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THE RADIANT LIFE

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For God in His wisdom has made you free
That ye reach unto nobler things."

ELLA WHEELER WILCOX.

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Do You Know

There is nothing in life that helps a man so much as does a wholesome self respect?

To have faith in self is a safeguard against failure and a source of limitless strength and power.

To be Strong get
SELF RESPECT,
FAITH AND
PERSEVERANCE.

They Always Win!

—WILL J. ERWOOD

BUILDING MIND POWER, III.



BUILDING Mind Power has come to be the most fascinating and worth while part of modern education psychology. This is because we have come to know that it is only as we increase a man's mentality can we expect him to rise to greater heights.

We measure a man by his mental capacity but have come to know that his possibilities are not limited by the present capacity of his mind. The mind is elastic—it's plastic and may be made greater and more powerful as time goes on.

The main difficulty with the *genus homo* has been the thought that God measured the degree of mental power each man should have, and limited him to the amount apparent on the surface. Couple with this the idea that mind was a physical product, i. e. a product of the brain and you have the answer to the failures which are scattered along life's highway. Let us get firmly fixed in the mind the following facts:

The brain is merely an organ of expression. It is the harp, if you please, upon which the mind plays: It is also an organ of impression. In this, however, it is not alone. Every nerve filament in the body is part of the brain system over which mental impulses may be sent.

The body is, likewise, a medium of expression. And its efficiency is determined entirely by the state of the mind. The sluggish mind functions in a sluggish body—no muscle can move faster than the mental impulse which expresses in outer, motor activity. This simply

means that there must be rapid thinking if there is to be rapid movement; and the co-ordination between mind and body must be perfect if the most satisfying results are to be obtained. It is because of this fact that we are constantly dwelling upon the need of developing *a mind saturated body*. This, then, is the goal:

A perfect mind in a perfect body as the means of acquiring a perfectly balanced life.

To get this it is necessary that

Your ideas be perfect;

Your every impression be a complete one;

The mind be actively engaged in the exercise of every impressional function as well as thru each expressional action.

The mind's various powers be kept alert and in constant use.

It is a well known fact that bodily strength depends upon the right amount of proper exercise, plus the food taken into it, plus the right digestion and assimilation of that food. The mind is no different in this respect. *It must be fed. It must be exercised. And it must be used.* Get this right, please:

The mind must be used if it is to increase in strength and virility.

Inertia means stagnation. Stagnation means the breeding of noxious vermin,—disease and dissolution. Nothing so decreases mental power as to allow the powers of the mind to lie dormant, unused in the application of energy and the acquisition of knowledge.

We grow by that which we take into the mind—that is, provided, we assimilate it. This is the idea:

There is no benefit in looking at objects,

people or scenery unless you think about that upon which you look. That is unless the mind sees, thinks about and analyzes what is beheld in the act of vision. Never forget this: *We see with the mind and thru the eyes.* To see means to mentally and intentionally record the impression of the object at which we look. Unless this be done there is no real sight. Then the impression recorded must be fed by other associated impressions, until a great idea has been builded in the mind. And there is the source of power—real power.

Thinking is the act of consciously and intentionally and, we might add, intelligently using the mind and its powers. It is not enough for one to say "yes, I have read the book you mention." The question is *how have you read it?* Did you skim the words over like a swallow skimming over the surface of a lake, just taking a sip here and there? Or did you stop long enough to analyze what was said—to get the meaning and application of what was written? Did you wallow in verdant thought fields, inhaling the fragrance, bathing in the dews of new ideas, drinking the nectar of new inspirations, and emerging with the mind fairly glowing with the light of new understanding? If you have done this you may justly say "*I have read.*"

Tennyson makes his great character Ulysses say, in the poem by that name, "*I am part of all that I have met.*" That is *everything he met gave him something, added to the sum of his knowledge.* Again he says:

"Yet all experience is an arch wherethru gleams the
untravelled world
Whose margin fades forever and forever as I move."

We never reach the horizon. We look out at life and think "when I have reached that height it will be the end of knowledge and life." Yet the height and knowledge attained, we are made to see that we have just begun. Go toward the horizon and it seems to move away from us. We are always seeking to cross "the rim of the world" only to find there is no rim.

Tennyson knew the law of mental growth. Ulysses was a master of the art of mental development. This is shown when he says:

"How dull it is to pause,
To rust unburnished,
And not to shine in use.
And vile it were, for some three suns to hoard
myself;
And this grey spirit yearning to follow knowledge,
like a sinking star,
Beyond the utmost bounds of human thought."

Idleness, inertia, stagnation, i. e. hoarding oneself for just three days was, in the estimation of Tennyson's Ulysses, vile and mean,—a waste of time and energy. And this especially in view of the fact that knowledge should be followed "beyond the utmost bounds of human thought." No limit to growth—and, particularly, no limit to effort. This is the law of progress.

