

April 1920

Be it further



*Resolved: That life is too
precious to be wasted in idle-
ness, gossip and intrigue; or*

*Frittered away in trying to
live other people's lives, there-
fore we shall, henceforth,*

*Mind our own business,
speak KINDLY WORDS,
BE GENEROUS, and
GROW DAILY!*



Are You Big Enough Comrade?

—WILL J. ERWOOD

The
RADIANT
LIFE

*

April
1925

THE RADIANT LIFE

With this issue the new "RADIANT LIFE" makes its entry into the field of progressive Journalism. And it comes to you with a definite appeal and a practical purpose—it is backed by a desire to be of service to all who care for personal progress, and who are willing to make some effort to attain it.

The field is large in which to labor; and the need for what we have to give is very great, so there is no necessity for apology for launching this magazine upon its new journey. It is here to stay, and with an objective which is worth while.

"*The Radiant Life*" is pledged to certain ideals and principles which may be stated in brief as follows:

To recognize and teach the infinite possibilities of man and to present only such philosophy and reasoning as will tend to bring them forth.

To recognize and teach the supremacy of the mental and spiritual man over the physical or material man, and aid in every legitimate way in bringing this thought into such prominence as will command attention.

To recognize and teach the continuity of life as an individual and universal necessity, and to further every legitimate means of bringing assurance of this fact to mankind in general.

To recognize and teach Brotherhood as an individual and international necessity, and to do everything possible to promote that senti-

130.3
PA
v. 8

ment as one of the best means of bringing about World Peace.

The
RADIANT
LIFE
*
April
1925

7-18-32 EB

To recognize and teach practical religion as an every day need to take every legitimate means to awaken the realization that mankind are of more value than creeds; that human fellowship is greater than denominational lines, and that actions and deeds are of more value than loud protestations of faith.

"*The Radiant Life*" is coming with a definite program, backed by the realization of the great need of instruction in the Art of Living and Expression. And it will do all in its power to bring about widespread recognition of man's oneness with the universal.

In a short time there will be some new features added which will give a better conception of what is to be done. The announcements concerning some of these changes will be made in the May issue—watch for them, and tell your friends of the NEW "*Radiant Life*."

—WILL J. ERWOOD.

Bdy.

MIND POWER, PLUS

Elmer Gates, that great psychologist, who made such wonderful experiments with mental power in his laboratory at Chevy Chase, said,

"I regard mind with as much reverence as I ever regarded the infinite Cosmic Universe out of which all mind is born. . . . Mind is the path to the goal of all possibilities. This is the age of the apotheosis of Mind."

Emerson said, "When God lets a thinker loose upon earth, beware." And Decartes declared, "I think, therefore I am." All of which goes to show that the mental man is assuming control of the arena of progress.

We measure a man by his mental power. If he is a clear thinker he has a chance for progress that can never come to the non-thinker. If his ideas are clearly defined nothing can stand in the way of his progression; if, however, they are hazy and indefinite he becomes so much driftwood floating aimlessly upon life's sea. *Man really measures himself by his mind power.*

The mind is the dynamo which generates the energy and power which drives man to great heights. If it is a great dynamo it will supply tremendous energy; if it be small the propulsive power will be limited.

Mind is never static. It either increases or decreases according to the purpose and habits of the individual. This increase or decrease is entirely in the hands of the individual himself and may be determined at will.

The mind may be improved by definite methods—it grows accordingly as it is prop-

erly exercised and fed. Man does not come into the world with the measure of his mental power predetermined and limited by the inexorable fiat of an infinite predetermining force. He comes as a great possibility with all of the means of increasing that mental power scattered profusely about him. It is for him to decide to what extent he shall avail himself of the opportunities for growth by which he is confronted from the day of his birth.

The
RADIANT
LIFE

*
April
1925

Perhaps the greatest need of the hour is knowledge of the mind and how to use our mental power and faculties in order to have more mind. And it is the mental man who must discover the lack, if there be any, and the means of supplying that which is necessary to human growth.

Knowledge is the measure of our consciousness and understanding of facts, objects and relations. Consciousness is the mind in active operation—that is, it is the mind in a state of complete awareness, receiving, classifying and tabulating impressions and correlating them with previously recorded impressions. Ideas, single or collective, are the result of these impressions.

The whole business of the right kind of mental training is to teach men and women how to make the most of the impressions received by contact with life. In other words, the right kind of education is that which enables a man to clarify his impressions and increase his powers of observation in order that his expression, whether it be in words, ideas or works, may be improved.

"The Radiant Life" is dedicated to a few definite propositions which it might be well to state as follows:

"The mind of man is cumulative, therefore subject to growth and increase by logical processes.

"That ideas constitute the driving power of the individual whether great or small; and the driving power of the ideas is measured entirely by the clarity of the impressions and the manner in which they are related in action.

"That impressions are the neuclei, or seed foundations of the ideas we evolve and are, therefore, of the first importance in the matter of creating or evolving more mind.

