Resolutions for 1926

Resolved: That this life is too valuable to be wasted in growling and finding fault with others;

That smiles and kindly words are better than tears and frowns; and that

Faith is wiser and safer than doubt, therefore

We will SMILE, be KIND and HAVE FAITH.

Are You With Us, Comrades?
—Will J. Erwood

The RADIANT Life

January 1926

HAIL 1926

Farewell, 1925!

Father Time, relentless but kindly parent of the years, has rolled another year from the scroll of eternity. Its record stands forever upon the Book of Life,—and it must take its place among the Yesterdays which make up the past. Daddy Time plays no favorites—he writes it all down. And then he leaves us to con it over by ourselves.

Nineteen Twenty-five has gone. Hours, days, and months, have all been cosily tucked away in the realm of memory. They are like rare pictures stored in comparatively inaccessible galleries, remembered by some, seen on rare occasions by a few and, once in awhile, living in a glowing heart like the overtones of an exquisite symphony or the fragrance of the one perfect flower. The past we see in retrospect. But to those who have Life's inner vision, looking back in retrospection will have no terrors, no regrets—it will be the foundation of future finer efforts.

Farewell, 1925!

You came to us full of hope and promise. And you leave us just what we have given you. If we have failed we are to blame, not you. Many things we would have done had we lived up to your promise. As we think of the fair days and the grey days which make up the warp and woof of thy fabric we can see how we ourselves have tinted each one—we, thru our thinking, made this day a radiant, glowing, helpful time of joy; or, by the same process, we have transformed what promised to be a day of great achievement into one of



sombre gloominess—a thing of dread. Truly, in the realm of thought, we have fashioned the pattern which thou must ever reveal to our sight. And from this fact we learn much. Farewell, 1925!

The RADIANT Life * January 1926

We send you on your way with full realization of what might have been. Thru all the grey and sombre days there has been a golden thread—a gleaming thing of the soul which makes us glad. Hopes have been builded, inspirations received, ambitions kindled and achievements made—and new courage has been born in our hearts: All of this thou hast left as a legacy—a boon to spur us on. So fare thee well! Requiescat in pace.

Hail, 1926!

With outstretched hands and hopeful hearts we greet thy coming, thou bringer of new things. Our hearts are thrilled by thy new born gladness and hope. Our souls leap forth to greet thee, youngest and best beloved child of Father Time. In the azure light of thine infant eyes we see the dawn of a new hope—a larger faith; in thy smile the promise of more wonderful things, greater achievements and happier lives.

Hail, 1926!

To thee we pledge allegiance and faithful service. More earnestly than ever before shall we strive to live up to the prophecy of this hour. Hand in hand we shall labor for the accomplishment of the plans and purposes for The RADIANT Life

*
January

1926

which thou art born, and in thy keeping we place the hopes which fill our souls. And to the end that we may serve thee more

We Hereby Resolve!

That we shall keep faith with ourselves—knowing that only as we are true to the best in us can we serve our fellow men.

That we shall not speak hastily or bitterly; neither shall we judge harshly those with whom we come in contact.

Hail, 1926!

And be it further resolved:

That we shall strive to be big enough to live our own lives without interfering with the lives of others; and that we shall at all times mind our own business. And

That we shall refrain from gossip; abjure slander and keep our souls free from prejudice and envy. And finally,

We reverently resolve:

That we shall, during Nineteen Twenty-six strive each day to add a little more to our sum of knowledge; that we shall visualize the ideal and permit our souls to be led by the Spirit to the Olympian Heights of spiritual achievement.

Hail, all hail, 1926!
WILL J. ERWOOD

* * *

Be noble! and the nobleness that lies In other men, sleeping but never dead, Will rise in majesty to meet thine own.

-LOWELL.

BUILDING MIND POWER

the who

ISTORY has always paid tribute to the builders of the world. The man who engineered the building of the Pyramids; he who designed the

building of the Appian Way; those who have been the architects and builders of Highways, Palaces, Schools, Churches, Libraries or Ships have, one and all, come in for their meed of praise. Man has shaped materials until we have been the recipients of sculptured or painted treasures which have enriched our lives.

To be a builder is a great thing. To look at raw material and conceive the transformation of that crude, formless substance, into a symmetrical, useful commodity for the convenience of humanity, is a great achievement. We must all bow reverently before the masterpiece of the builders of the world. The transmutation of raw materials into objects of beauty is an achievement, an accomplishment to be proud of. We all concede the truth of this statement. But there are builders and—there are builders.

To build means to construct. It means to have evolved a design—and, then, to have put that design into execution. The finer the plan and the more complete the specifications, the more perfect the results. He who has a perfect image of the thing he wishes to construct has the labor half completed. What a marvelous thing must have been the Cosmic Image in the dawn of Creation, to have evolved so wonderful a world. Who can conceive a finer master-

The
RADIANT
Life

*

January
1926

The RADIANT Life

*
January
1926

piece than the star gemmed sky or a rosy dawn.

Back of every building there is a mind. Back of each invention, of each mechanical appliance used for the comfort and convenience of mankind there is mentality. It is the thinker who makes human progress a possibility—and, later, a reality. In the great mass of humankind there are a few who stand out like beacon lights—they are the indices of what man may be. The rank and file stand afar off, look at the thinker and say "I wish I might do that." It is to this great mass of men and women that "The Radiant Life" brings its message.