The great possibilities of the human mind are hinted at by Edgar Guest, whose facile pen gives us so many inspiring things. (Oh, yes, I know, some of the critics have said "Eddie Guest writes good rhyme but is not a great poet.") What boots it whether a man is a great poet who gives us naught, or a lesser poet who sings hope and inspiration into our hearts? Guest, like Riley, makes use of the

things that touch the heart. And sometimes there is a lyric beauty springing from his pen that will yet make the critic look to his laurels. Well, anyhow, Mr. Guest gives us a hint of the wonders of the mind in the following lines:

"The mind no limitation knows of time or space,
It has no rim to reach or overflow,
No boundary past which it cannot go;
One cannot crowd its walls with grace,
For each new bit of wisdom finds its place.
A mountain peak spills down its piled up snow,
But there's no end to what the mind can know,
It has not one dimension man can trace.

Tho one should add a new thought every day
And pile on wisdom; newer wisdom still
The caverns of his mind he'd never fill.
Safe for his use 'twould all be stored away,
Ready to serve his purpose and his will,
Nor once o'erflow as rivers must and may."

The whole task lies before us, comrades. And the work is up to us—we must do the necessary labor if we would add to our mental power in any considerable degree. Now don't write in to the editor and say "I cannot do these things because I haven't time—or I haven't the education, etc." *Take the time and get the education.* You don't have to stop your work; you will not have to give up your duties, nor will you be compelled to rob yourself of strength and energy. Try each day to use your powers of observation a little more intelligently and successfully.

Edgar Guest has well said there is not limit to the things the mind can do—that is, if the man concerned will simply use the mind's powers. And whoever you are who read these pages, remember this:

"Thou art that man—or woman!" Use your mind: Listen, comrade:

You have eyes. Use them! Get your mind behind your eyes and you'll see and learn.

You have ears. Don't let the inclining of the physical ear toward the sound you would observe, satisfy you. *Listen thru your ears with the mind.* Get that straight:

LISTEN WITH YOUR MIND!

You have a number of senses thru which to observe and by which to learn.

SEE WITH YOUR MIND.

TOUCH WITH THE MIND *and not merely with the fingers.*

It all sums up to this: If we would grow mind power; if we would build up a great personality, we must do so by consistent and intelligent use of all of the powers and faculties of the mind. Stop thinking of limitation and the impossible. Think only of the illimitable and the possible. Remember the old adage,

"Nothing is impossible He can, who thinks he can."

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YESTERDAY is yours no longer;

TOMORROW may **NEVER** be yours;

TODAY IS YOURS, and in the **LIVING PRESENT** You may **STRETCH FORTH** to the things that are before.—**CANON FARRAR.**

— o —

Those who bring **SUNSHINE** to the **LIVES** of **OTHERS** **CANNOT KEEP IT** from **THEMSELVES.**

—**J. M. BARRIE.**

The
RADIANT
Life
*
March
1926

HEALTH AND PROSPERITY, III.



EVERY atom of the body is an entity. Minute though this entity may be there is some degree of intelligence to be accredited to it and it should be treated as being possessed of some of the same life consciousness as everything else about human life. This is said because we are coming to realize how much the physical being responds to the mental states. That which is mindless cannot respond spontaneously and instantly to mental reactions. And since we know how great is the influence of mind over the substance of the body we know there must be some degree of consciousness in the bodily elements.

Bodily atoms, being possessed of certain degrees of consciousness, naturally react to mental states—and this re-action is measured by the intensity of mental conditions, or attitudes. The proof of this is seen in the great buoyancy of the body when the mind is thrilled with the feeling of joy, happiness, success and power. Also by the sluggishness of the body when mental depression obtains—to be despondent and morose is to lower the tone of the body as a whole. If there were not a direct relationship—a conscious reaction—this could not be so.

The point in all this is merely to show how unwise it is to take the attitude which so many hold toward the body. They talk, negatively, to the consciousness of the body *and it records what is said and acts accordingly*. To illustrate, many people talk thus:

"My fingers are getting stiff—I can hardly use them."

*"My arms are so sore I cannot lift them
above my head."*

*"My bones ache so I can hardly move,"
etc., etc.*

Perhaps you will say, "well, what of it—
isn't it true?" Maybe it is, in a measure. But
do you know what you do when you talk to
yourself—to the life in the tissues and atoms
of your body? Simply this:

**YOU FASTEN UPON THE SUBCON-
SCIOUS MIND AND UPON THE TISSUES
THE IDEA OF WEAKNESS—OF STIFF-
NESS AND LACK OF VITAL LIFE. Yes,
comrade, that is precisely what you do.**

How can a man expect to control, success-
fully, the organs of the body if he is continu-
ally telling them they are weak? How can
one expect to remain young in appearance
when he is constantly saying to himself, "my
age is telling on me—I am getting old?" Re-
member, your mental action is not confined to
your brain alone—it reflects in every atom of
your being and if you would have the kind
of bodily health you wish you must stop vizu-
alizing age, weakness and infirmity. Quoting
once more from the poems of Edgar Guest:

"I have within me treasures of dreams,
Visions of beauties I should like to see,
And thru them strides the man I'd like to be,
A figure greater than my body seems,
Who walks untroubled by life's turbulent streams
As though his soul were care and passion free;
As clean and rugged as an ancient tree,
While on his face the light of glory gleams.