"That man is limitless insofar as his growth and knowledge are concerned, and that education, i.e. training and development, is of greater importance than either heredity or environment."

These propositions are based upon what we believe to be irrefutable evidence, and definite psychological law which operates with inerrant sureness. That anyone who cares to give the time and labor can accomplish seemingly impossible results, we know; and this is the thing we desire to help folks accomplish.

If the foregoing statements are true there must be means available whereby they can be proved by our readers to their individual satisfaction, and the means must be within the reach of all.

It has been said "there is no desire in the heart of man for the fulfillment of which provision has not been made." The more we see of life the more true that seems, hence

that the provision for man's mental needs has been made we are certain.

If man wishes to improve himself where must he go? What must he do? and how shall he go about it? These are the definite questions which this series of lessons is intended to answer.

For the first step turn to your own mind. Unless there is a desire for and consciousness of the need of further growth and knowledge, there can be no advancement, no increase of mental power. Desire for knowledge has led man to the solution of every problem which may not be numbered among the achievements of mankind.

SELF ANALYSIS, then, is the first thing to do. Take an inventory of the facts you have stored in the mind. Ask yourself these very pertinent questions:

"How much do I really know?

"How do I know that I know what I know?

"How did I gather the facts which I possess?

"Do I know the purpose, the relation and the value and principles of the facts I possess?

"How does the knowledge I possess compare with that in the possession of another?

"What am I doing to increase the sum of my knowledge and do I know how to use it?

"What means am I taking to increase the quality as well as the quantity of my knowledge?"

Such an analysis as this will cause some rather serious thinking, and, it is to be hoped, some immediate action to remedy the deficiency. And there is but one power that can

The
**RADIANT
LIFE**

April
1925

provide the real remedy and that is the mind itself.

Knowledge is a mental possession. It constitutes the measure of what man has gathered from the universe thru impression. And impression is the impact of external objects upon the senses thru observation. As all of our knowledge comes to us thru the powers of observation it will be well to consider that phase of our subject first.

When we speak of observation the general opinion is that we are seeing things by the sense of sight alone. If that were true the function of observation would be very limited. But we do not limit it to such narrow lines. Thus:

Observation is the comprehension or perception of any fact, object or phenomenon thru any one or all of the senses. It is the mental recognition of such fact, object or phenomenon, and its subsequent classification and analysis.

When we hear sound, or, thru the sense of touch, become aware of any fact, it is the mind that makes the record—and it is the mind that perceives. Unless the mind is active behind the function there can be no hope of an adequate impression. In simple language this means that

It is the mind that sees, hears, tastes, etc. That is every sense impression is an act of mind. So observation becomes wholly an act of mentation.

It is the mind that is responsible for the various degrees of observing power. The greater the mind, the keener the sense percep-

tions. The ability to, at a glance, visualize an entire scene and faithfully record every detail, is purely mental.

The world is full of people who do not see clearly—not because of failing eyesight, but because of mental indifference or shiftlessness. Their eyes turn in a given direction, they appear to be looking at an object, yet never see it. This is because

They simply look . . . but they do not see!

The first thing for us to do, then, is to begin at once to develop the powers of observation. Practice seeing things; insist that the object you look at has made an impression upon the mind. Without this it is valueless.

Kimberly was valueless to the men who walked daily over the richest diamond fields in the world. They looked but did not see. The seeing mind discerns possibilities amid the most sombre surroundings. Can anything be more unbeautiful than the diamond in the rough? Those who know nothing of their value would sell them for ten cents the bushel. But let the clear seeing mind of a Cecil Rhodes walk over the ground and what's the result? Kimberly.

Observation is the ability to see latent possibilities in forbidding fields—it is the power of making intentional impressions out of which to evolve well defined ideas. It is the channel thru which the riches of the universe make their entry into the mind of man.

To be continued.

The
RADIANT
LIFE

•
April
1925

SAYS GOD TO MAN

William George Jordan has said, "Man comes into the world not as a finality but as a possibility Man has two creators, his God and himself. His first creator, God, has given him the raw material and the laws in conformity with which he can make of himself what he will. "His second creator"—ah, but here is where the shoe pinches overmuch. It is this part of the story that causes a fellow to think very seriously.

We come into the world—how, or whence, matters very little. We're here—that much we know. In due course of time we discover that it's a pretty good world to be in. We learn that it has everything needed for our sustenance, growth and education. And then one day we find out that we have been asleep and have just awakened to some very pertinent questions which have been broadcasted thruout the universe—for our especial benefit. From somewhere there comes a question

What are you doing with your time and talents?

What a jolt that gives a fellow. Here we are in this universe which, as Mr. Jordan says, is chock full of raw material and laws. It is that word "laws" that some of us balk at, but they are there never the less and we might as well face it.

Did you ever stop to analyze the raw material we have to work with, and what man has done with some of it?

Last summer I travelled across the continent in a magnificent train, going over the

Santa Fe route one way, coming back over the Union Pacific and Northwestern. The train was once "raw material" which man took and "in conformity with certain laws" shaped as he would. Iron, wood, wool, leather, copper and a hundred other things gathered from everywhere were molded into that gliding, sinuous train of cars which crept like something alive over mountains, down valleys and thru tunnels, undaunted by storm or stress.