Those who read history find therein the names of some of the men who stand out. Among them we discern such names as Plato, Socrates, Aristotle, among the Greeks, Seneca, Cicero, Marcus Aurelius, among the Romans. Then we see Galileo, Bruno, Copernicus, Kant, Tyndall, Huxley, Spencer, Darwin, among the more modern of the illustrious ones. And when we add to these the names of Zoroaster, Buddha, Jesus, to say nothing of the hosts who have been Beacon Lights of progress thruout the ages, we have a galaxy of mental and spiritual stars sufficient to illume the darkest mental night.

The names we have mentioned have a strangely different effect upon the various men and women who scan them. The great majority look at them with an almost superstitious awe. They make disparaging comparisons between themselves and the illustrious ones; and they make their moan thus: "I wish I could do as

these great men have done—but of course I cannot because it isn't in me." The crime of the ages has been that system of education and religion which has instilled into the mind of man the feeling of littleness, of depravity and helplessness. He who robs man of his self-respect and hope has done him an almost irreparable injury. Comrade, if you would do your best, think well of yourself. This is the idea:

When you consider the names of the good and great of earth, don't regard them as unapproachable stars set in the firmament to outshine you or to show, by contrast, how small you are. Rather, when considering the names of the world's great men such, for example, as Jesus, Buddha, Socrates, Plato, say to yourself, in all reverence and splendid realization, "Oh, ye great and good, ye are in the world to reveal to me what I may become." No, comrade, that is not sacrilege—it is the recognition of a great and wonderful fact.

As we have said, back of every thing accomplished in the way of human progress, is the mind of some man or woman. A thinker is always the background of every achievement. And right here we desire to enphasize a fact that is not as well known as it should be, i. e. thinkers can be made as well as born. Suppose we lay a little more stress upon that statement:

Thinkers can be made as well as born.

If every reader of these pages will bear in mind that everything which is built into concrete form is first constructed in the mind that nothing takes place in the objective world which is not the result of some definite action The RADIANT Life

January 1926 The RADIANT Life * January 1926 in the mental sphere, the following statement will not seem amiss.

The greatest need of the world today is Mind Builders. That is, men and women who know how to train minds that they may become stronger and more powerful with each succeeding day's work. And that means just this:

The most important thing for every man, woman or child in the world is to become a Mind Builder.

Everything in life is amenable to the law of growth. We build muscular development by exercise; bodies are improved by proper food and use; thru the law of assimilation all organisms are improved. This being true can we say less for the central power of each human being, the mind? If growth improves everything else in the universe why not the mental man? If you agree with us, let this be the slogan from this time forth:

Every day in every way we shall work for better minds!

The first problem with every reader of *The Radiant Life* is the development of personal power—that is, personal mental power, or energy. And it is to meet that need that we shall emphasize a few of the principles of mind growth. Let us begin by calling attention to a few facts about the mind:

Every sense perception is a channel for the addition of those mental impressions which form the neuclei which are the foundations of all ideas.

Everything which makes an appeal to these senses may become part of the additional mental energy resulting from newer and healthier ideas.

The RADIANT

Life

1926

January

Each object which makes an impression on the mind thru the channel of optic, auditory or other nerve centers, constitutes the food upon which the mind grows.

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Every thought, whether it be negative, positive or indifferent forms part of the fabric of the mind. And the strength thereof depends upon which type of thought predominates. Thinking, like everything else with which man has to do, is dependent upon the quality of the material used—the food provided.

Mental power is the result of systematic use of the various faculties of the mind. To illustrate, suppose we consider the use of the powers of observation. To the average man observation means but one thing, viz. seeing. But in the sense in which we will use that term it means infinitely more.

Observation means not only seeing thru the eyes. Everything which is mentally discerned is due to the exercise of the power of observation. That, then, means simply this:

Observation is the act of mentally recognizing and classifying the various facts, objects and experiences with which the individual comes in contact. This is the idea:

Sound makes an impression upon the auditory nerve. If there is no active mental reaction to that sound it falls far short of its purpose and does practically little or no good to the individual. If, however, there is a distinct recognition of the varying quality and type of sound, an impression is made on the mind which will assist in adding to its strength.

The
RADIANT
Life

*
January
1926

Then there are people who look at things and never see them. Why? Because there is no actual mental recognition of the object. Only those things which are actually recorded on the mind have a real value in adding to the sum of mind power. It is the way you look, listen, sense, and record the multitudinous impressions which determine how much you get from life.

To be continued.

THE WORLD IS SWEET

This world is sweet when all is said, as sweet as God could make it. With flowers to deck its path, o'erhead the morning sun to wake it.

Not only trees, but in them birds; not only birds, but singing; Where'er they flit all day they twit of love in golden winging.

Not only flowers with smiling face but in them fragrance tender It's essence of exalted grace upon the air to render.

Not only life but in it joy
and love and cheer and duty;
Not only love, but in it trust,
and sweet lips brimmed with beauty.
The Bentztown Bard
In The Baltimore Sun.