There stands the vision of yourself, I say,
There is the man you could be if you cared,

The
RADIANT
Life
*

March
1926

Like him, untroubled, you could walk life's way
And set a high example if you dared.
But still my nobler side is heavy weighed
With petty motives and I shrink—afraid!"

Mr. Guest sees clearly where the trouble lies: It is in the mind. No matter how often we have the vision of the greater and better self, if that vision is flanked by fear—if there is always stalking by our sides the grim spectre of fear that we will not be able to accomplish what we wish, we'll never reach the heights, never! There must be no wavering or hesitating about the mental picture or goal we set ourselves to win. It is the "petty motives" which weigh us down and defeat us in the battle.

There can be but one conclusion in all of this, viz: the work is ours to do; the vision must be in our own minds, and we must get such perfect control of our thinking that we compel both mind and body to conform to the law of growth.

Russell H. Conwell, that great man who has but recently passed into the "*Great Beyond*," made millions of dollars telling people about the "*Acres of Diamonds*" about them everywhere, in their own door yards, along the highways and byways—and always, yes, *always*, in their own minds. What the mind can see as a possibility it can materialize into a reality if it will. That's your job and mine, comrade. It's up to us to make the "treasures of dreams" come true. How shall we do all of this? Here are a few things that will help mightily:

Always think and talk to yourself in terms of health and success.

Every day of your life visualize yourself a perfect manifestation of the divine law.

Never speak apologetically of your effort; if the effort is not up to standard why call attention to it? Do the best you can—see the thing done perfectly; analyze and improve it as rapidly as you can. But don't, as you reverence the divine life within, don't damn your effort before you send it forth.

Always think of yourself in terms of improvement. See your faults, if you will—but only to improve them: See them as means of adding to your equipment thru the lesson they bring.

Think of yourself in terms of health and beauty and not sickness and ugliness. Don't look at your reflection in the mirror and pick out the wrinkles and infirmities of years—see in the sense of overcoming, and not defeat.

Behold yourself as a possibility not as a finality, growing, not stagnant and in process of decay.

When you must spend your strength or money, do so not with the thought that by so doing you are impoverishing yourself—send out strength and money feeling that you are blessing someone, that you are obeying the divine law.

Don't tell yourself that you are poor in mind and body and purse. Don't impoverish yourself with the constant thought of poverty. Nothing so fastens weakness and misery upon one as the constant thought of poverty, helplessness, mendicancy.

Speak the word of power and strength, of health and plenty,—not simply by word of mouth, but in your own mind. It is the con-

stant, unswerving consciousness of your oneness with the Supremely Divine that gives strength. Remember this: *Every word, or thought, which rises to the point of consciousness in your mind is a spoken word.* Keep it constant, and unswervingly directed toward the heights of success. If this is done there can be no failure in your life.

Don't pity yourself. Than this there is nothing that kills ambition and hope so quickly. Count your blessings—see your opportunities, and measure your progress.

These are simple rules, comrade, but they work. They have been tried by many, and never a man or woman who has tried them conscientiously and earnestly but has made of life a success, and has found health and prosperity in wonderful measure.

Shakespeare has said "*nothing good or evil is, but thinking makes it so.*" And this, too, is true. We are the builders, the architects of our fortunes in health and mind and in worldly possessions. By our thinking we measure ourselves and decide our futures.

The trouble with most people is they are *careless thinkers*. They think in a slipshod manner. They mix their mental emotions until they present a polyglot of fear and courage, doubt and hope, failure and success. It is like trying to build a wall that will stand for ages, out of layers of moss and bits of stone. Moss, that can be washed out by every shower, can never lend stability to a wall. Courage that is being sapped of its vitality by fear and doubt, will never carry thru to a successful issue any plan or ideal.

It is not too much to say health and prosperity comes thru thinking. Indeed, it can come no other way. Everywhere we go we see mind. The tube under the Hudson River, the great Flatiron Building, the Woolworth Building, the new bridge over the Delaware River, which will connect Camden and Philadelphia, all of these are manifestations of mind. They were builded in the minds of the people before being put into their present shapes and positions. People of Philadelphia and Camden looked at the Delaware and said, lo! these many years ago, "there should be a bridge between the two cities." Some said it couldn't be done. But an increasingly large number declared for the consummation of the vision and behold, it is now a reality—and the vision become real will be dedicated on the Fourth of July.

