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OCTOBER 1926

VOLUME 9, No. 7

THE RADIANT LIFE

Exponent of
Radio-Centric Power



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Edited and Published by
WILL J. ERWOOD
ROCHESTER, NEW YORK

THE RADIANT LIFE

A Monthly Exponent of Radio-Centric Power,
108 Plymouth Ave., Rochester, N. Y.

WILL J. ERWOOD, *Editor and Publisher*

EMILIE H. KLINZING, *Secretary*

DEANE ERWOOD, *Publication Manager*

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PER YEAR	2.00
FOREIGN	2.50

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

ELLA WHEELER WILCOX.

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Rochester N. Y., October 3rd, 1925.

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DO YOU KNOW

There is always a place for the man or woman who is cheerful and efficient? The world gives rich reward for all those who add to the sum of human happiness.

Efficiency, plus cheerfulness and courtesy, will open the door of perpetual opportunity for the man, woman or child, who holds this magic key.

What about you, Comrade?

WILL J. ERWOOD.

THE WIND THAT BLOWS

*Which ever way the wind doth blow
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.*
—Caroline A. Mason.



WHEN a man is big enough to see that life is not made just for him; and when his vision has become so clear that he can fully appreciate the rights of others, he has traveled far in the right direction and has attained the height from which he can view life at its best. And he has placed himself among those whom the world regards as being unusually useful to humankind.

Life is not planned for the convenience of one person alone—all have a share in it, and are entitled to some of its joys as well as a portion of its sorrows. The most casual observer knows, however, that a comparatively small number of folk have grown big enough to recognize this fact, or to get the viewpoint of their fellow travellers.

Most men and women live in a very little world; they have but few companions, and their vision is very imperfect. Such people pass thru life but never really see it—they can only see within their own narrow circle; and they want what they want when they want it—no matter whose life or plans it interferes with. To people of this type there is but one word, viz: *Me!*

No man is getting what he ought from life, if he sees no farther than his own narrow circle. If his view is limited by the boundaries of his egotism and selfishness he is sure to

lose the greater part of the boon of fellowship; and, it may be, his lot will be to travel alone thru his tiny world. There will be few to sympathize if it be thus.

The human who would travel alone thru life must not complain if folk pass him by unnoticed—it is a part of the penalty he must pay. A just arrangement of nature this is, for it provides the individual who fancies life to be a game of solitaire with plenty of his favorite pastime. Yes, you may go it alone if you so desire—no one will insist upon accompanying you; but remember this: you will be headed straight for the desert of heart hunger and shipwrecked ambitions. And you cannot afford the cost, my comrade.

It is a great art to be able to dwell alone at times, no doubt. But undoubtedly the most finished art is that which makes it possible for one to live with his fellow men. It is good *Abou Ben Adhem* who strikes the keynote of life when he says to the Angel, "Write me as one who loves his fellowmen." There are no deserts in his life.

Mother Nature is most bountiful. But it is wholly inconsistent for anyone to imagine that she would alter her laws to suit the individual; the ideal mother shows no partiality among her children, therefore, Dame Nature displays a decidedly generous disregard towards the whims and caprices of such of her offspring as would have life fitted to their selfish needs.

To be sure, there are many of the children of this bountiful mother who will refuse to see life from this viewpoint; and they will be unwilling to admit the justice of the plan of compensation involved in nature's scheme.

Some natures there are, that never can understand why they are not exempt from all law, natural or otherwise.

But the justice is there none the less, and soon or late we all come to see it. Then, when that time does come, we are able to see the truth in the thought, "the wind that blows, that wind is best." And, when we have reached this admirably happy stage, we discontinue our whining, stop berating the cosmic laws because it rained when we wanted sunshine, and take time to realize that our neighbor's very life, perhaps, depended upon that shower.

There are many things that do not suit this scribe's particular fancy; folk pass away when he doesn't want them to—but they are delivered from physical suffering. Then, there are delays which come about, and misunderstandings arise; plans, seemingly well laid, gang alee — what ever that is — and the weatherman plays ducks and drakes with the weather, but no matter how things come or go some one is benefited thereby.

So, since every one must finally emerge from his seclusion and be introduced to Dame Fortune, and meet Prince Opportunity and Princess Joy, there is but one thing for the scribe, and all others, too, to do, viz: gird on the armor of common sense and reason, and get in harmony with life.

It is not possible for any one of us to have everything just as we want it all of the time. We must concede that others have some rights that should be respected. And their desires are as important, to them, as ours are to us; in their opinion it would mean disaster if

everything came to pass as we wished it to—and so it would.

All we have to do is to use a little reason in our consideration of life, and we will see how everything that comes to pass is a logical sequence of something that has gone before. This statement is a trite one, no doubt; and it has been made again and again. Many of us may rebel against accepting it, but it is not the thing we wish to think about life, it is what the evidence compels us to accept, that counts.

For this reason it behooves us to get intimately acquainted with Dame Life, and realize that she plays no favorites—her motto is, “compensation according to the individual’s just deserts.” If we have laid the right foundations we find ourselves face to face with opportunity; and if we have prepared ourselves for it we will, eventually, bask under the benignant influence of real joy. It is the way we go about it that decides what we encounter—whether it be sorrow or joy, failure or success.

