student we not only analyze that impulse that is there in the mind but we strive to trace it to its source, its origin and sometimes that leads us through very long and deviously winding roads, sometimes it causes us to contact with a great many individuals.

If one were going to study the psychology of the members of this Class it could not be done successfully by studying one individual. "Ah," you might say, "I have studied the psychology of so and so and I have arrived at the conclusion that he or she is thus and so" but from the spiritual vantage point we see another phase of the matter and so we propound the question in one word—"Why?" Why are these psychological processes as you have found them, what has been the contributing influence which may have modified, may have changed, may have amplified, increased various impulses, various concepts, various ideas,

impressions which are manifest in the mind? You will say: "Well, that makes it a bigger subject." Of course, the larger the area of your vision, the greater the Universe in which you live; the wider your knowledge, the more magnificent the mass of knowledge that you have not yet attained; the greater your wisdom, the more colossal, the more magnificent must be that phase of life which must be analyzed, understood, assimilated and finally appreciated and expressed. So when we speak of psychology from our standpoint we are speaking of mind in the, well, shall we say the wholesale sense, the broader sense,—why? Well because you never, no matter how much you try, you never can efface the psychological effect of contact with the various members of the Class; the fact can never be altered that you have been here, your minds have blended, that your magnetic force has blended together in one great unit, which the Class is, under the right conditions. That means your psychology has changed since you have come into the Class, that means certain impressions have been implanted in your mind that were not there before you joined the Class.

Very well then. If you are to understand thoroughly the broadest concept of psychology, you must take it all in and not think of it as something that is measured by the various hemispheres of the brain, by the various lobes of the brain, by the divers convolutions of the brain; you must not think of it as something that is measured by the ganglia of the human body, that is, the various nerve centers, the various groups of nerves located in different parts of the body. Mind is not

measured by that. Why? Well, when you study mind, you have to study mind as a co-ordinating force, that is, mind as a controlling agency, influence, power, energy, as you will. You must study mind as a volitional energy, a volitional force. It is not what is commonly called blind force, though we recognize no such thing. A piece of slate on this roof, through the action of weather, through the process of erosion, etc., becomes loose, by and by the wind blows and that piece of slate sways in the wind, getting constantly more and more insecure until there comes finally the day on which that simple thing that moors it to the roof ceases to have influence or connection therewith and the piece of slate comes hurtling to the ground and people say that is blind force, that there is an action of the law of attraction, in other words, the law of gravity. That is not blind force, that is not accidental, there is nothing uncertain about it, it is the operation of a distinctive law working in accord with very definite principles, but for us to say that that piece of slate was volitional, that it deliberately said to itself: "I am going to become insecure and finally I am going to sever my association with this roof and I am going to hurl myself to the ground" would be going further than the mind of man would be willing to permit.

When we speak of mind as functioning on the conscious plane, we are speaking of the volitional energy that says to itself: "I will command thus and so." Say, for example, it decides to command the action of the hand, the movement of the hand, and muscles contract and relax. There is the inhibition or the

acceleration of certain energy, the finger moves according to volition, the hand is moved horizontally through the atmosphere or perpendicularly, as the case may be. The muscles are flexed and certain movements take place because mind, the volitional, directing, intentionally operating conscious energy has commanded that muscles respond to impulse and that command causes the action of the motor cells. That which can control intentionally an organism cannot be the product of the organism that it controls. Now think it over—that which can control, direct intentionally and after premeditation, can under no circumstances be the product of the accidental operation of the organism that it directs and controls. Do you see how simple it is and yet learned psychologists have held portions of the human brain in their hands and they have said because this brain has ceased to throb with that energy known as vital life, the mind has ceased to exist. You might just as well say that because a wheelbarrow has crumbled into decay, the mind that fashioned it has ceased to exist. Now think it over. Mind, the power that directs, controls and animates and that does all of this at will must be greater than the thing that it directs. Now that is the reason that we say, that from our vantage point, psychology is infinitely a more profound and fascinating subject. Why, the psychology of the day is but the introduction to the great field of mental and spiritual investigation, that is all.

Another thing in reference to psychology from our viewpoint—it is the study of psychic phenomena and psychic phenomena are the

intentional expressions of mind just as truly as this table might be a phenomenon of the mind. Absolutely no question about it. Of course, as we have said, the material psychologist has become almost a pernicious locationist, he has become intoxicated with the location idea, he has gotten a glimpse of certain marvelous possibilities and at once started on a search to find out in which cell of man's body those great possibilities were locked up. He has forgotten that mind supersedes, transcends, antedates and succeeds, if you please, structure, because mind is the shaping power which evolves the structure known as the human body.