So it may be with you. Between yourself and the realization of your dreams, your hopes and ambitions, there may be flowing the Delaware of your doubts and fears. Bridge it with the span of your imagination, your hopes and courage, and before you really realize it, it will be completed and you will have reached the day on which to dedicate your "Bridge of Achievement."

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So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.

—R. L. STEVENSON.

PRACTICAL RELIGION

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.]

—o—



WHEN the human family has reached the stage of development which makes possible a thorough understanding of the powers of the spirit and when mankind has come to a realization of the permanence of the spiritual, most of the sordidness, the bitterness and the ignorance of the world shall have become eliminated; when mankind acquires the right perspective on life and thereby develops a proper sense of proportions, there shall be a larger measure of justice manifest in man's dealing with his fellowmen. When the spirit takes precedence over the material and the spiritual man is recognized as superseding the physical man, there shall be ushered in a new era, one in which there will be very little of what is now regarded as the most essential side of commercialized civilization, because that which is based upon commerce pure and simple will be relegated to a well-deserved oblivion and instead of the commercial holding man in subservience, mankind shall arrive at a supremacy over the purely materialistic business of the world. If there was to be an indictment of the various religions of mankind we would base it upon the materialism which seems to be so manifest in

the religious movements of the world. We should build our premise upon the evidence that is to be gathered very freely throughout the entire civilized world of to-day wherein is to be found the pomp and the display which so characterizes the so-called religious concepts of man. We grant you that there has always been more or less of display in connection with ceremonials and ritualism; indeed, they are founded upon that very spirit, but we also declare that wheresoever great pomp has entered into ceremonial which was supposed to be a manifest of the religious spirit, the truly religious has been subjugated at least and frequently has been relegated to the background.

Nothing in all the wide world has caused man to be so ruthlessly bitter as has man's conception of religion, his interpretation of the relationship between religion and God and his additional interpretation of the relationship between himself, his religion and the Supreme Being of the Universe. A very grave difficulty in most religious interpretation, as we have said perhaps many times, is to be found in the fact that mankind either regards deity as so thoroughly abstract a principle as to be beyond the comprehension of man in his most advanced state of mind or else as a creature deity responsive to every whim of the creatures of his creation and therefore vacillating, indifferent, at times vengeful to a marked degree, at other times overly indulgent to those who have found favor in his eyes and altogether capricious and unreliable. In either case the interpretation has been due to man's state of mind. If man's image has been vague

and uncertain, if man has been overwhelmed by the contemplation of the cosmos in which he lives, if man has been subdued by a reverential fear of the universal processes, his concept of deity has been purely abstract and very uncertain. If his image has been, rather, concrete, if he has found a materialistic base for his imagery, if he has formed a definite concept or picture of the deific power which dominates the whole of the Universe, man has invariably pictured that deity as possessing qualities like unto those that characterize man himself and, in view of the fact that man has usually been domiciled in some specific part of the Universe, his logical conclusion was that the God of his conception must necessarily be located in a specific part of the Universe likewise and be subject to the law of location, interassociation with those around him and the law of change as manifest in man himself.

Religion has been unfortunately almost entirely submerged in a sea of theological ceremonialism, religion has been almost entirely inundated by the overflow of ecclesiasticism and that which was purely form, ceremonial, ritualism has been misconstrued as religion, that which was on the surface that made its appeal to the sensual side of the human family as well as the sensuous was regarded as the religion of religions, the while that spiritual comprehension, that spiritual understanding, that spiritual realization of man's oneness with the cosmic whole had very little chance to express itself and when it did, was regarded as a vagary of a more or less distorted imagination. You will notice that in the progress of the human family there have been certain

eras in which the wave of religion seemed to rise high and to find its greatest manifestation in the person of some one of the Messiahs or leaders of the world and you will notice that in every instance where there was a religious renaissance the one who stood out as the particular luminary in that period was a devotee of simplicity itself, an exponent of the spiritual concept as in the specific contradistinction to the other phase which was materialistic, bombastic and ritualistic and you will notice that whensoever there has been one of those spiritual eras, it was always followed by an aftermath that seemed almost to give the lie to the thing that the teacher taught. To use a rough analogy, it might be likened to the condition which usually comes as the aftermath of a great world conflict. More misery, more real bitterness, more actual destruction and loss of life and jeopardizing of the interests of the human family follow in the wake of a world conflict than has been perpetrated during the progress of the conflict itself. To illustrate—who would have thought that here at this time, some five or six years after the nominal close of your world war, the human family would be in the unsettled state which characterizes it now, who would have thought that the men who have been the survivors of a conflict of such magnitude would be the first to be repudiated by the peoples for whom and because of whose interests they jeopardized their physical life and their moral standards, who would have supposed that this many years after the signing of the nominal peace that was to have prevailed there would be as much turmoil, there would be as much political and