Life deals gently with those who play fair with her—but play fair we must, if we would have the best of her gifts. But the growler and the fault finder, the shirk and double-crosser, must expect to get theirs, as per the law of life. And all of us must expect to meet this same eternal rule, according to the way in which we invite its application.

We must, therefore, learn the lesson life has for us, viz; every condition in our lives is as it is because it has been called forth by something said, or thought or done. And some one has wished it so—some one has prayed

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for the favor of each of life's manifestations;
and out of it all must come good.

*"Then blow it east or blow it west
The wind that blows, that wind is best."*

* * * *

WE NEED TO LIVE

We need to live—for life is more
Than eating, drinking, wearing.
Than seeking pleasures door to door,
And hither, thither, faring;
By artificial dress and speech
We teach the world to doubt us,
And cry for riches out of reach
While joy lies all about us.

We need to love—for life is more
Than drinking, wearing, eating,
The inner mortal cheating.
The tinsel things of life we clutch
While skies are blue above us.
While here beside us at our touch
Are those who long to love us.

We need to learn—for life is more
Than wearing, eating, drinking,
A little less of later lore
And more of early thinking.
We need to live and love and learn
The simple things to cheer us,
To truth established to return
And learn the lesson near us.

—THE AMERICAN LUMBERMAN.

MASTER MINDS IN PERFECT BODIES

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Be careful what rubbish you toss in the tide.

*On outgoing billows it drifts from your sight,
But back on the incoming waves it may ride*

And land at your threshold again before night.

Be careful what rubbish you toss to the tide.

—Ella Wheeler Wilcox.



O be healthy one must think and do that which is conducive to health.

We laugh at the man who builds a wall one day and tears it down the next—he is voted a fool. But when a man builds body one day and destroys it, deliberately and surely, the next, we sympathize with him in his loss of health. We should place him in the same category as the first.

Few men lose their health—they throw it away.

We may feel but little sympathy for the man who throws away his gems—his action assures us that the result is to be expected. It is the law.

To be a pianist we must study the piano—and practice on it. No matter how much one has read about piano playing he may never become an expert musician until he has mastered, thru practice, the mechanism.

To be a healthy man one must do more than merely read about the body and its muscles. There is the little matter of putting the knowledge gained into active use and expression, to be thought about.

To read about the body and its needs, and then neglect to comply with those needs is folly. To study the muscles, the principle of digestion, the relative value of food stuffs, the

process of assimilation and the science of physical culture, and then sit around leaning upon morphine, strychnine and kindred drugs, is to be a defaulter of the most depraved type—it is to be a coward and a shirk; an enemy and a traitor to oneself.

Body building presupposes mind building. I cannot see how it can be otherwise—yet this point is utterly ignored by myriads of health seekers, who are robbing themselves of the power to get well, by ignoring the influence of the mental state.

Here are some questions for you, comrade Health-seeker—will you answer?

Are you destroying your chance for a good body, by fretting and fuming and raging mentally?

Have you studied the needs of the body—and nullified your knowledge by doing the very thing which you know is not conducive of health?

Have you learned that to give way to the blues—to shut yourself in from the air, the sunshine and exercise in the open—to become a veritable lotus eater, as it were, to hate, and brood over imaginary wrongs, or to envy, is to vitiate both mind and body? And after having learned this, do you still indulge?

If you have done, or are doing any of these things, health is not for you until you mend your ways. And that job of mending is up to you. You see, comrade, you are really the only tenant on the premises of selfhood—you cannot get a professional house cleaner to come in and purge mind and body; or, if you could the measure would only be a palliative. *No one but You can keep Your house clean and in order.*

It may be that you are your own executioner: There will be no question about it if you persist in the practice of trying to fool the body by the use of drastic poisons—or poison your physical organism by diseased thinking.

There is such close relationship between mind and body that no emotion of the mind—and all emotions are of the mind, be it known,—can express, either silently or visibly, without having measurable effect upon the bodily structure. The muscles of the arm, the chest, the heart and vital or secondary organs respond. Often these changes, which are mentally induced, may be of the most inconspicuous character—but the effect is there nevertheless; and, for this very reason, they are frequently the most dangerous, because of their silent, unobserved action.

The cellular tissue of the body is sensitive to the highest degree; it is as responsive to each mental change as is the thermometer to the alterations of temperature. Moods make physical changes; . . . mentation builds or destroys.

The man who is hunting for health needs more than mud baths and saline solutions to overcome the effect of wrong habits of thought; and he needs more than hypodermics or capsules to overcome the effect of wrong eating, or indulgence of any character. Habit is not physical—it is mental; and the mental side of the individual can not be reached by the great capsule way—nor can the hypodermic needle be injected into the mind.

Nothing can reach mind that is not mental—that is, if you would alter the habit of the individual you must give him a new mental

concept. If the health seeker could be made a healthy thinker at the outset of his seeking, the journey would be not so long.

Thoreau said, "I have travelled a long way—in Concord." Immanuel Kant was a great traveller—but he never got more than twenty miles from his home. These great men travelled mentally—they brought the world to the threshold of their homes; and the world is always glad to come to the home of the man or woman who will give it the right kind of reception.

That thinking effects the physical activities is abundantly proved; different mental states cause chemical changes and alterations of so marked a character as to be easily measured by scientists.