We feel there are such possibilities in the consideration of this subject that we are going to continue it another evening because there are some statements we desire to make that we would rather make after you have thought somewhat about what we have said tonight. Let us leave the subject by saying once more—in our opinion psychology means the study of divine mind as manifested by and through finite, component members of the great cosmic whole.



Too busy with the crowded hour to fear to live  
or die.

—EMERSON.



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## MYSELF AND ME

*The*  
RADIANT  
Life  
\*  
*September*  
1926

I am the best pal that I ever had;  
I like to be with me;  
I like to sit and tell myself  
Things confidentially.

I often sit and ask me  
If I shouldn't or I should,  
And I find that my advice to me  
Is always pretty good.

I never got acquainted  
With myself till here of late  
And I find myself a splendid chum,  
I treat me simply great.

I talk with me and walk with me,  
And show me right and wrong;  
I never knew how well myself  
And me could get along.

I never try to cheat me,  
I am as truthful as can be;  
No matter what may come or go  
I'm on the square with me.

It's great to know yourself and have  
A pal that's all your own;  
To be such comp'ny for yourself,  
You're never left alone.

You'll try to dodge the masses  
And you'll find the crowd's a joke,  
If you'll only treat yourself as well  
As you treat the other folk.

I've made a study of myself,  
Compared me with the lot,  
And I've finally concluded  
I'm the best friend I've got.

Just get together with yourself,  
And trust yourself with you,  
And you'll be surprised how well yourself  
Will like you if you do.

—Anon.

*Dear Comrades:*

Once more we invite you into our Cozy Corner in order that we may chat a wee about *The Radiant Life*" and its work. Four summer camps have been visited, viz. Lily Dale, Chesterfield, Wonewoc and Clinton. At each of these places the Editor has held classes daily, in addition to which he has given numbers of lectures, private interviews and has taken part in some of the psychic meetings. The interest in progressive thought is increasing, as is well evidenced by the people in attendance at all of these centers of activity.

*The Radiant Life* has made many new friends, in addition to which the staff has met and renewed acquaintance with many of the old friends of this magazine. September and October will be spent in active lecture and class work and in furthering the interest of our several publications.

Three books recently from the press have met very favorable reception and comment. It is because they are going very rapidly that we are calling your attention to them here. "*Poems of Inspiration*" contains the finest collection we have yet published. It is the largest book of the kind from our press and while a few of the old favorites such as "*The House By the Side of the Road*," "*The Cowboy's Prayer*," and one or two others have been retained, all the rest are new, many of them original. The book makes a beautiful little gift and is sent postpaid for sixty cents the copy.

"*The Cosmic Man*" has been printed uniform with the book of poems and contains some splendid lessons in radio-centric power. This likewise will be mailed for sixty cents a copy.

The third of the series, "*Man's Spiritual Powers*," deals with such subjects as "*Clairvoyance and Clairaudience*," "*Mediumship*" and kindred themes. It also has been printed uniform with the other two and will be sent postpaid for sixty cents. These three booklets, added to our book, "*Consolation*," previously described and which will be sent postpaid for the same price, constitute a splendid set

for personal or class use. We advise you to get your copies at the earliest moment because they are going rapidly.

Once more we would remind you that we would be glad to have agents to represent *The Radiant Life*. If you are interested, write Miss Klinzing for information.

Yours for the Radiant Life,  
WILL J. ERWOOD.

*The*  
RADIANT  
Life  
\*  
September  
1926

\* \* \* \*

*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 you from heaven with a dome more vast,  
Till thou at length art free;  
Leaving thine outgrown shell by life's unresting sea.*  
—Olliver Wendell Holmes.

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Man is not the creature of circumstances. Circumstances are the creatures of men.  
—DISRAELI.

\* \* \* \*

Graft, Grand or Petty, is Moral, Financial and Spiritual Skidoo for any Man Who Indulges in It.  
—Fra Elbertus.

SATISFACTION

If I could feel that when I leave this earth,  
I've helped one faltering soul to know its worth;  
That I have lifted Burdens, all too great;  
That I have taught some hopeless one to wait  
Until the dawning of a brighter day;  
If I have made some aching child-heart gay—  
I believe I shall look forth from that Far Plane  
And know, thank God, I have not lived in vain.

—MARGARET G. HAYES  
in *The North American*.



Discontent is the want of self-reliance; it is infirmity of will.

—EMERSON.



Co-operation—not Competition—is the Life of Business.—*Elbert Hubbard*.



My country is the world; my countrymen are mankind.

—WILLIAM LLOYD GARRISON.



A friend may well be reckoned the masterpiece of Nature.

—EMERSON.