HEALTH AND PROSPERITY

HINKING for Health and Prosperity has come to mean something more than a mere phrase; it has reached the stage at which one may The RADIANT

Life

1926

January

say it is a scientific fact which has passed the realm of speculation.

The mental attitude toward life, the world and one's self, necessarily colors everything with which the individual must contact. It is no idle statement to say with Ella Wheeler Wilcox, "We build our future by the shape of our desires and not by acts," for it is the mental picture, the desire, which determines what we shall become.

Thought force reacts directly upon the body. Every atom of the human organism is subject to impulse from the mind—every nerve filament carries these impulses to every part of the bodily structure. Nothing responds so quickly to mental states as do the nerves. If those mental impulses are of a despondent character they will, naturally, react in a most depressing manner; if they are cheerful, hopeful and ambitious, the result will be in kind.

Health is largely a state of mind. If today you are in a depressed mental state the body will not measure up to so high a physical standard. The reflexes will be below par—the digestion will be impaired to a marked degree. And the whole world will take on a sombre hue. It is useless to say that this statement is untrue. There are too many reputable physicians who have learned the dangerous effect of morbidity. And morbid states are always mental.

The RADIANT Life * January 1926 The healthy man is invariably a man whose mental processes are normal—at least they are undisturbed. If there is health of mind there must be health of body—at least if the mind be healthy enough to enforce one great rule, i. e. conformity to the law of health. Many times in these pages we have said we firmly believe in conformity to that law. To affirm is not enough—to conform is absolutely necessary. To illustrate:

Affirmation is a great force in any case. The mere act of affirming that everything is as it should be sets in motion great forces favorable to the individual. But to follow that affirmation with practical application of health laws and principles means to add many times

to its power.

The law of leverage is a great discovery. But to leave the lever lying by the obstacle one wishes to have removed will never accomplish the result desired. To take the lever in hand, set and apply it to the obstacle and the strength of man is multiplied many times over. So it is with the law of affirmation: It is the lever with which to lift oneself above the plane of limitation. Rightly applied it means simply this: The recognition of inherent possibilities and probabilities. It makes the possibility probable of achievement.

Health of body is a great asset. But health of mind is the indispensable foundation of a healthy body. To get healthiness of mind is the open sesame to all achievements because this is the basic foundation of all accomplishment. Growth must always be measured by the degree of consciousness.

The average man makes two great mistakes. One is to think of himself in terms of weakness. And the other is to be constantly talking about and visualizing poverty. And then we might add to these one other grave error, viz. the habit of undervaluing one's own mind.

To be constantly belittling one's own mental power is like setting fire to the home. In either case it is the owner who suffers most. How can we expect anyone to have faith in a mind the possessor of which has no faith in it himself?

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Every mental state produces results like unto itself. The law of the universe is that kind shall reproduce the same kind. This being true we can easily understand the following:

The constant mental visualizing of poverty will surely produce impoverishment in every way.

Continually underestimating one's own mental powers will positively weaken the mind and render it incapable of satisfactory action.

To be always thinking of ill health, fearing that it will come, is an invitation to all kinds of physical ills. And the invitation will be accepted in time, you may be sure of that.

Some years ago Bruce MacLelland wrote a book called "Prosperity thru Thought Force"—and some would-be facetious wags ridiculed the idea of thinking oneself into prosperity. And Professor Elmer Gates told us that if we knew how to regulate the "psychological processes" we could very easily "cure disease—all disease." And he was laughed at too. But that old adage "he who laughs last laughs best" is applicable for the whole world is be-

The

Life

1926

January

RADIANT

The
RADIANT
Life
*
Ianuary

1926

ginning to understand the truth back of the assertions of these gentlemen.

Health thru thinking. Prosperity thru Thought Force. Would it not be a wise thing to begin this New Year by adopting the above as a slogan? Begin the year by studying the principle back of self—by analyzing the potent powers and possibilities with which each one of us is endowed. Health thru thinking—what does that mean? Suppose we analyze the statement a bit:

Thinking means to study self. Or, we will put it this way, to make a more personal application: What does thinking mean to me?

To think means to study myself, mentally, physically and spiritually. It means to study myself in relationship to every other person and object around me. And above all it means conscious recognition and arrangement of every action, thought and desire. I must study action because it is the result of thought; and I must study desire because that will tell me what will be the nature of my future actions. Thought, desire, action—this is the order of expression.

Health thru thinking. This means I must purge the mind of every morbid, discouraging, despondent and hopeless thought. Every negative emotion must be eliminated or there can be no real health.

Then the laws of health must be studied; what exercise is best, on what diet will the body be kept in the most perfect condition; and what amount of rest and recreation is essential to physical well being. All of this means mental analysis—and the determination to see that the rules are applied.

William George Jordan said, "Man comes into the world as a possibility and not as a finality." He has also said that man has two creators, "his God and himself." Very sagely he has told us that the first Creator, God, has given us the raw material and the laws in conformity with which we can make of ourselves whatever we wish. That, you see, is putting the matter squarely up to us, individually. And it really does place the responsibility where it belongs, does it not?

If there is an abundance of this "raw material" about us it is our business to find itand still more is it our duty to make the right use of what we gather. If we are to be"creators of our own destiny" as Ella Wheeler Wilcox has said, we must get busy at that task.