Moods make physical changes—mentation builds or destroys.

Habit is not physical, it is mental. Prof. Ladd, of Yale, says: "Even the most purely vegetative of the bodily processes are dependent for their character . . . upon antecedent states of mind." And Prof. Wm. James has said: "All mental states are followed by bodily activity of some sort. They lead to inconspicuous changes in breathing, circulation, general muscular tension, and glandular or other visceral activity . . . even more thoughts and feelings are motor in their consequences."

Said a physician to a patient: "I can cure your body—but I cannot reach your mind." In other words, if the mind was at rest there would be no difficulty in rectifying slight—or even great—organic troubles. But one conclusion can follow, i. e., the mental state is either ally or enemy of medicine. And if the

mind opposes, thru inadvertence or consciously, the action of the medicine will be largely nullified. The further conclusion is so obvious it needs no mention.

After all is said about the health quest over which people work themselves into a frenzy, it resolves itself into this: Rational and normal living. And there can be no rational living if there is not reasonableness, for thought is the architect of the life pattern we are weaving.

The pity is this: Most of us know better than we do. We know certain things have a detrimental effect upon us, yet we lack the will, the energy or courage to refrain. We are so rarely individualized to the point at which we can relinquish that which is destroying bodily tissue, even though we know it does so.

The drug fiend is a case in point. Before he has gone too far, he knows this habit is slowly eating the vitality out of his being—yet he is so enamored of the momentary pleasure obtained by surcease from active consciousness, that the habit is gradually fed by gratification, until it masters the individual.

It is as impossible to separate the mind from the habits we acquire, as it is to absorb one day from the fabric of time. We may not blot out one moment from the scroll of the years—even though we have passed it by, its impress is there—the years are composites of the moments which flit by; and the habit of one's life is but the sum of the myriad mental experiences we have had.

All of this in view, it should be easy for us to realize that the *health quest* which does not take into consideration the mind side of the individual, can rarely reach satisfactory

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culmination. There may be drugs by the ton, but the body rebels against them if the mind be constantly tearing away the tissue—as mind may surely do; and as too many minds are doing now.

Fret and fume, worry and despair, fear and rage, if you will, but know you this: Every mental experience in fear, rage, worry, jealousy, hate, anger, suspicion, envy or cupidity, will take its toll of your tissue. The dancer pays the piper—no matter where his life lines may be cast.

The physician of tomorrow will cure minds first, then bodies: There can be no real cures effected until the cause of disease has been overcome; and every well informed doctor of this age knows that much of the disorder of the day is due to wrong mental states. It is because this is so that the way has been made so easy for the dispenser of “pale pills for pink folk.” You see, my comrade, we are so eager to take “short cuts,” that we bite for almost any scheme the market can push forward.

We want short cuts to fame, to power, to wealth, to beauty, strength and health. Nostroms spring up over night to meet the demand which has been created—not by our lack of health, especially, but by our utter lack of spirit enough to put simple principles into practice.

It is time to wake up, everyone. The “*Fountain of Youth*” lies within, not without. The great physician dwells in the mind of every human—slumbers, waiting the day on which he will be awakened by the call of the superior consciousness. The Quest for Health leads around the world. But as in the days of

yore all roads lead to Rome, so now every
quest leads back to the mind of the individual
who would be a Master Mind in a Perfect
Body.

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THE CURBSTONE SCHOOL

They sat in a row on the curbstone there—
Ten little lads and lasses fair;
Each held a leaf, or a paper small,
And the teacher began the roll to call.
They folded their arms, in a way demure,
Like the birds' rang their voices, clear and pure.
As they spelled, in a very reckless way,
The words the small teacher gave that day.

They cared not for any one passing by,
Then somebody caught the teacher's eye;
Then her sweet laughter rippled out,
And all of them joined her merry shout.
The spell there was broken, the school was done;
Away they scampered in their fun,
And whether they opened school that day,
On another curbstone, I cannot say.

But I mused on their looks of earnestness,
And their innocent voices came to bless,
For the path of life is rosier far,
And clouds fade away where the children are.
Then I thought of the great ones of the land,
The teachers of good, that honored stand
To lovingly serve or grandly rule,
Who often had been to the curbstone school.

—ANON.



fine diamond is worthy the richest of settings. The human ego, the real man, is a diamond of the finest quality. Within him is stored every potency of the universe. The light of the sun is there as are the glow of the moon and the gleam of the stars; there is the might of the ocean and the fury of the storm, the wonder of the day and the majesty of the night. There is no element in Nature, the prototype of which cannot be seen in humankind, so marvelous is man, the microcosm.

Countless ages have been consumed while man was yet in the making and yet other ages must come and go, perhaps, before the human is fully grown—how long we do not know. But this, we do know: Consciousness reached, thinking, active, superior consciousness attained, and man's growth is all within his own grasp. The opportunities of life are there before him—it is his to determine whether they will be grasped and used or allowed to slip by unnoticed.

Growth is action, that is, accumulation and assimilation. In the case of the human body it means increase in size to the point of maturity, to a fullness of normalcy. After this it is increased in quality and refinement as a medium of expression.

With the mind growth means accumulation plus assimilation and expression; in other words, the acquisition of superior knowledge plus the ability to use and express the knowledge intentionally and practically, through the one channel of expression—the body and its members.