commercial unrest, there would be as much religio-philosophic agitation as there is at the present time? The very thing for which the world was said to have waged war seems further from realization at the present moment than it was before the first shot was fired. This is but one of the phenomena of the human family and its history, this is but one of the manifestations of the extent to which the human family has allowed itself to be carried away by emotion, this is one of the surest evidences of the absolute truth of the assertions we made in our last lesson talk to you that one could possibly find anywhere. It is the aftermath of the hatred engendered by war and the travail of the nations of the world that is now taking place is the legitimate outcome of the bitterness and the jealousy and the hatred and the vengeance that was characteristic of the peoples who were engaged in the great world conflict.

And so religion has been a manifestation of God's spirit moving upon the surface of the human mind, religion has been the divine urge that has made its way from the very center of the ocean of life, religion has been the spirit moving upon the face of the waters commanding that peace should prevail and ecclesiasticism and theological ceremonial and ritualism has been the gale that has lashed the waters into mountains of waves and caused devastation to prevail where all should have been peace and harmony and joy and love of mankind for mankind.

There is no question about the necessity of a spiritual renaissance, there is absolutely no question about the necessity for a spiritual ad-

justment, there can be no doubt in the mind of the thinking man or woman as to the need of a new revelation that shall bring to the attention of mankind the spiritual essence of religion in such wise as to forever cause the abrogation of the ecclesiastical and ceremonial and the ascension to the throne of reason and practice of the simplicity of the spirit of religion that brings about the manumission of the human race. There is moving through the world at this time a great spiritual force. That spiritual force is working for the inauguration of a spiritual era, of a spiritual regime that shall form the basis of a new civilization, that shall be absolutely free from the foibles and the materialistic elements that characterize the civilization of this and the past generation, reaching back so far that sometimes on the surface it would seem as though there had not been a time when the spirit of man had entered into a close fellowship with the cosmic energy that pervades the Universe as a whole. We quite realize that when we say such as we have uttered there will be myriads of men and women, multitudes, who will regard the thing that has been said as an attack upon the real spirit of religion and yet those who stop to analyze what we have said will see that it is rather an appeal for real religion. Sometimes it seems as though the religious movement is like a great signboard covered with placards announcing the approach or the arrival of first one and then the other of the theological gymnasts and wonder-workers who may be depended upon to bring a certain degree of life in the circus of ritualism and ceremonial because you find placards here and

there, first one statement and then another, the name of first one man and then another, the announcement of this ritual and that and in almost no instance is there one single thing said about the real spirit of simplicity, the essence of religion that reaches down into the byways and the highways, that rises to the hills and the mountains, that may find its way into the hovel and the daily mart and there exercise an influence that shall bring the reclamation of men and women, reclaiming them from sordid bitterness and bringing them back to sweet simplicity of soul and mind, that shall see virtue and honor and truth and shall manifest those elements and thereby absolutely crush out the negative qualities that destroy the human family.

When a spiritual teacher of any denomination whatsoever, irrespective of either its age or its youth, stands upon his platform or arises in his pulpit and hurls denunciation upon the honest members of another religious movement and emphasizes the negations in that movement rather than the positive, practical elements of his own, he is giving the lie to the religion that he is supposed to have espoused and he is destroying the influence of the Master that he is supposed to serve. Spirituality presupposes understanding, spirituality presupposes the truly absolutely just concept of life, real spirituality never condemns until it has absolute facts upon which to base its condemnation and even then it condemns not but rather does it reach down and strive to raise those who have made mistakes if so be mistakes have been made. Religion per se, that is, that thing that has been evolved from

the root which means the binding of the human family together in a broader, in a more constructive, in a more far-reaching brotherhood, must of necessity manifest in such more magnanimous manner and in a much more constructive spirit than the thing that ordinarily passes current for religion. Now mark, in order that this may be understood, religion means according to some interpretations, that is tracing it back to its derivation, the word *to bind back*, but it also means a greater thing, tracing it slightly differently, that means *to bind anew* and that is it presupposes the binding of the human family together in brotherhood and brotherhood is more than simply a verbal expression. If the thing goes no deeper than the lips of man, then it is of no value to humanity at all; if the individual who is supposed to be a spiritualized, religiously-inclined individual prates about the spirit of brotherhood, mumbles of spirituality and mutters about the kinship with the great spirit—if that is all the individual does, it is mockery and there is no real spirituality or religion in such as these, that is, insofar as its actual manifestation be concerned.