The Radiant Life is dedicated to the campaign for better health, finer bodies and more magnificent and powerful minds. words the object of this magazine is to encourage the manifestation of the Divine in Humanity, here and now.

To be continued.

Go put your creed into your deed, Nor speak with double tongue. EMERSON.

The RADIANT

Life

1926

January

How dull it is to pause, to make an end, To rust unburnish'd, not to shine in use,-As tho' to breathe were life!

TENNYSON.

The RADIANT Life * January 1926

AT THE END OF THE RAINBOW

HERE is an old, old story which says that if one could but travel to the end of the rainbow he would find a pot of gold. And many are the tales told of wee lads and lassies who have gone a-traveling in the hope of coming to the resting place of the golden treasure. And many are the times we serious grown-ups have laughed at the "wee laddie" or the "sma' lassie" because of the enthusiastic faith in the fable. We grown-ups are so foolish in our wisdom,

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Despite the fact, however, that we laugh at the "kiddies," there isn't one of us that is not busy chasing the "rainbow" in some form or other; if it is not one thing, it is something else—and we are so serious about it that we furnish much of the humor of life; and humor, you know, is naught but the ability to look upon the reverse side of the serious and sedate. So we, the "big 'uns," the sedate and proud, the leaders of men, the teachers of all the "wee ones," not realizing how funny we are, go chasing after our "pot of gold" as though the whole universe depended upon our getting it.

Would it be a terribly humiliating admission if one of us grownups—of course, not to mention any names—were to admit that he believes in all the Fairies and Gnomes, and all of the amazing wee people of the realm of childish imagination? I wonder, now, would it be counted "agin' " him? Or would his

sanity be questioned?

But, pshaw! who hasn't peeped fearfully out of the window on a dark night, when the wind whistled and moaned, and tried to catch a glimpse of the King or Queen of the Fairies? If there are any such here let them pray to be born again, and this time with the real heart of a child. Either pray for the new birth, or—get thee hence. For my part, I am not going to incur the displeasure of the "little people" by even hinting at so much as a suspicion of a doubt as to their existence. Ever since my forefathers crooned "Erin-go-Bragh" or prayed for "Shamus O'Brien," I have known these things to be true, so there! If this is to be counted "agin" me, well, "lay

on, Macduff." And who cares, anyhow-isn't

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it nearly time for Santa Claus? Life spreads a rainbow of promise across the horizon of every man's life; and then she sends numerous helpers to aid him that he may reach his pot of gold. If he is wise he never stops his traveling and striving to reach it before he passes onward to the land where there is no night—only eternal dawn. If he is foolish he merely glances in its direction, now and then, and then hides his head, or drops back in the arms of morpheus, and wishes he was there. But life is always saying, "If you can keep your head when all about you are losing theirs and blaming it on you," you may have anything you wish, and in addition, the biggest pot of gold in the lot.

If every man's rainbow were to be spread across the heavens—why, there'd be no room for sun by day, or moon by night, to say nothing of the wee kiddies of the skies, the stars.



The RADIANT

Life

1926

January

The RADIANT Life

Ianuary
1926

And such a riot of colors as we would see—a perfect maze of shades and shadows. And wouldn't we have the time of our life trying to make our particular rainbow look more dignified than that of our neighbor? It would have George Cohan, George Ade and the Katzenjammers crowded off the stage.

The lure of Eldorado is so great that every man, woman and child has been caught by the gleam of its hidden treasure; and somehow, sometime, or somewhere, each one feels sure, he is to reach the culmination of the dream—the realization of the hope. And so we do—unless we catch the "mullygrubs" and give up

in despair.

Small boys and girls shriek with delight when the Kewpies, or the Brownies, and all the mystic tiny folk who help good boys and girls, make their appearance; and something in the dilated pupils of the eyes, the quickened breathing, gives a hint that these small folk are very real to their young readers. They know, if the grown-ups do not, that there are really and truly Kewpies, and Brownies, and Gobleuns, and that they help good folk and punish the bad.

No man gets anywhere by mere chance; the universe is too well organized for that. So every man is intended to earn his passage—to do those things which will fulfill the promise of his life; and that promise is planted deep in the fibre of his being and will, if he permits, finally make itself manifest in the things that

he does.

Shadows come and go. One day is dark, gloomy and stormy; the next is radiant with

the golden glow of the shining sun; one day he tries and fails; on the next he makes an effort and realizes that his failure of yesterday has made him strong for the trial of the present hour. It is all in the fabric of life, you see; nothing is lost, nothing is futile. The joy, gladness, hope, faith, success are mingled with the sadness, doubt, fear and delay. And it is ever the man or woman who can retain the child heart, the calm, believing, trusting and hopeful heart, who gleans the largest portion of grain from the fields of human endeavor.

The rainbow gleams across the horizon of every human soul. It promises that there will be no more destruction to hopes and dreams, if we but keep its iridescent hues before our vision. The highest ideal—that ideal which spurs us on to efforts after we think that even hope is dead—is the rainbow which assures every man who wills it so, that his pot of gold

is surely there.