Light may be revealed through glass up to the point at which that glass is responsive to light rays. Red, blue, green, yellow or white will each transmit certain light vibrations. Let the rate of vibratory action be above or below a certain point and the transmission ceases. The clear crystal is the medium through which light rays may pass with the least obstruction and with the minimum of apparent alteration.

The analogy should be very clear. No matter how fine the mind, it can only express through the body up to the point of capacity of that body to respond to or vibrate with the mind. You may have inspiration—the mind may be and is in tune with the best there is in the universe, but with the avenues of expression out of tune it is impossible to reach the acme of success in the transmission of that inspiration.

Every member of the body is designed for use. Mark the words “designed for use.” The hands and arms for lifting, writing, designing and numerous other activities, legs for locomotion and support, eyes to see and ears to hear through. Every sense organ should be used for the application of that sense, that is, for the utilizing of the sense that the mind may be made richer and stronger.

Every member of the body is the servant of the mind but the servant must be trained in the line of activity for which designed or desired. The mind must train the servant because the mind alone knows what it desires its servant to do. Servants are rarely self-trained. The arms, legs, hands, ears, eyes, nose, brain areas, lungs, heart, stomach—in short, the whole body must be trained thoroughly before real response to the inner vision may be ex-

perienced. There can be no expression until there is an adequate avenue of expression.

The training of the organs of expression simply means to use the mind through these organs. If the best in an individual is to be revealed, it is the mind that must reveal itself for everything you are or can be is there. This, then, is the work laid out for each one who would be more fully an expression of the great image—the perfected human.

The mind must be fed in such a way and on such food as will be conducive to growth. The mind must be nourished, stimulated, awakened, and not only must this be done so far as the intellect is concerned, it must reach every faculty and degree of your mentality. Through the different sensory organs of the body the outer world must be studied, its effects measured and its elements assimilated by the mind. Don't forget this: The fine body moved by an inferior mind will soon become so much carrion. The wonderful mind hampered by an inferior body is like a soul in prison. The divine image contains all this: A great mind fully awake and always growing, manifesting through a body which is fully adequate to meet the requirements of that mind. The divine image necessarily presents that which is as nearly perfect in point of expression and in understanding of relationship as is possible while traveling along the mortal highway. It is the mission of the awakened soul to see himself a perfected manifestation of that which is all divine.

THE DRAMA OF SUCCESS, II.

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THE cry of old systems of thought has been that man should be content with his lot, whatever that lot may be, and this theory has held humanity back no one knows how many thousands of years. There was no chance, so they said, to change one's condition by thinking for, as God intended man to be, so was he brought into the world and it was supposed to be the height of ingratitude to protest against the conditions which God had ordained.

Thus has been fought the dramatic battle associated with human hunger for knowledge and which placed man in opposition to the minions of the old order. On the one side was the man who had read "*As a man thinketh in his heart, so is he*" and reading, he thought and hungered and analyzed until its whole meaning dawned upon his consciousness. Upon the other hand was the man who declared that some must always belong to the lower class while others naturally were of the upper.

But that magic sentence, "*As a man thinketh in his heart, so is he*," had seared its way into the mind of man. He saw it in the stars by night and in the sun by day. When he went out to the chase he found it gleaming in the eyes of the wild things that he hunted—living creatures but little more wild than he was. When he went out into the grain fields he saw it in the waving grain; the waters of the trickling stream where he paused to quench his thirst, bubbled and whispered, "*As a man thinketh in his heart, so is he*."

He began to look about him and note the

bearing of his kind. On the one hand were men of proud bearing, walking erect—kingly men who brooked no aspersions upon either place or character; on the other were men like himself who walked with heads bowed down, who rarely raised their eyes save as they were spoken to. They were the serfs—the slaves of the men with the stately mien. The morning sun and the evening sun, the moon and the stars alike, cast their radiance upon all classes without distinction or preference. Soon there came a great day.

On this great day the morning sun and the evening sun, the moon and the stars combined in the singing of a wonderful paean—a song which contained the query which called forth an exclamation half fear and half question. The soul of man was asking, why were things as they appeared to be. The sound rankled in the heart; it called to man and it crowded him forward. Then the first thing he knew he had coupled that interrogative exclamation with other words and his lips formulated this: "*Why am I as I am?*"

Like a flash from the clear sky came the answer, "*As a man thinketh in his heart, so is he.*" So, in this day when the answer was borne into the heart of man, man himself was born anew—awakened to a world of realization, of ambition and hope, and the spirit of the divine discontent took up her abode in the mind of man. And this spirit has been urging him on and yet on again. It has evolved everything that is worth while in the way of utility and art, of science and poetry, or happiness and progress.

Nothing in the drama of human success has been more startlingly appealing or has had

more far reaching effects than the dramatic incident when man first came to know the possibilities that laid within himself. Fancy the human family stumbling blindly through a forest of ignorance, of fear and doubt and then suddenly awakened to know the larger hope. To be a satisfied man in the sense that there is no thought of bettering one's condition is to be a parasite on the body of life. It is to become a fungus growth on the grand man of the universe and like every other barnacle, it necessarily means impeding the ship of progress.