We have said many times that the world is ripe for a spiritual renaissance, an awakening, a religious readjustment. Now mark, if you will study the history of the human family, if you will follow it back far enough, you will discover this, that in every instance when religion was losing its vitality its devotees turned to pomp and display, made a circus of the thing that they called religion and made necessary so complete an overthrow of a materialistic sacerdotalism as to make possible a revival of

real religion. Always pomp and display have been the forerunners of decay. What was the thing that bespoke the downfall of the Brahmanism of the past? Why, it was their assumption of almost universal divine power, it was their assumption of supreme, divinely inaugurated authority over their fellowmen, it was their inauguration of ceremonials, rituals, pomp, display, caste, and the moment they had reached beyond a certain point the eternal law set in motion that principle that should bring their downfall. Is it not strange that a people who have had so much to say about the paganism of the past, who had so much to say about their various effigies, their statuary, their sanctuaries and the structures in which they housed these emblems of certain principles, should become so thoroughly devoted to the very thing that they condemned? Does it not seem rather strange for the man who preaches his sermons in a million dollar edifice the while he is garbed more resplendently than the most gorgeous pagan that ever lived to have aught to say against the pomp and the display and the irreligious nature of the past the while he is bringing to his assistance as adjuncts of his religious services every one of the various paraphernalia, every one of the divers means employed by his pagan ancestors? For what purpose? To impress the multitude, and they are being impressed not so much by virtue of the spiritual simplicity of the truths that are being presented but the display of wealth, affluence, power and the appeal to that innate conviction that those who worship according to a certain ritual are superior to all the rest of their fel-

lowmen and therefore among the Almighty's elect.

But we bespeak for mankind a new era, one that is devoid of all of this great pomp and display, one that is unhampered by the ritualism, by the paraphernalia, the ceremonial, one that is absolutely free from the sordid aspect that so frequently defeats so-called religious movements of the day. And we are very sure that there is coming to pass such an awakening among the human family as shall bring forward the spiritual aspect and relegate to a well-deserved oblivion the materialistic element that so hampers the human family to-day. The great need of the world is not so much great preachers from the oratorical standpoint, not so much great organizers from the commercial viewpoint, not so much the type of man whose knowledge of ethics as taught by certain schools, whose knowledge of the origin of worlds as taught by still other institutions is vast but the type of man who knows humanity, who can feel for humanity, who can understand and sympathize with humanity. What is required is men and women who are so thoroughly, naturally human that they can understand the naturally human elements in their fellowmen and therefore have the dynamic strength to reach out and give unto them the hand of fellowship that shall mean succor, strength, inspiration and power. What is needed is men and women not without the capacity to make mistakes but the power to control that capacity and the knowledge to master the organism in which they live. There is no human element that is not divine if it finds the application for which the Almighty

The
RADIANT
Life
*
March
1926

intended it, there is no human element, no human emotion, no human quality that is not accursed if it is perverted by a distorted mind and what the world needs is not anemic, ascetic, unnatural men and women as religious-philosophic teachers but virile, vital, self-possessed, clean-minded men and women who, because of the very virility that they possess and the cleanness of their minds can rise to heights supreme and therefore be of service to their fellowmen, and this is the thing, this is the ideal that we have been striving to hold before you, this is a part at least of the goal toward which we would have the members of every one of our Classes make an effort, toward which we would have them travel and to attain which we would have them struggle.

Do you know the thing that stands out as the supreme essential, the superlatively divine quality of the Man of Galilee? It was not His condemnation of the money-changers in the temple, it was not that wrath that rose to the surface when He is said to have referred to the people of His day as a generation of vipers, not that, it was that something that caused Him to lay His hand upon the head of the daughter of one of the men of His age and with all the compassion of His soul utter the words: "Maid, arise!": it was that something that caused Him to touch the brow of the Magdalen and say as the result of that tenderly compassionate, understanding soul: "Go thy way and sin no more." The supercilious, perverted-minded, supposedly spiritual men and women of the world who stand in judgment of their fellowmen are not the great spiritual leaders of the human family, they are the

ones whose souls and bodies and minds have been starved because of a perverted concept of life. Those whose souls and minds and bodies are thus starved are not the ones who stand as the exemplars of real religion, they are not the exemplars of the spiritual life nor are they the ones who are doing the work of the Christ of the world, and yet, ah, they are legion and they fancy because they adhere to a certain ritualism that they have reached the heights but they are not the need of the world. Analyze the great spiritual leaders of the past. Take the Buddha, study the characteristics of a Zoroaster, study the characteristics of a Socrates, a Plato, analyze a Phidias, because the worker in marble who can give beauty to the world is a religious teacher. Why? Because he is arousing the concept in man that makes man recognize the superlative beauty that God has given to the human family. Analyze a Jesus of Nazareth and you will find in every instance these are men virile and strong, not ascetics but esthetic, not perverts with bodies that have been scourged to the point almost of physiological destruction; they have been men, they have been teachers of physiological and mental virility and power, but they were master over themselves, consequently master over others. It was a wise man who said: "He that conquereth himself is greater than he that taketh a city." It was a wise man who said: "As a man thinketh in his heart, so is he." It was a wise man who said: "Knowledge is power" and it was the voice of wisdom that said: "Man, know thyself!" and it was the voice of inspiration that said: "The proper study of man is man" and still more inspira-

tion when was uttered: "And the place to study man is for each man to begin with himself."