The rainbow in the sky is the assurance that the storm has passed—that the world will no more be destroyed by flood; it the sign of the thing we wish to be true. And our ideals are the things we wish to have come true—that is, the ideal we have builded is what we wish to have come to pass. And if that ideal is always kept before the mind's eye; if we are true to that ideal, and we work, and trust, and wait, nothing daunted because the years pass, there is nothing that can prevent us from reaching the golden consummation of the ideal. And the rainbow of an ideal is the assurance that the man who clings thereto can never be drowned in the waters of oblivion, for he always has

The RADIANT Life * January 1926 The RADIANT Life

lanuary 1926 his ark of safety, his glorious ideal gleaming from the very top of the mount of achievement, the Ararat of Success, to guide him thru the maze of experience.

To be a man is a great thing; to be the possessor of an ideal is to be doubly armed for the journey of life, so let me whisper it, if you have no ideal of your own, go out and borrow one. Become Foster Father and Mother to the offspring of another, until cheered and inspired by its presence, you may give birth to an ideal of your own—then will life indeed be more entrancing. If you don't believe it, just listen to this:

One night I rode in the trolley car, and I heard a baby laugh—see how Life mixes things to equalize the balance? I had just come from the Ascension services for a white-haired woman of eight-four years, she had found the pot of gold at the end of her rainbow, for she had gone to join her bairnes, her stalwart, splendid sons, and her companion; and we had just said, "Godspeed to thee, may each day give thee a brighter dawn"-and then I heard the baby boy laugh in riotous glee; and I said, "Godspeed thee, little man, on thy journey of conquest, of laughter and tears, of joys and sorrows, and final victory." And the mother was glad, so glad, thrilled by the magic of a baby laugh, and why not? Was he not her own? Had she not loved him into being?

Nearly everyone smiled and was glad; but some there were who did not smile—potential mothers and fathers who had cheated themselves of the mystic waiting, the blissful pain of anticipation, and the glorious glee of realization when baby arms entwine, and baby smiles entrance. And they smiled, too, but it was a wan, empty, hungry smile that had no cheer—and the smile without cheer is like the thorn without the rose. So they of the heavy hearts had lost something out of life.

RADIANT Life * January 1926

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And so it is with every man or woman bereft of an ideal—they, too, have cheated themselves of the bliss of striving toward the goal; they, too, have lost something out of life, for when they are left without the supports they have been wont to lean upon, they are the most terribly alone of all who are alone. They, of all the people who journeyed thru life, are the least likely to find the gold at the rainbows' end. But even these may avoid that calamity if they will; if they will but ask the Fairies to help them.

The little helpers are so abundant—the opportunities so many; no need for anyone to lose the chance of being gay. What about the boy or girl who craves an education? What about the little fellow whose heart yearns for just one toy? What about the hungry children, and the cold? Are these not opportunities? Do they not call to those who can heed the call?

The love for an individual can be transformed and magnified, if it but prompt willing and glad service for those who have been bereft of the many things which go to make up the happy side of life. A chance to make others happy cannot fail, if accepted, to make you happy and cause your rainbow to gleam brighter than ever on the horizon of your life. What say you, comrade? No matter how long you travel, no matter how many delays, at the end of the rainbow there is Love and Fellow-

The RADIANT Life

Ianuary

1926

ship—Brotherhood and Tranquility, for the one whose life has been dedicated to the service of The Helping Hand, the Cheerful Smile, The Kindly Word, and the Noble Ideal.

The Bridge We Do Not Cross

How oft we trouble borrow,
And suffer mental pain,
Conjuring clouds tomorrow
While yet no sign of rain.
Future gloom foreboding,
At night on pillows toss,
In fear of overloading
The bridge we do not cross.

From road there is no turning
That we can see just now,
Trouble ahead discerning,
To avoid we know not how,
And so we roll and tumble
At night, with sleep a loss,
And hear the distant rumble
On bridge we do not cross.

We see no silver lining
On clouds our fancy paints;
No stars thru rifts are shining,
Blackness our path attaints.
When daylight shows our folly,
We then may count the cost
Passing streams of melancholy,
The bridge we have not crossed.

-Baltimore Star.



THE IDEAL MAN

The RADIANT

> January 1926

A VOICE FROM THE BEYOND

The following address was given by an Intelligence who has come to be a vital part in the lives of our Psychic Classes. It was given in Plymouth Church. It was a Trance address and was taken down stenographically by Miss Florence Russell, our very competent class Amanuensis. Editor.

HE ideal of every well-balanced man or woman is to reach that state where there is perfect unity between mind and body. We might

add-perfect harmony between the spiritual and the material self. To this we might also add this statement, that the ideal of those who have become awakened to some of the spiritual truths is to not alone bring about that perfect harmony between mind and body, or the spiritual and material self, but that further harmony between self and the realm in which the so-called discarnate dwell.