It is a long, long story back to the first civilization. Where it was no one knows. One thing we can be certain of: before there was the life of which we know there was life of which we know nothing. Of course there are men who tell us it was at a certain place and at a certain time. But everytime that is all settled some one discovers that it was not at that time and place but at an earlier period and in another place.

No matter where it was there was heaps of raw material and just as many laws and, we opine, there were individuals who were subject to those laws and who made the same mistakes that we make—maybe more so. It has ever been thus and probably always will be. But that is not the important question confronting us now. That is something else again.

Once upon a time there was very little knowledge of distant lands. Says God to man, "go and find what lies beyond the horizon." And man forthwith started off on the quest. Of course there were those who said it was useless, that there was nothing to be gained by such a foolish effort, but somebody went. And finally results warranted the labor ex-

The
RADIANT
LIFE
*
April
1925

pended.

Now don't ask how I know that God said this or that. And don't ask me to define God or tell where He is. The first two questions would be difficult, maybe—but the third one is not so difficult: Listen folks, till I tell you the real truth:

I cannot define God. The finite may not define the infinite—at least not until the finite has become the infinite and then man and God will be one. At one time the idea of God, to me, always meant a creature Deity, shaped “after the image and likeness of Moses” as to form and feature, and dwelling somewhere “in a thick cloud.” The voice of God was a stentorian volume of sound for all the world like thunder. But that is all gone from my mind now.

I like the Greek text “Pneuma ho Theos” which, translated means “Spirit is God.” This gives us a more universal concept of Deity and leaves room for us to enlarge that vision as we increase in knowledge. So much for that. But the word “GOD” has come to mean to me “the great all—the all inclusive and all permeating power back of and within the universe. So great has this all inclusiveness become that I never think of attempting to define it. All I know is that every rosebud, every blade of grass, the sunrise, the trees, everything speaks eloquently of the power back of “the moving finger” which writs “and having writ moves on.”

If you were to say to me “Do you believe in God?” I'd say yes. If you said “do you believe in a God sitting aloft, on a throne,

judging us according to our creedal affiliations?" I'd say NO! Why? Well, because, that would be a limitation and would mean to ascribe to Deity the petty foibles and narrowness of human beings. Ah, you say, "then you don't understand God." Right, the first time, comrade I don't. When I was first "ordained to preach" I knew all about him and understood him thoroughly; Now, after these thirty years, I realize I haven't really been introduced to Him yet — to say nothing of knowing and understanding Him. Listen!

I looked at a drop of water thru a magnifying glass. I was amazed that so much of life might be encompassed in one tiny globule of water.

I studied a snowflake thru a magnifying glass and marvelled that such exquisite beauty and delicate tracery could be contained in such minute space.

I examined an ordinary, dusty field daisy thru a magnifying glass and was awed by the dainty, fairy like outlines, the beautiful colors and the submerged chalice revealed to my vision.

I communed with a bit of crystal thru a microscope and was delighted by the prismatic beauty broadcasted by a thousand scintillating lights.

And I understood them not at all.

And said God to *this* man:

"I speak thru each of these and I have a great message for those who will hear. Foolish man, until you can understand such as these, and thy fellowman, how canst expect to understand and know Me?"

Cross my heart, that's what He said!

And then He said this: "When the first, primeval urge was planted in the heart, the mind of mankind—the urge which drove man out of the bondage of idleness, it was my voice which spake. I whispered of new beauties, of greater heights to scale, and of more formidable enemies to conquer; and I planted dreams in the soul of the mother whose babe slept and stirred, and stirred and slept, beneath her heart—dreams of the greatness of the life that was to be. Yea, and I have been speaking to mankind ever since."

I think I am beginning to know the voice of God—to understand somewhat of the way He speaks to humanity. The voice comes into the soul and mind of man much as the first gleam of dawn illumines the darkened world and bespeaks the day to come. It is not so much sound as it is the diffusion of thought which irradiates the mind as the light of the Angel's presence cast a radiant glow in Peter's prison.

Yes, comrade, I think it must be like that.

Now don't come to me and say I am dreaming. Don't tell me that the real thinkers have long since given up the God Idea. That to speak of such things denotes weakness of mind and the loss of reason.

I heard you the first time, pilgrim, I heard you the first time. I know the materialism of the ages whether it be the materialistic concept of those who loudly shout "There is no God! There is no God!" or that equally narrow conception of the theological stickler for one, and one only, word by which to designate Deity. But the voice of God rings thruout the uni-

verse and declares

"My name in any tongue is true—I am not confined to a single word!"

All peoples have sought a word to express a Supreme Being. All are right according to their understanding and knowledge. And who dare say that we have the only right word—**THE WORD?**

Is the universe pervaded by a Supreme Presence? If it is it cannot be claimed that this Presence belongs to any single group of people, to any creed or cult. It is either universal or nothing. No Nation can claim exclusive ownership.