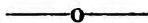
What the world has need of is men and women of clean minds, not putrid souls; men and women of clean minds, not perverted imagination; men and women of service rather than services. The Master of Galilee said that there would come the time when the world would recognize the fact that not everyone that cried out "Lord, Lord" was a follower of his. Remember the Pharisee, the Publican; remember those who pray on the housetops that they may be seen of men; remember those that prated of their spirituality the while they were poisoning the very atmosphere in which their fellowmen lived. They are not religious, they are not giving religion to the world, they are not spiritual. The need of the world is the religious, the spiritual, the clean, the wholesome and the just, and, Good Friends, all of this is a part of the object of those who are concerned with the progress of the School of Illumination and those who have the work in charge are testing humanity, are testing man day after day and week after week and month after month in order that there shall be gathered together a sufficient number to form the right kind of a nucleus of such an institution upon earth to-day because the hour is arriving for the establishment upon earth of such an institution as is now existent in the world of spirit and as has been a part of the educational system of the world of the past. It is a great thing that we ask of those who devote themselves to humanity; it is no easy thing, it is no child's play to pick up the bur-

den of a new presentation of age-old truth and give it to man. Beware lest any of you make rash promise, beware lest any of you make idle affirmation, have a care how you pledge yourself to the service of the Supreme Being because that Supreme Being, by and through the laws of the Universe, calls every steward to account sometime, somewhere, somehow. Make up your mind that if you have not the strength to go further, that if you have not the strength to reach out toward the heights, if you have not the strength to build yourself so that your soul is adamant so far as the criticism of the world is concerned, we charge you go no further, but if you have, if you are normal enough, if you are natural enough, if you are unselfish enough, if you are big enough, if you are willing to make effort to become one of the exemplars of this thing that we have been talking of for some time, be sure that there lies ahead of you that which is well worth all the price that you would have to pay. Remember, the call is coming. Think it over, analyze all that we have said, not only tonight, not only last Monday night but during the progress of the classes that have been held, not merely the few words uttered on this occasion, but remember, you are nearing a crisis just as the world is nearing a crisis in its spiritual health.

Again, the need of the world is men and women of vision so great, of hearts so magnanimous, of minds so awakened, of sense-perception so keen and, withal, of spiritual ideals so lofty that it would be possible for them to administer to the needs of friend and foe alike. That is the need of the world, and re-

member this, that such an one will never have in reality absolute rest from the demands of the world because wherever such as those may go, those who are in trouble, those who are in sorrow, those who are in sickness will gravitate to them as readily and as certainly as the needle to the magnet. Think this over because there is more to follow and when we have finished you will understand why we have said that these are culminating addresses.

Tonight we are not giving you the opportunity to ask questions. Tonight we are asking merely that you let your soul drink in what we have said. Be assured we will justify what has been said.



Infinite Source whence all life comes, we realize to Thee we owe our allegiance because but for the fact that Thou art, we never would have been. We enter Thy presence at this time consciously seeking only that there shall be granted unto us, unto these, Thy children, such measure of understanding, such a degree of inspiration that each and all shall be given strength to do Thy bidding and to serve Thee according to the needs of mankind. May it please Thee to select these, Thy children, as emissaries of Thy word, as evangelists to carry the message of Thy truth, as physicians capable of ministering not alone unto weary bodies but unto sin-sick minds as well. Grant that their souls may be so quickened that they may readily see and understand the need of their comrades and, seeing and understanding that need, be enabled to minister according to

Thy law. Thou knowest that at all times we
stand ready to do Thy bidding. It is Thy way,
not the way of man, that must prevail.

The
RADIANT
Life
★

March
1926

— 9 —

HOPE ON

There was never a day so misty and gray
That the blue was not somewhere above it:
There is never a mountain top ever so bleak
That some little flower does not love it.

There was never a night so dreary and dark,
That the stars were not somewhere shining.
There is never a cloud so heavy and black,
That has not a silver lining.

There is never a waiting time weary and long,
That will not some time have an ending:
The most beautiful part of the landscape is where
The sunshine and shadow are blending.

Into every life some shadows will fall,
But heaven sends the sunshine of love;
Thro' the rifts in the clouds, we may if we will,
See the beautiful blue above.