To get into the mentally stagnant state is to vitiate mind and body; it is to die before one is dead. Of course, it must be understood that we have no desire to cause man to become a scold, to be a crabbed fault-finder—a critic of things just for the sake of being critical. Than this there is nothing more terrible. Better a thousand annihilations than to suffer oneself to become a carping, fault-finding critic.

There is a certain restlessness that is permissible—the discontent that sent Galileo out into space in search of God's revelations, that brought to Copernicus the revelations of the starry heavens and gave Bruno the message which he in turn gave to the world—that discontent which will, in the last, lead men as unerringly to a great goal as hunger and thirst will lead a camel to the oasis in the desert. Such discontentedness is always permissible, indeed, greatly to be desired. That it is which made a Raphael, evolved a Pericles, developed a Mozart and a Beethoven, which aroused an Edison and a Marconi, to say nothing of

thousands of others whose names have been ensconced in history's great galaxy.

We might look upon progress or, to use more modern business phraseology, success as a drama, in which all of the great souls who have been makers of progress were actors playing parts. In the cast of this play we have all types—the men and women who play the leads, those who are, so to speak, courtiers and sycophants, others who are mummers and lackeys. Always when we look over the players we discover a certain restlessness, a certain dynamic, vital eagerness, a distinctive absorption in the theme of the play which causes some of the characters to stand out above all the rest.

The species of discontent which means growth is the greatest gift of the Gods, whatever or wherever they be. It is the savior of even the most decadent race of men because it is the leaven which bespeaks life and motion—integration rather than disintegration. May its day be sped until every heart and mind feels its impelling breath!

And growth is the outcome of the needs of men. It is necessity coupled with the desire to supply the demand. It is as natural for an oak tree to grow as it is for the bird to sing—the same impulse operates in both. It is as needful for man to grow as it is for the grain. There is never fruition without growth.

The great principle of life is transmutation and transmutation is but the magic of discontent plus desire, plus determination, plus assimilation, manifesting in the living thing in which it acts. What good would food do if the stomach was sluggish—content to remain motionless and inert? That which had been

designed to be a boon would then become a bane.

Of what use is mind to man if that mind is to resolve itself into a sluggish, inert, gorged and utterly inadequate stomach. If the gastric juice of reason be absent—if there be no motion of analysis to churn the mental food until it reaches the consitituency which will admit of transmutation and assimilation, of what value is a mind?

All growth is a type of activity—it is motion, discontent, ambition or desire. The lure of the stream is the sea; the lure of the mind is expression, and the vehicle which brings each to its goal is effort.

To be continued.

❖ ❖ ❖ ❖

REWARD

To work with you—ah, that were joy indeed,
Hand close in hand, dependent each on each.
That in itself would be sufficient mead
Would glorify life's common toil and speech.
But to work FOR you—that were higher joy!
For sacrifice transcends all other grace
And it is woman's lot to find her joy
In the approval of her master's face.
It is for this that woman sells her soul
Returning at the end with tired eyes —
For life takes happiness with bitter toll
From those who cannot wait for Paradise!
But let me serve you, body, soul and mind
For thus am I the heart of womankind.

—IDA M. ZUMSTEIN.

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RADIO-CENTRIC THINKING IV



ONE of your able modern writers has made the statement that there is majesty in self-control, he has made the statement which you have heard quoted a great many times, namely, man has two creators, his God and himself. His first creator, God, gives him the raw material and the laws in conformity with which he may make of himself what he will; his second creator, so the writer avers, is the one that must decide just what he is going to make of himself, and we desire especially to discuss some of the processes by which this making of oneself a finer product is accomplished. We are very much concerned with the advancement of the human family, we are especially concerned with the advancement made by the members of this Class and so it is our desire that each member shall understand some of the fundamental principles of their own personalities, individualities, if you please, and some of the principles whereby they may rise to greater heights.

An old writer said: "He that conquereth himself is greater than he that taketh a city." It were wise if the modern psychologist gave more heed to the self-conquest that is so necessary in the human family, it were better for man if the modern psychological teacher would spend time in explaining the means whereby the average individual might attain that self-conquest and thus become the final victor over the various powers inherent in mankind. Self-control presupposes victory over self; it also suggests an orderly mind, that is, a mind that thinks consecutively, a mind that

thinks relatedly, that is, with each and every thought related to its fellow; it means a mind that thinks intelligently, intentionally, according to a preconceived plan, according to an ideal that the individual may have set up for himself. Those who have attained self-control are usually observant insofar as minute things are concerned, that is, they analyze themselves and they analyze themselves as fairly, as conscientiously and as impartially as though they were scrutinizing and dissecting someone else.