You will notice that we still use the term "so-called discarnate" and we are doir z so out of deference to the term which is so familiarly used to designate those who have laid aside the physical body. Looking at life from our viewpoint, however, that term is a misnomer because we have come to know that there is no such thing in the last analysis as a discarnate soul or spirit, that is, no person who has ever dwelt in a body can possibly become a bodiless

The RADIANT Life • Ianuary 1926 individual. If, in the course of the evolutionary processes of life, that individualized spiritual entity has reached the point of embodiment, there can never come that time when that eternal spirit ceases to function through the mediumship of a body. We know it is quite the popular thing for men and women to regard so-called discarnate men as bodiless, to look upon them as evanescent, intangible and unreal, but you must remember that reality is a relative term. Reality is measured usually by tangibility. The average man says that only those things are real which are tangible to one of his senses. Because of man's spiritual and psychic denseness, he has not been able to recognize the tangibility of any form of life which does not come within the range of the material senses. He is, therefore, unaware of the fact that there are myriads of men and women who are just as thoroughly embodied souls as himself e'en though they do not express upon what he terms the plane of tangibility. Now, we have said from time to time that

Now, we have said from time to time that there is always the possibility of transcending the limitations which seem to hamper mankind, that there is no necessity of men and women remaining dense to the finer vibrations of life, that there is no reason why the average man should remain absolutely impervious to the action of spiritual entities and, if so be the average man does continue insensible of the presence of those spiritual entities, it is almost entirely due to his own negligence or ignorance or both. The average man is much of a

child in that when he sees something which he might desire to possess, he makes the same demand as does the child. The child says, when it sees a toy which makes an appeal: "Give it to me," and the average man, when he hears of or sees a spiritual gift which he would like to possess, makes a demand upon some power, either deific or spiritual, for the thing that he so desires. He says: "I shall leave that to God, and God will bestow upon me this gift—I shall leave it all to my spirit friends and they shall bestow upon me this gift," forgetting that there is a fundamental law in the Universe which declares that never shall fruition come until the seed has been planted first, allowed to germinate, allowed to burst its way through the shell which restrains it and in due course reach maturity, following which comes fruition. By this you will see the thing that we desire you to understand, namely, that the eternal law says no gift shall

Now there is an ideal which we have been holding up before you. We have been saying, mark you, that you are spiritual beings now, that you have every potentiality which belongs to the Godhood in your economy at this time, that it is possible for you to rise transcendently above the bodily limitations and function as a spiritual being while you are still incarcerated in the physical body which is so real to your senses at this time, that is, you may still function in that body, fulfill all the obligations

come to man save as man pays the price for that gift. There shall be no illumination vouchsafed to mankind, save as mankind is

willing to pay the price.

The
RADIANT
Life

*

January
1926

The RADIANT Life * January 1926 which naturally devolve upon those who are thus inhabiting physical bodies of this kind and still without stint express as spiritual beings and enjoy a spiritual intercourse with advanced souls who have traveled ahead.

There are certain things, however, that man must do before he may reach this very desirable height, and one of these is this-he must become the master of the body in which he dwells; he must use the body, not let the body drive him; he must direct the functioning of that body and not become a slave to those functions; he must change the polarity of the entire organism and not let the organism act as a weight upon his spiritual self; he must raise the vibratory action of that entire structure in order that every part of it shall adequately express the desire and the will of the spiritual ego. This achievement can never be reached until man views from a commonsense viewpoint the body in which he dwells and the purpose for which that body has been supplied.

We have already said that there are certain things which must be done if the body is to be a finely attuned organism. Perhaps we had better begin by stating some of the things which should not be done in order that this body should be put in condition to do the greatest work. First, the body should never be called upon to dispose of more food than is absolutely necessary for the safe-guarding of that body and the replenishing of the waste and the wear and the tear of that body. Everything that acts as a soporific to the mind, the spiritual self, to say nothing of the body,

both mind and body, that is, everything which has a narcotic effect, which produces a deadening of the nerve centers, thereby rendering them incapable of responding to the impulse of the mind, should be eliminated not only from the diet but from the supposedly pleasurable experiences. Everything which tends to lower the vitality of the body should be eliminated. Among these things are superabundance of flesh foods, overindulgence in the beverages which form so great a part of

should be eliminated from the diet furnished

the Occidental meal. The average man does not eat his food-he puts it in his mouth and then washes it down with copious draughts of some liquid. That is not eating. It is like throwing quantities of material in a pipe, if you please, or a sewer and then flushing it through with great quantities of liquid forced into the aperture, and it is not befitting spiritual beings to be slaves to their gastronomic desires. The body should not be lulled into a state of inertia by the use of these various noxious, contaminating narcotics, whether they are taken either by inhalation, by swallowing or otherwise gotten into the system. There is no person who can take into his system the drugs, the noxious weeds and various other narcotics that are sold so freely in your land The
RADIANT
Life
*
January
1926

without lowering the tone of that physical organism.

Men allow themselves to pass judgment upon the man who imbibes too freely of intoxicants and at the same time poison every atom of their being by the various compounds which are sold to be burned by degrees and

The RADIANT Life * Ianuary 1926 the system filled with narcotics and other drugs. Ah, but you will say, perhaps, that these things do not affect. Let us give you a simple test. The next time you meet an inveterate smoker, take that smoker by the hand firmly, palm to palm, for just a moment and then step away and place the palm of your hand under your nostrils and see how the odor is there and if that substance had not thoroughly permeated every part of the body, that would not be possible. This is not the only thing that has a deleterious effect upon the human body. The condiments, the food that is slaughtered under conditions which impoverish the food, poison it and render it a poisonous substance which mankind eats is enough to destroy the human race and it is doing it in a way.