Then let us hope on though the way be long,
And the darkness be gathering fast:
For the turn in the road is a little way on,
Where the "home lights" will greet us at last.
—Anon.

— 0 —

Art builds on sand; the works of pride
And human passion change and fall;
But that which shares the life of God
With him surviveth all.
—WORDSWORTH

Dear Comrades:

With this issue we reach the last number of Volume Eight and are looking back over a year of active effort in behalf of *The Radiant Life* Clan. We are feeling very much encouraged by the response which has come from our readers everywhere and look forward with much hope to the ensuing year. Our friends are all well assured of the permanence of *The Radiant Life* and most of them find it difficult to wait from one month to the other for their copies of the magazine.

The April number will contain many striking features and you will notice therein some changes which have been contemplated for some time. They will be such changes as will add greatly to the practical usefulness of *The Radiant Life*. The lesson features will be increased so that *The Radiant Life* will in reality become a veritable text book for those who desire to make personal progress. The best thought in psychology will be presented, as will also the finest that we can give you in the spiritual and mental sciences. The series of articles on "*Building Mind Power*" and "*Health and Prosperity*" have met very ready acceptance and we have had numbers of commendations from those who know good stuff when they see it.

It has been necessary for a few slight delays during the rush of other work and some difficulties with our printing apparatus but these have been smoothed out and you will receive the present issue more nearly on time. The subsequent numbers will follow in regular order. Sometimes it does seem that editors propose and printing presses dispose because a press has never been known to get out of order unless it was at a time of great stress when the office force was hustling to get the magazine ready for the mail. Electric motors and printing machinery at times seem possessed of almost diabolical ingenuity but through it all we try to keep an even mind and go serenely on.

With the present issue a number of subscriptions expire. If yours is among that number, you will find a renewal slip in your magazine. We urge you to

subscribe at once so that you will not miss any of the good things.

A notice which we wish to call to your special attention is as follows: We cannot be responsible for magazines lost through change of address unless we have been previously notified. We will do everything humanly possible to give you your full quota of magazines but we must insist on being notified of changes in address. The post office does not forward second class matter unless you have provided postage and adequate directions. When three or four numbers are lost through a subscriber's failure to notify the editorial office of change of residence, it is not fair to expect us to make good such losses. The moral is obvious—Send in your change of address at least 30 days ahead, if possible, and if you do change your address without notifying us, leave a forwarding address and postage with your postmaster. We hope that it will not be necessary to call your attention to this matter again. We have done so several times and thus far it seems not to have taken effect.

We shall be glad to hear from all of our friends. If you have suggestions that you think are worth while, we would be glad to hear from you. If the magazine does not please you, tell us. We don't object to hearing from you when it does please you but we would especially appreciate having you mention the excellent qualities of *The Radiant Life* to your friends. We invite your co-operation in making the forthcoming volume the best in the history of *The Radiant Life*.

Here's hoping that every one of you enjoy the acme of good health and prosperity. Over the miles a word of cheer and a kindly greeting.

Radiantly yours,

WILL J. ERWOOD

— o —

Life is too short to waste,

'Twill soon be dark!

Up! Mind thine own aim, and

God speed the mark!—EMERSON.

The
RADIANT
Life
*
March
1926

THE FAILURE

In the long, low Eastern work-room
The Weavers wove apace,
Each on his separate pattern,
Each in his own set place.
Threads of the sunset's splendor
In their sinewy fingers whirled,
Under their hands, triumphant,
Grew the Work of the World.

Only one worked in silence,
Only one head bent low—
The best and the blithest workman
Who had welcomed the morning's glow;
But the threads in his hands had faded.
Tarnished the gold and green,
And the work that should have crowned him,
Foredoomed, grew poor and mean.

Wondering, the others watched him;
"Put by, put by," quoth they;
"You shame your skill by such labor;
Rest from the loom to-day."
But he bent to his work in silence,
Save when the whisper rose,
"Surely the Master set the task,
"And surely the Master knows."

In bitter pain and heartbreak
He wove till his work was done,
And the Master of all the Weavers
Came at the set of sun;
Then, as the others thronged him,
Showing their patterns rare,
The Master turned to him who had failed
And laid a hand on his hair:

"Well done, well done, my Weavers,
And rich shall your guerdons be!
But of all your beauteous patterns
This one best pleaseth me;
For the Red of Courage, the God of Faith,
Are woven whene'er a man
Looks in the face of Failure
And does the best that he can."

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I am Not Concerned That I Know
Not What Lies Before Me Ten
Thousand Years Hence: Nor Am
I Concerned That I Know Not The
Various Stages Through Which I
may have passed — I Am Only
Concerned That I May Do The
Best I Can Today Which Act And
Time Constitutes The Foundation
Upon Which All Future Develop-
ment And Joy Shall Be Builded.

—WILL J. ERWOOD.