The man who has attained self-control is an emotional analyst, is an intellectual assayer, because he analyzes his own emotions and he assays the hidden possibilities and, discovering them, separates them from the dress of inertia and carelessness. The man who has attained self-control is a methodical man. That does not mean that he putters around minute things to the ignoring of important things but he is methodical, that is, he evolves a method whereby he brings co-ordination between mind and body, he conceives an idea that he is the master of himself, he recognizes the fact that spirit, per se, is the supreme power insofar as the individual is concerned, that the bodily structure is the vehicle through which that supreme power finds expression. He further recognizes the fact that only as he can intentionally, purposely and intelligently direct the processes of the structure in which he lives, may he attain to complete mastery thereover. So, recognizing the fact that spirit, per se, is the master force, that mind is, if you please, the hand-maiden of spirit, he sets that mind to work performing the very essential task of training the organism in which he lives and he trains that organism with the same painstaking

care that is shown by the trainer of the athlete who is to accomplish great things for his Alma Mater and he spends his time in bringing about a state of submission, that is a state of submission insofar as the micro-organisms of the body are concerned. In other words and to simplify this, he impregnates every atom of his body with the idea of subserviency to the will power, with the idea of co-operation and co-ordination and, furthermore, he stamps every atomic constituent of the body in which he lives with the mental concept of self-direction or self-control. It is a matter of days and sometimes weeks and sometimes months and maybe years because perfect self-control is not the result of a moment, it is not the outcome of a momentary impulse, it must come as a result of effort, sometimes strenuous and prolonged effort on the part of the individual.

Now there are simple methods by which man may bring about self-control and one of the simplest ways is to train the senses to work according to a well-defined plan, as, for example, train the senses to observe completely and comprehensively the object that the individual passes; train the senses to observe very thoroughly and accurately the elements of the room wherein he may be, the elements of the individual with whom he may come in contact, the peculiarities of the flower, of the picture, the landscape, the sunrise, the sunset, the season of the year, the art exhibit or the musical composition to which he may be giving attention or which he may be trying to produce. Now in the same ratio as the individual trains himself by and through the sense channels to observe accurately, is that individual gaining self-control. This means, if you

pass an object, a store window, or pass through a building and when you have passed through you pause and ask yourself what you have seen, if you discover that your sense impressions are imperfect, if you have the courage to send yourself back, make yourself retrace your steps, make yourself repeat your observation until you have gained a very perfect and virtually instantaneous impression of that which has come within your purview, you are training yourself for self-control. Mark this—self-control does not mean merely the ability to refrain from becoming excited when some trivial event arises in the course of your experience.

There are individuals by the millions who pride themselves on their self-control and that self-control goes no further than the expression of a certain species of pride which refuses to allow other individuals to observe that they are disturbed, but that is not self-control. Indeed man is far below the standard of the ideal self-control until he can speak to the organism in which he lives and say to every one of those micro-organisms: "Peace, be still!", until he can say to every nerve filament of the body: "Do thy work and proceed with thy task without fear or trembling, without hesitancy and perform thy duty in the very fullest degree." When he can say that without becoming either volitional or super-conscious or, if you please, self-conscious, when he can do that without becoming so palpably aware of the fact that he is trying to control the organism, he will have mastered the art, the science of self-control.

One of the troubles with many of the individuals in the world is that they are constantly

talking about the self-control that they have or the self-control they are going to get. One of the surest marks of the fact that the individual is on the way is when he becomes unconscious of the effort that he is making toward the domination of himself and becomes, consequently, disinclined to advertise the fact that he either is getting or has acquired self-domination. Remember, self-control does not mean alone the directing of the movement of the hand, it does not mean alone the direction of the function of the stomach nor does it mean alone the domination of the observational powers; it likewise means the direction, intelligently and perfectly naturally, of the processes or modes of expression, and since speech is a part of the science of expression or, if you please, since speech is an integral part of the processes by which the soul expresses itself it stands to reason that one of the very patent evidences of the acquisition of self-control lies in the ability to enter the silence, to remain silent when words are useless or when words become two-edged swords that cut in either direction. Self-control is mastery not alone of the organ of observation but of the tongue and the avenues of expression.

Now this is not a thing that man can acquire over night unless he has been laboring for a long time, consciously or otherwise, unless he has attained to that point at which he is perfectly ready, just as there comes the crucial moment when the butterfly is ready to split its cocoon, lift its wings and sail away. When he reaches that point, why, of course, he appears to instantaneously acquire self-control but, mark this—you watch the growing of the shrub, you observe the progress of the rose-

bush, you find the gnarled substance that becomes eventually a bud and you watch the bud day after day and you notice finally that there appears to be a metamorphosis taking place, there appears to be a culmination transpiring and you pass it by and you say: "Very soon we shall have roses upon our bush," and you pass by the next day and behold, the rose is there. Now that rose apparently became a full-blown rose over night but it is only apparently because it has been working for that end from the inception of the urge in the root of the rose-bush and the swaying of the leaves, both of which spelled the intention of that rose to evolve a blossom and thereby cast fragrance upon the atmosphere. So grows man's self-control.