The ancient Greek prayed to Zeus, and is now termed Pagan. The Romans implored Jupiter to bring victory to their armies—and they, too, have been designated as Pagans. The Egyptians addressed their supplications to the Supreme Being under various names, and they are classed among the paganistic peoples of the world. So with all the rest of the world—except us. They are all pagans who do not believe as we do—is it not so? Say "Allah" and you are classed among those who are not true believers. Use the word "Brahma" or "Om" and there is grave question as to whether you have a soul or are merely an aggregation of atoms which will presently be blown to the four winds like a bit of thistledown.

Like a golden thread the search for some understanding of the power that is—whether we believe in it or not—back of all of this wonderful life and universe, has run thru the

The
RADIANT
LIFE

*

April
1925

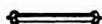
The
**RADIANT
LIFE**

*

April
1925

dreams, the religions, the literature and poesy of all time. And from time to time there has come to mankind gleams of light on the path—little flickers of spiritual sunshine, which bring an inkling of the purpose of the eternal will.

To be continued.



LIFE'S MIRROR

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

MADELINE S. BRIDGES.

VIEWS OF PHILOSOPHERS

The
RADIANT
LIFE

★
April
1925

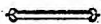
Let men fear in the first place the gods above; next, the souls of the dead, to whom in the course of nature it belongs to have a care of their offspring. If, then, all which is the source of its own motion, is soul, assuredly the soul can have neither commencement nor termination.

The soul of each of us is an immortal Spirit, and goes to other immortals to give an account of its actions

Can the soul be destroyed? No. But if in this present life it has shunned being governed by the body, and has governed itself within itself, and has separated from the body in a pure state, taking nothing sensual away with it, does it not then depart to that which resembles itself,—to the invisible, the divine, the wise, the immortal?

Those who have lived a holy life, when they are freed from this earth, and set at large, as it were from a prison, will arrive at a pure abode above, and live without bodies thru all future time. They will arrive at habitations more beautiful than it is easy to describe.

—PLATO.



Man's bodily form is made from the ground, the soul from no created thing, but from the Father of all; so that, although man is mortal as to his body he is immortal as to his mind.

—PHILO JUDAEUS.

THE RESURRECTION

A VOICE FROM THE BEYOND

[The following address was given to a private Psychic Class which has been meeting every Monday night for several years. The lesson was given by an Intelligence who has come to be a very potent part of the lives of the class members. It was given during the Trance state and taken down by an exceedingly accurate stenographer. Editor.]

We are inviting your attention for a brief time tonight to the Resurrection and we shall try to give it an interpretation that is entirely in keeping with the principle of life and unquestionably in harmony with the very best in the religion of the ages. We are saying this because there are so many and such diverse ways of interpreting that something known as the Resurrection and you well understand that within the next forty-eight hours or less there shall be very much said upon that theme in most of the churches associated with what is commonly called the Christian Religion.

We intimated in the last discourse upon "The Sacrifice of the Master of Galilee" that there could be no certainty as to the time at which the Master of Nazareth passed into the Great Beyond, that is, insofar as the festival, insofar as the religious ceremonies known as and connected with the time of Easter be concerned, and we have said this because if that day you know as Easter Sunday was the actual day upon which the Resurrection occurred, there could be no possibility of that day being moved backward and forward upon the calendar as it is at the present time. This is very much the same as that other day that is so associated with the Man of Galilee, namely, Christmas Day, the day on which this man is said to have been born. If there is one thing that the average man does not know it is the actual time when the Master of Galilee was ushered into the physical life and so there is no actual certainty as to the time when this man passed into the Great Beyond.

Now let us say that there is a very grave misun-

derstanding concerning the Resurrection because the average man conceived that to mean that there shall be a literal and absolute raising of the body that has gone into the grave, the average man is so thoroughly convinced of this that he does not stop to consider that which may be involved therein, he does not pause to realize that if there is such a thing as the resurrection of the body, then the idea of dissolution, the idea of the disintegration, the thought of the absolute obliteration of that body as a concrete thing has ceased to be a fact in nature and yet there is not within the sound of this voice tonight a scientific mind that has given any attention whatsoever to the study of the laws of life who has not been compelled to arrive at the conclusion that when that body has undergone what is commonly called disintegration, when that body has undergone the process of change that resolves it back into its constituent elements, that is, resolves it back to that condition which is characteristic of mother earth, there is no possible chance for it to be revived again in the condition or state or in the form or the shape, if you please, that characterized it before the approach of death. It is a very strange thing in our opinion that there is so much said concerning the literal resurrection of the body of the Man of Galilee. It is rather strange in view of the facts that surround us on every hand, that is, the demonstrated fact of disintegration, that man should be so insistent upon the acceptance of the thought that that which arises out of the grave should be the body that may have been incarcerated therein perhaps thousands of years ago.