Then you will say: "What shall we do? We must have this and we must have that because we must sustain the body." The Eternal Gods of the Universe have provided man with every natural food there is; the grains of the fields, the fruits, the nuts, cereals, natural foods which do not bring into the organism sub-

stances that undermine the spirituality.

Every human being should be symmetrical mentally and physically as well as spiritually. Every human being should be virile and strong, natural, normal, until they have reached the point when they desire to go forward in life's journey. It is absolutely a mistake for men and women to believe that because a man has reached the age of three score he should be entering into decrepitude, that a man should be more or less the victim of senility. Why, don't you realize that the man

who has reached the age of three score has just reached maturity of mind, and, if he has lived as he should have lived, then shall begin the age of his greatest illumination and power and he will find himself, not forced out of the body, but functioning on a spiritual, natural plane which will make possible that much to be desired intercourse with spiritual beings of which we have already spoken.

The
RADIANT
Life
#
January
1926

Someone will say: "Well, the body cannot be sustained unless that body has a flesh diet." No greater misstatement of the fact was ever made in the history of mankind. We grant you that those things to which you are accustomed are not given up easily because the old habit draws upon every part of the body and the man who has been in the habit of gorging his digestive apparatus feels naturally a strange gnawing emptiness and craving if so be he has by any chance been so placed that he is not able to gorge that body for a few days. It is an abnormal, unhealthy appetite which has been created by a false system of living. You may say we are very harsh, but if you think we are harsh, go into your hospitals and see there the victims of wrong living, go out on your streets and see the stamp of the wrong kind of life upon the faces of men and women and children. The man whose mind is properly fed, the man whose body is rightly cared for, the man whose spirit is master of that body, is never guilty of the violation of the laws of health of mind and body which are so prevalent at the present time.

Is it a hopeless thing? Are we asking you to take a ruthless course? No. We are simply

The
RADIANT
Life
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Ianuary

1926

telling you that if you desire the great illumination, that if you desire the unfoldment of great psychic strength, there are certain things that must be done, and we are stating this as a fact, not as a theory. Unless those things are done, you never can in this decade or the next reach the great spiritual illumination which is so much to be desired.

Now perhaps some of you imagine that we are trying to arouse you so that you will become ascetics. We do not regard the average ascetic as even clean because the average ascetic individual is not living a life of absolute normality, is not living a life that is wholesome and clean because of his love of everything that is living. He merely refuses to express upon one plane in order, perhaps, that he may violate the law on another. The man with a perverted concept of the marvels of life is never the man whom we regard as a wellrounded out, wholesome, inspiring and, if you please, constructively clean individual. Most ascetics regard the body as a thing that is vile. That individual, we say, who regards the human body as vile is not clean. It is the individual who reveres the body and cares for it as it should be cared for who is the clean, the wholesome, the inspiring man or woman, and that person who knows the body and its proper function never abuses that body.

The next time you are seated with a small coterie of people around a table upon which there are viands enough to supply twenty-five people, do not allow yourself to think that, because there are only three or four, all of that food must be consumed to show your apprecia-

tion of what your host has done, because it is a violation of the law. If someone placed a quantity of arsenic tablets on a table in front of you and you knew that they were arsenic, would you feel that you were in duty bound out of deference to your host to eat a half dozen? You would say that would be preposterous, and yet men and women are partaking of poisons day after day because they lack the courage to say: "I have had sufficient to care for the needs of this body. I cannot afford

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611

to abuse the body in which I dwell." We have said enough on that point so that you will understand our feelings in the matter. We are not setting down rules for you to follow. We are stating facts, we are telling you things which anyone who has had any experience knows to be true. We are stating that there are certain roads which man may travel which lead to spiritual results. A body composed of fine substance is one. A mind fed with the right kind of food is another; a spirit permitted to co-ordinate with the laws of life through the functions of the vehicle in which and with which and through which and by which it is permitted to express itself; a mind dwelling upon those spiritual things which naturally tend to quicken the vibration and the susceptibility of every nerve in the body.

Here is the idea—tie around this arm a cord, let it be a very small cord but tie it firmly around this arm so that it may impair the circulation, and it is only a question of a little time until numbness takes possession of the hand, the lower part of the arm—a little longer and the sense of feeling will be entirely

The RADIANT Life

January 1926 The RADIANT Life

January 1926 gone so that if it touch a piece of wood or something of that kind, there would be virtually no sensation. You say a man is foolish to do a thing of that kind. What would you say if we were to remark that the great majority of people have done that very thing to every nerve of the body? They deaden the nerves by the things they do. What difference does this make? Why all the impressions which are made must come through some of the sense channels of mind or spirit or body. The reason the average man does not receive those spiritual sense impressions is because he has deadened, stultified, almost entirely abolished his spiritual receptivity. That is the reason some people can only be reached by some violent, actual physical manifestation. If their souls were quickened, if the brain were attuned, if every nerve center of the body had been accentuated in its activity, if the mind of that person permeated every atom of the being so that very atomic element would be raised to a more rapid rate of vibratory activity, why, those so-called discarnate men and women would be able to impinge their thought upon your consciousness with all the forcefulness of the articulate speech which is now used for conveying ideas from one to another.