The man who is possessed of self-control is the master of his appetites. Appetites are part of the habits of the mind. Now please bear that in mind—appetites constitute a portion of the habits of the mind. Everything to which man becomes addicted is made possible by the habit of thinking. The man who has attained self-control compels himself to think upon the positive side rather than upon the negative side, the man who has become a master of the science of self-control analyzes the habit or the habits which seem to have gained an ascendancy over him as an individual, he analyzes the effect, he analyzes the aftermath, he analyzes the degree to which the habit is gaining domination of the mind, that is, he notes the increasing frequency with which the mind says: "I must indulge in this particular thing because, well, I crave it, because my body demands it, because I need the stimulus that has been provided therefor," and when he

notes that these recurrences of the subjective impression made by the process of thinking that produce a habit become overly frequent, he discovers the need of controlling himself and says: "From this time forth I shall be the master, I shall conquer this thing either by one fell swoop or I shall conquer it by gradual degrees, a process of elimination as it were." Well, if he analyzes the frequently recurring tendency or desire—and habits are desires—when he observes the frequently recurring desire for the indulgence in the habit, he must begin to impregnate his being with the alter-habit of thinking, that is, with the opposite habit of thinking, with the more positive habit of thinking which declares unto himself that this thing is the result of a habitual state of the mind, that, therefore, he shall create a new habit of thinking, one that shall say to the body: "I, the mind, the intelligent thinker back of the organism through which I function, recognize the absolute worthlessness of this particular thing that has gained the mastery and, therefore, refuse further to countenance the encroachment upon mind, body, soul, spirit, if you please, of any such habit of thought." In other words, he declares unto himself that he has found the period of his emancipation, that he has begun the structure of his larger selfhood, that he has started the elimination of the negative and the interpretation of the positive.

Self-control is comparatively easy, but that would not meet with the approval of most of the people because they would say that you cannot change your thinking. Let us say, that you can change nothing in the world until you change your process of thinking; that the re-

former, to change the world, must change the habit of mind of those who come under the sound of his voice, so the place to find self-control is not outside of yourself, it is within. No one in God's world can control you but yourself, no one but yourself can control you for yourself. That means, of course, that the battleground upon which this engagement must be waged is the battleground of your own mind. Another thing is to pick out some of those things that you especially dislike to do and compel yourself to like to do that particular thing. That is for you to do as one of the stepping stones toward the achievement that you would like to accomplish. Why, we have noticed this, that since you have been repeating the formula that forms a part of your introductory service to this Class, you find very much less desire to remember and speak of or denounce the petty, inconsequential things about and which concern your fellowmen, you are not so prone to carry the discrediting statement that you have heard from others to someone else nor are you so ready to censure those who have made a mistake.

Now, what is taking place? For everyone of the deeply imbedded tendencies to discuss the shortcomings of your fellowmen, there is being planted in your mind a tendency to recognize and to speak of only those constructive phases of your fellowmen's lives that may be of benefit to others. If so by the mere repetition of that formula, the mere fact that you say here, "I resolve to give up all those petty things," means that you are ideating, that is, you are implanting newer, more constructive ideas in your own mind, and that you are gradually eliminating jealousy and prejudice and

hatred and all the concomitants thereof, and what are you doing? You are practising the science of self-control. Now, that which you can do in that limited sense, you can do in the expansive, all-inclusive sense, you can apply the same restricting influence upon every organ and function of the body that you apply upon the tongue, that you apply to your tendency to perhaps say the unkind thing. There is nothing mysterious, secret, about self-control. You grow into it by the revision of your thinking, by the rejuvenating of your mental power, for every discordant element of the mind you substitute one that is harmonious, one that has a cordant effect upon yourself as an individual, one that has, if you please, an harmonious influence upon yourself, and that process, if followed to its legitimate conclusion, would bring you as surely to a state of self-mastery, self-control as your efforts will take you, when you leave this building tonight, to your home.

Now, perhaps you will say: "Well, what then is the connection between the science of self-control and the art of concentration?" Why, have you not discovered it already, have you not seen the compelling yourself to think the kind thing when, perchance, the bitter one is crowding for entrance, can you not see that when you compel yourself to keep silent about the shortcomings of your fellowmen when your inclination is to speak about them, you are cultivating concentration? In order to do all of the things that we have said, why, you must of necessity concentrate. Concentration does not necessarily mean that you are focusing your visual sight upon a minute object, concentration means the ability to do the work

in hand without either evasion or without shirking and without antagonism. It means the reverse of that situation that sometimes you will discover when you find a man say: "Oh, I dislike to do this thing. If I could do anything else in the world but this, I would be happy. How could the Fates send this task for me to do?" It may be the laying of a sidewalk, it may be the cutting of wood, it may be stoking furnaces, it may be sweeping a sidewalk, it may be carrying out debris, it may be working in a foundry, mixing mortar, carrying sand, any one of those things, but if the individual would look at the work in hand and say to himself: "Now this is but one of the stepping stones to the heights I desire to reach, therefore I shall do this thing that devolves on me in a state of happiness, I shall happily and smilingly do this thing that has been accorded me to do," the drudgery would disappear like dew before the morning sun, the bitterness would vanish like the snowflake when kissed by the zephyr of spring and where smiles had been absent, radiance would shine from the countenance and the corresponding revivifying of every part of the organism would take place and you would find God smiling up at you from the piece of coal on your shovel or the stone or brick in your hod or perchance the column of figures that bored you but yesterday and inspire you to-day. Concentration means the ability to think straight, means the ability to think from a given point to its objective, and self-control means the ability to compel the body to follow the line of thinking. There is nothing mysterious about it, there is nothing obscure about it.