A very grave question arises in connection with the resurrection of the body of man, if so be there is such a thing as the literal raising of that body, and that question is this—in all the myriad years that may have gone by since the dissolution or death of the body of those who have passed away thousands of years ago, where has been the soul that animated that particular body? Has that soul slumbered beneath the surface of the earth, has

The
RADIANT
LIFE

*

April
1925

that soul dwelt in the grave, in the sepulcher or in the tomb, has that soul been asleep, has it lost its consciousness, has it ceased to think, has it lost the ability to understand the life in which it has lived as well as the life in which it must exist? Can you imagine such a thing as that a human soul, that part of deity, itself, that integral part of the universal power that dominates all life—has that soul been slumbering there associated with a disintegrating body, has it been subjected to a condition that at its very best must be obnoxious to any sensitively minded individual whether in or out of the body—can you imagine such a thing, we say, as that that soul has been condemned to associate with a disintegrating, a dissolving or, to use perhaps a plainer word, decaying body, has it been compelled to associate therewith for eons upon eons of years, waiting for that time when there shall come the call from the Great Master of all life that shall say to it: "It is now time to rehabilitate thyself. Come up out of the ground and become once more an individualized, a thoroughly fleshed, a thoroughly embodied soul" in order that the Supreme Power may pass judgment upon that which He has already judged in the very inception of time.

The idea that there must be a literal resurrection of the body has taken rather a strong hold upon some classes of men and women. There are others who say that this is more or less a figure of speech, that it does not mean the literal raising of the body itself, there are others who say there is no chance for man's salvation unless that man believes in the literal and actual resurrecting of the body that man once occupied. Now we are going to try to make you understand that this is entirely out of keeping with the law of life, with God's law, if you please, with that law that manifests everywhere, that law that you will see manifesting in every one of the phenomena of the Universe in which you live. In the first place we desire to call your attention to the fact that the law of disintegration is a fact that no one can gainsay. Time will cause the dissolution

of the hardest stone and the most solid metal, time will wear it away. There is no physical thing that you have in your laboratory of nature that cannot be resolved into minute parts, that may not be dissipated by due process of law, that is, the substance upon which this hand rests at this time, that is, this substance that is held by this hand at this time, that is, Ladies and Gentlemen, this substance that is now held aloft by this hand may be resolved into other forms, may be reduced into so fine particles that it makes it practically impossible for the most powerful magnifying glass to see. You can by process of heat so change that glass that the thing has become a liquid, by and by it has become a vapor and it has been so changed that it may be carried away by the winds that blow, scattered hither and thither, carried to some remote place, whence there seems to be no return. If that is true and if you are thinking men and women, you will understand that it is true, if you are analytically inclined you will know it is true, if you are scientifically inclined you perchance have demonstrated it to your entire satisfaction and it then becomes knowledge so firmly established in your mind that nothing may shake your faith therein; therefore, we say, if that be true, as we affirm it is, does it not stand to reason that this same law applies to all other substances in the Universe in which you live and, if that be so, then you can see where the idea of the absolute eternality of form and substance in a particular form may be concerned.

There is something else that you also are aware of and that is that in your present state, that is, in the state of body that you are in at this moment, you are functioning in a body no particle of which was yours a short time back; that is, science has said that your bodies are continually undergoing a change, that you are constantly sloughing off an old body and building a new body. It is not strange, is it, that Saul of Tarsus, who afterwards became Paul, the Apostle, declared that man dies daily, that every day the man is dying, just as the phy-

The
**RADIANT
LIFE**

*

April
1925

sician knows that every day the body is undergoing a state of dissolution. Now analyze this for yourself, think it over, study it, allow yourself to become logical for the time being and apply the principle of logic to this and you will understand that the term "resurrection" does not apply to that which is known as the physical man. Why? Well, for the simple reason that the one thing that is permanent in the Universe is the law of change, for the simple reason that it would be an utter impossibility for man to retain every atom of the original body that he once occupied and how much more improbable, not to say unreasonable, would be the idea of gathering from the arms of mother earth all of the substance absorbed by various kinds of vegetation, various kinds of growth and separate them from all of their new association in order that the original constituent elements of the body that has undergone decay shall be brought together again and put into form in order that the soul may once more function in the body it had outgrown perhaps ten thousand years before.

The term "Resurrection," then, should always be regarded as meaning something more than the resurrection of the dead. Now please mark the term, we accentuate the word "of" and we want you to know that we say it cannot be scientific to accept the idea of the resurrection *of* the dead, but when you have added thereto one other word, when you have made use of one other very simple word, when you have applied that other concept, then you have something that all of nature endorses, that all of nature justifies, that all of nature demonstrates and that is the resurrection *out* of the dead. What is that thing that knows resurrection, what is that something that experiences resurrection? Is that, if we may use a very simple simile, is that the shell of the acorn out of which has grown the mighty oak that shall be resurrected in order that the oak tree shall go back into that form in which it once was. You might just as well say that when the oak tree dies and it has lost all semblance to the mighty