What shall you do? Exercise the mind. Take spiritual exercise. You are even now considering the establishment of the rudiments of a material gymnasium in the adjoining room. For what purpose? To exercise the body. Why? To render the body supple and strong. Why? to increase the measure of health. Why? In order that there may be a greater chance

The
RADIANT
Life

*
January
1926

for longevity—in order that there may be the possible addition of years to the physical body in which you dwell. Very well. While you are taking your physical exercise, do not forget to take a spiritual exercise at the same time. While you are doing those things which tend to add to your muscular development, carry with you the conviction that you are gaining control over the whole organism and that the purpose of that control over the whole organism is that there may be more perfect spiritual expression. In other words, your object is to provide yourself as a spiritual being with an instrument more nearly fitted to express high spiritual truths than it ever was before.

How should you exercise your mind? One thing-take the lesson which has been given to you tonight, that is, the copy of the lesson which you received tonight, read it over and when you have read it over, think about it. Take a paragraph and stay with that paragraph until you have gotten its esoteric meaning. You are asking what do we mean by "esoteric meaning." The inner meaning. When you study the esoteric, you are studying the interior, the inner, the spiritual. When you study the exoteric, you are studying the exterior, that which is outside. You look at a man from the exoteric viewpoint almost invariably. If he is well-dressed, if he is neat about his person, if he makes a fairly good appearance, the average person decides that he is quite the desirable individual. They do not study him esoterically. So, take your lesson and read it from the esoteric standpoint. Get the inner meaning and then think on those things.

The RADIANT Life * January

1926

EDITOR'S COZY CORNER

Dear Comrades:

It is time to wish all the readers of *The Radiant Life* a very happy and prosperous new year. We have come to the end of 1925 and are looking forward to 1926 with a great deal of hopeful anticipation. *The Radiant Life* has long since passed the stage of experiment and has come to be a fixture upon which our many friends can depend with much assurance. It would be hard to repeat all the nice things that have been said about the December issue. We hope that long ere this you will have had your copy and found it all that we promised and more.

This issue begins a new era in the history of The Radiant Life because there are many plans for the future, all of which tend to enlarge the usefulness and scope of this magazine. In this issue we have begun a new series of articles which must make an instant appeal to those interested in personal development. Under the caption, "Building Mind Power," we shall publish a series of four special lessons on personal mental growth. Another angle of the therapeutic value of the mind is to be emphasized in the series of articles under the title, "Thinking for Health and Prosperity." These with the many other features which will be added will make The Radiant Life for 1926 a most constructive and helpful publication.

During this month the first of the special series of lesson booklets mentioned in December will be published. The first one under the title, "Radiocentric Power" will contain a series of very vital lessons. They will be printed in style uniform with our booklet, "Consolation." This will be followed a little later by a booklet containing lessons on "Clairvoyance," "Clairaudience" and "Clairsentience" and kindred subjects. It will be a handbook for those interested in psychic and spiritual science.

A new and finer book of poems is to be added to our collection. This will be in response to an increasing demand. We have had to refuse orders for "The Land Where Our Dreams Come True" because the edition is exhausted. A new edition will be revised and made much more comprehensive than any previous one. Watch for the definite announcement.

RADIANT Life * January 1926

The

There may be some who wish to take advantage of the special offer which we announced in the December issue, viz. \$2.00 for the year's subscription including a copy of the December number. If so, we will fill such orders as far as the edition will permit. If you wish to secure this offer, you had better write immediately.

Once more may we say that we want agents to handle "The Radiant Life" in all parts of the country. We do not want them to work for nothing. If interested please write the Secretary direct, addressing your letter to Miss Emilie Klinzing, 108 Plymouth Avenue, and state that you wish to act as an agent for the magazine and our books. She will be glad to give you full particulars as to commissions allowed on books and magazine.

During the month the Editor has been on the wing, having paid visits to Olean, N. Y., Pittsburgh and Bradford, Pa., at which places the interest in advanced thought is quite pronounced and many friends have been made for "The Radiant Life."

This is the time to start new things. One of the best ways to start the year is to subscribe for this magazine for some friend of your soul. The popular slogan is "D₁o It Now."

Over the miles we are sending our cordial good wishes for a most prosperous and delightfully

happy new year.

Yours for "The Radiant Life"

WILL J. ERWOOD

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I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

-TENNYSON.



The RADIANT Life

*
January

1926

THE QUIET YEARS

The days run by on silver feet,
The old rain falls, the old wind blows;
And every June our spirits greet
Red repetitions of the rose.

The ancient trees—how wise are they!
And tides and sunsets, stars and grass;
Ah! friends and love may pass away,
But these true friends, they never pass.

They come again; they do not fail,
The summer glory, autumn tears;
The punctual moon, whose face is pale—
How kind are all the quiet years!
CHARLES HANSON TOWNE

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From Marcus Aurelius Antoninus

Flinch not, neither give up nor despair, if the achieving of every act in accordance with right principle is not always continuous with thee.

Nothing happens to anybody which he is not fitted by nature to bear.

What is not good for the swarm is not good for the bee.

Remember this—that very little is needed to make a happy life.

* * *

From Miguel De Cervantes

The brave man carves out his fortune, and every
man is the son of his own works.

Little said is soonest mended.