It is because we wanted you to have a prac-

tical demonstration of the principle involved that we have given you the various formulae which you are using in this Class, it is because we knew that the constant repetition, the constant dwelling upon and repetition of those words would produce various impressions upon the mind, that they would produce certain stimula in the mind, the result of which would be to entirely reorganize the process of thinking. We venture to assert that there is not one of you who has been thinking and repeating these formulae which we have given you who has not eliminated in larger measure even than you realize the bitterness that seemed so very close to the souls of some in the past. You cannot look upon beauty continuously without absorbing some of it, you cannot associate with individuals of refinement continuously without absorbing, without unconsciously imitating some of those things that are characteristic of the refined members of the human family, you cannot be in the presence of those whose conduct is exemplary for any length of time without one of two things happening—either you become so thoroughly disheartened that you remove yourself entirely from the presence of such individuals but more frequently your very soul becomes impregnated by the example, by the force of personality, and the first thing you know, why, you are yourself manifesting on that refined, that esthetic, that superior plane and life becomes something superlatively beautiful.

It has been said that beauty is in the eye of the beholder. It were better to say that beauty is a concept of the mind, that according to the individual's responsiveness to symmetry, to harmony of color and sound, to regularity

of facial expression, etc., shall be the judgment thereof about, concerning an object or an individual. It depends entirely upon the mind's ability to record impressions as to whether they are regarded as fine or not and there is one of the finest examples of the possibility of the attainment of self-control that you can find anywhere,—the idea that an individual who might be regarded as an Abo-rigine, without previous training, without association with refinement, without opportunities, may be brought in the presence of beauty and refinement and kindness and as a result thereof gradually evolve a degree of appreciation which comes as a result of the training of the powers of observation to properly receive and record the sense impression with all of its elements, upon which may be builded a perfected idea of that which has been observed.

You can make your housework, if you happen to be housewives; you can make your schoolwork, if you happen to be students; you can make your routine work in the office, if you happen to be thus employed, the means whereby you attain to self-control and discover and make use of the art of concentration. Marvelous possibilities lie ahead of you, matchless opportunities provided for you by the Infinite Source of all things, a wonderful vista is opened up to you by the Master of the Universe, merely waiting for you to recognize the kinship existing between you and the Masters of the Ages, to become inspired to do that thing that shall bring you a fuller measure of the joy of living, the beauty of life and the delight of serving the Great Master of all there is. It is because we know that you may become

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masters of yourselves that we speak to you constantly of being potential Christs, it is because we realize that you can absolutely attain to self-control and be masters of the art of concentration that we are telling you constantly that ye are spiritual beings functioning temporarily through a coarser physical body in order that you may attain to a perfection of control over not only the lesser substance but yourself. It is because we recognize all of this that we are urging you tonight and every other night to begin thinking of yourselves not as failures, not as men and women of limited opportunity, but as potential gods in the making.

Order is the first law of nature, order means mind arranged in proper sequence; self-control means your mind thinking sequentially; concentration means your mind starting out upon the highway toward mental achievement and following that highway without any of the excursions into the by-paths and into the various diverting and devious trails that sometimes make their appeal to the mind of man. Ye are masters in the making. Well was it said by your modern writer—"Man has two creators, his God and himself. His first creator gave him the raw material and the laws in conformity with which he may make of himself what he will"—and he might have added, self-control and concentration are the keys which may be regarded as constituting the open sesame to every great and glorious possibility which God has provided for his children.

EDITOR'S COZY CORNER

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Dear Comrades:

The tang of autumn will soon be in the air and folk will begin to think about open fireplaces and getting off into the corner with a good book or perhaps to ruminate just a little.

A busy summer has gone by, practically, and we are thinking of the campaign for Fall and Winter. A brief breathing spell for *The Radiant Life* staff and then back into the harness to see what can be done by the application of the methods taught in this magazine. We are believers in success and we know that in order to have it, one must work for it.

We have put in a year and over of strenuous work, getting ready to give out the larger message. We shall soon have an announcement to make in reference to new publications and lessons and shall ask you to watch some of the popular magazines for announcements concerning *The Radiant Life* work. The Editor is busy with classes and lectures—a phase of work that has been emphasized throughout the whole summer.

The new books have met with a splendid response. The poems, "Cosmic Man," "Man's Spiritual Powers" and the beautiful little book, "Consolation," have all been most cordially received.

The purpose of our work is to arouse a larger viewpoint to cause people to see the beauty and the brightness of life and to help them lose sight of some of the shadows. We are sending to all the *Radiant Life* family, which by the way has grown splendidly during the summer, our kindest wishes and deepest desire for success and happiness. We want you to feel that *The Radiant Life* is a healing magazine, that it carries with it vibrations of mental and spiritual power which, if imbibed and given the proper welcome, will produce great results. When

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you read this issue and finally come to the *Cozy Corner*, unless you happen to be like many of our friends who turn to it first, just start reading over it again and say to yourself, *On every page there is healing and strength.* We want you to know your own power and when you do, you are able to respond to the power of others.

If you have friends that you love, persuade them to join *The Radiant Life* family. Remember, the larger it is, the greater is the work that we can do.

After this month we shall have regular announcements to make about the classes and the lecture campaign of the Editor. Over the miles we are sending you a cheerful smile and hearty handclasp and a prayer for happiness, health and success.

Yours for the Radiant Life,

WILL J. ERWOOD.

* * * *

I am a part of all that I have met.
Blessed is that Man who has Found His Work.
—*Fra Elbertus.*

* * * *

Nothing great was ever achieved without enthusiasm.

—EMERSON.