monarch: of the forests, its trunks, its roots, its branches and its leaves have gone to form a compost that shall eventually enrich the soil, that some day the Eternal Power would call it back and either send it back into the narrow confines of the acorn itself or have it stand there once more, a thing of beauty on the landscape. You might just as well say that as to declare that man, after his body had undergone dissolution and had been carried away perhaps by various means or processes, would reach back into the past and bring forth that body and live in it once again. Has it not been said by the Master of old that flesh and blood cannot enter the Kingdom of Heaven, has it not been said that there is a natural body and there is a spiritual body, has it not been said that it is sown a natural body and raised a spiritual body? Does that mean that this natural body that has been put in the soil has sprouted and has produced as a result of fructification that has taken place a new body? Are we to suppose that that means that you have planted a body in order that a new body should grow therefrom? Nay! That which is meant is that the soul has risen out of that physical body, that is, the spiritual man at the time of death had arisen out of that physical body and has arisen a spiritual body; in other words that the soul or the spiritual man during the period in which he is living upon the material plane by and through the operation of the law is evolving, if you please, that spiritual body that shall be its habitat after the coarser physical body has been laid away.

So it is that we declare unto you tonight that that which arises is the spiritual man, the spiritually embodied man, that is, not only the spiritually embodied but the spiritually endowed man. Ah, but some of you will say that this must be true that there is a literal resurrection of the body or else the whole idea of the resurrection has been lost because, as some people have said, the first man that survived consciously the change called death was the Man of Nazareth, and we are here to say that this

The
**RADIANT
LIFE**

*
April
1925

The
**RADIANT
LIFE**

•
April
1925

is not correct, that this statement is not true. Ah, but you will say, what are you going to do with that statement that He has become the first fruits of them that were dead? How many times men have said that is prima facie evidence of the fact that the Man of Galilee was the first one who had encountered that experience and was able to contact with man consciously, but the term "the first fruits of the dead" does not mean the first man that rose out of death any more than it means, when you speak of the First Man of your Land, having in mind the one who occupies the highest executive position, that it means that this is the first man that ever trod the shores of America. Why, it means the man who occupies the highest position, the one who occupies the most important position, the one who has a superior office, if you please, the one who became, so to speak the governmental head of the entire commonwealth of which you are integral parts, and so, when you speak of the Master of Galilee as becoming the first fruits of them that were dead you mean He has assumed the most important position among those who have gone through the experience of death, that He has occupied from that time unto the present moment the most important position insofar as His followers are concerned. That thing, therefore, that shall rise is not the body that you place in the grave, that thing that shall arise is not the body that may have been destroyed by fire, that may have been disintegrated by and through an explosion that scattered its fragments to the four winds, because, after all is said and done, only that survives that has consciousness, only that survives that has intelligent consciousness and we say intelligent advisedly, only that shall rise out of disintegration and decay that has the intelligent urge to drive it to greater heights and only that shall conquer death that is like unto God Himself.

Surely no one within the sound of this voice, surely no one within the sound of this voice would be so bold as to say that the physical man, that

physical man was the one that represented the Great God of the Universe; surely no one within the sound of this voice would declare that the physical body is the replica of God, in other words, is the prototype, is made after the image and likeness of God; surely those who think, those who have analyzed the question, those who have studied at all are of the opinion that it is the spiritual man that has the endowments that make him like unto the great creative energy that pervades all of life, and, if that be true, does it not stand to reason that that which is part and parcel of deity itself shall not slumber for eons upon eons of years, waiting for some day, some time, some where, to be called out. What a waste of years, what a profligacy insofar as intelligence be concerned to insist upon the intelligent God-loving and God-serving human soul slumbering for millions upon millions of years! For what purpose? In order that an all-wise and all-benignant and beneficent and benevolent God, a God that has foreknown everything that was to be, who already knows the situation, might call them to array them in classes, so to speak, before His throne and there determine once more what shall be done to those who have made mistakes and what an end or what award shall be bestowed upon those who have done great good. What a waste of energy—an all-wise, eternal, loving, Supreme Father, Who at the very inception of the Universe knew just what was going to take place, understood every error that was to be made by the children of His creation, sending (according to theologians) some of them at death into a hell, passing some of them at death into a heaven and causing some of them to pause at intermediate places, between the two extremes! Now ask yourself this question—if a man has been consigned to a hell of torment, he has been judged, has he not? Judgment has been passed upon him. If he has been transported to a heaven of joy, he has likewise been judged, has he not? Why should the Universal Father, Who has already passed judgment by virtue

The
RADIANT
LIFE

*

April
1925

of the fact that He has sent one of His children to a place of torment and another to a place of joy be required to do His work all over again? That is precisely what some of our friends who have not thought as deeply perchance as they should would have you believe.

Then you will say: "Are you taking from us the glory of the Resurrection?" Ah, no! Why ever rosebud that comes to shed its fragrance in the spring, every blade of grass that helps to render green the earth, every bud that makes beauteous the tree, just as every tint in the sunrise or the sunset that tends to make glorious the return or the passing of the day, brings to us an evidence of the benignance and the kindness of that Great Eternal Power, so does not it act as one of the indices of the phenomena of resurrection and the future greater life that lies ahead of man? No, we are not robbing you of the joy, the glory of the Resurrection; we are striving to make you understand that the God of the Universe is a God of eternal law, not a trifle, not an amateur, not a static thing, not a mere novice in the handling of the Universe. Think of it, a God that can regarb the tree every returning spring, a God that can send blossoms to bedeck the earth, a God that can bring life out of seeming inertia, a God that may breathe into being Universe upon Universe, if you will permit the figure of speech—think of it, a God Who may do all of this doing so amateur a thing as to render necessary the soul that he has judged reaching back in the past to gather the fragments of the garb that he once wore. You are adults, some of you, some of you have reached man's and woman's estate, and you hark back to the day when you were but children at the mother's knee and you think of the garments that you wore and perhaps you go into some old closet and you pick up from some hidden recess some where a piece of musty, mouldering, fast disintegrating cloth and you look at it and you say to yourself: "Can it be possible that I ever wore anything like that?" Now draw the analogy and with

this we must hasten on, draw the analogy we want you to get from this, picture yourself a soul, a human spirit—and may we ask you parenthetically what is the chief characteristic of the human spirit? Why, growth, the idea of growing, the hunger to grow, the search for knowledge. What is the chief characteristic of the normal, ideally situated man or woman? Why, with each succeeding year his knowledge or hers gets richer and riper and sweeter and saner and he or she begins to understand more clearly and completely the scheme of life. What is so marvelous as to see a man who begins in his boyhood and goes on toward that position in life when he becomes an octogenarian, perhaps has become one who has lived a century, and with mind becoming richer and sweeter and saner all of the time. Think of it—it is the law of life—and then fancy a soul with the divine urge of growth in it that God has planted in every human being, fancy that soul leaving its body two thousand years ago and living in the great eternal realm of light which is God's Kingdom and then being instructed to go back and reclothe itself in the swaddling clothes of two thousand years ago. There you have the idea and so we say to you, Good Friends, that the Resurrection, great as it is, is the Resurrection out of the dead.

Shall we say that Jesus, the Christ, did not rise? Ah, no. Shall we say that there is not resurrection? Ah, no. We know there is and we are bespeaking for the human family. Ladies and Gentlemen, a new understanding of the great mystery of life and the great mystery of that which is called death, both of which the moment the right kind of knowledge sheds its light upon them shall cease to be mysteries to the mind that understands. So we say constantly you are dying, your bodies are undergoing change, you are rising out of your ignorance, you are reaching the spiritual resurrection that shall involve not only the liberation of the soul so far as the body is concerned but shall likewise encompass the manumission of that soul from the condition or state of

The
**RADIANT
LIFE**

*

April
1925

ignorance than which there is nothing more serious.

And so at this time when all nature is being fructified, when everywhere you are beginning to realize the approach of that time when the zephyr of spring will kiss the rose into bloom, when the sweet zephyr shall lure the violet from its winter bed, when the warm sunlight of the approaching summer shall call out of the hidden places the beauty and the fragrance that God has kept there against the day when they should be needed—in this time, we say, everything around you will sing the story of eternal life and it is right for you to sing, if you please, “The Christ is Risen,” but our prayer is this, that that song shall mean that the Christ has risen in your consciousness so much that you from this time forth shall be living the life of the Christ upon earth, that you shall be ready for the resurrection out of the dead body when so be that which you call the Death Angel shall whisper to your soul and perchance sing “Come away to the land of eternal life.” Resurrection? Yes. It is as true as life is true, it is as sure as time is sure, it is as just as God is just and, Beloved Friends, it is as sweet as the sunlight is kind.

Oh Infinite Source whence all life cometh, we acknowledge our allegiance to Thee at this hour, not because we come as fawning suppliants, asking that Thou wilt lay aside Thy law but, rather, as children of Thine eternal household, asking only for that that is meet for us, that shall be requisite in order that we shall unfold all of Thyself that Thou hast planted within us. Grant, we pray, that these, Thy children, shall be vouchsafed so large a measure of knowledge, so great a portion of inspiration and so magnificent a degree of devotion and understanding that they shall be brought to realize their oneness with Thyself. May they be so endowed with those qualities which Thou possesseth that they shall henceforth and forevermore in their dealings with their fellowmen be like unto Thee, just, considerate, compassionate and kind; may there come into their souls so large a measure

of faith illumined by the great light of knowledge
that henceforth they shall walk, not like cravens
afraid of Thy power, but as scions of Thy house,
assured that sometime, somehow, somewhere, Thou
wilt take them home again.

The
RADIANT
LIFE
•
April
1925



WHEN THE TIDE IS LOW

Some time at eve, when the tide is low,
I shall slip my mooring and sail away,
With no response to a friendly hail
Of kindred craft in a busy bay.
In the silent hush of the twilight pale,
When the night stoops down to embrace the day,
And the voices call in the waters flow—
Some time at eve when the tide is low,
I shall slip my mooring and sail away
Thru purple shadows that darkly trail
O'er the ebbing of the unknown sea.
I shall fare me away, with a dip of sail,
And a ripple of waters to tell the tale
Of a lonely voyage, sailing away
To mystic isles, where at anchor lay
The craft of those who have sailed before,
O'er the unknown sea to the unknown shore.
A few who have watchd me sail away,
Will miss my craft from the busy day;
Some friendly barks that were anchored near,
Some loving souls that my heart held dear,
In silent sorrow will drop a tear;
But I shall have peacefully furled my sail
In moorings sheltered from storm and gale,
And greeted the friends who have sailed before
O'er the unknown sea to the unknown shore.

ANON.

The
RADIANT
LIFE

*

April
1925

THE CALF PATH

One day through the primeval wood
A calf walked home, as good calves should,
But made a trail, all bent askew,
A crooked trail, as all calves do.
Since then two hundred years have fled,
And I infer the calf is dead;
But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out,
And dodged, and turned, and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path.
But still they followed—do not laugh—
The first migrations of that calf,
And through that winding wood-way stalked,
Because he wobbled when he walked.

This forest path became a lane,
And bent and turned and turned again;
This crooked lane became a road
Where many a poor horse with his load
Toiled on beneath the burning sun
And traveled some three miles in one;
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swift fleet;
The road became a village street;
And this (before men were aware)
A city's crowded thoroughfare;

And soon the central street was this
Of a renowned metropolis,
And men two centuries and a half
Trod in the footsteps of that calf.
Each day a hundred thousand rout
Followed the zigzag calf about,
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
SAM WALTER FOSS.

The
RADIANT
LIFE
*
April
1925

SUCCESS

There is always a way to rise, my lad,
Always a way to advance;
But the road that leads to Mount Success
Does not pass by the way of Chance.
It goes through the stations of Work and Strive,
Through the Valley of Persevere,
And the man that succeeds where others fail
Must struggle and be sincere.

For there's always a way to fall, my lad,
Always a way to slide,
And the men you find at the foot of the hill
All sought for an easy ride.
So on and up, though the road be rough
And the storms come thick and fast;
There is room at the top for the fellow who tries,
—FRANCIS M. STOUTER, JR.
And victory comes at last.

The
**RADIANT
LIFE**

April
1925

EDITOR'S COSY CORNER

Dear Comrades—With the coming of Spring everything takes on new life, so this seems the fitting time to launch the new "*Radiant Life*." Our friends have been asking for it for some time, and we have promised its publication. We have only waited until we were sure of the need of and place for such a magazine. And here we are.

This initial number is but the introduction, so to speak,—an introduction to old and new friends. We are sending it out with the full assurance that it will meet with instant approval and response.

Two things we wish to emphasize: "*The Radiant Life*" IS HERE TO STAY. And it will be in the mail by the first of each month so it will reach subscribers everywhere by the fifth of the month. Should there be any delay please notify us.

Poetry, Literature, Psychology and practical Spiritual Science will be featured in each issue of "*The Radiant Life*." The purpose is to make it of vital help and value to every reader. Special articles will appear frequently. And "*The Radiant Life*" will not carry a grouch—it is a magazine of helpfulness and cheer. At the same time it will deal very frankly with important issues.

This month we are printing a special article on "The Resurrection" which came to us during a Psychic Class in Plymouth Church. Read it carefully. And don't forget the articles on "Mind Power, Plus" and "Says God to Man" and the rest of the good stuff.

"*The Radiant Life*" is \$1.50 per year, or 15 cents the copy. We invite your co-operation and subscription. And we want agents everywhere—there is good money in our plan. If you are interested, write us. In the meantime here is a hearty greeting and Godspeed to all.

—WILL J. ERWOOD.

THE MOHAWK TRAIL

A purple haze and long, low hills,
And far above an azure sky;
A mystic murmur of rippling rills,
Crooning the day's last lullaby.

The soft wind sighing thru swaying trees,
A road that stretches from West to East;
White clouds a-sail upon shimmering seas,—
Wraith-like Guests to the High God's Feast.

The glint of gold, and a gleam of red—
Tints by a Master Hand I ween,
Hung, like a magical lamp, to shed
A radiant glow on the mystic scene.

A hush, profound as the silent deep,
Caressed by the touch of an infinite calm;
A stillness that lulls the day to sleep,
And soothes the soul with its holy balm.

Then, thru the silence there comes a call—
A hail from the soul of wordless things:
As though the mind of the Infinite "ALL,"
Were bidding us rise on noiseless wings,

To sail away thru boundless space—
From the things that crush and wound the heart—
To find, beyond the stars, a place
Where the will of the soul is the only art.

The haze, the hills, and the azure sky,
The sinking sun and the rising moon,
The winding road and the lullaby,
And the fitting clouds with their golden shoon,

Still linger near and they greet me fair,
With the joyous lilt of a comrade's hail;
Till in fancy again I'm standing there
Midst the mystic charm of The Mohawk Trail.

—WILL ERWOOD.