

A FRIEND

I had a friend:
The day was drear and cold;
The icy breath of hate
Came stealing o'er the world.
The cruel fangs of fate—
Like teeth of dragon bold—
Seem'd buried in my heart,
And hope was thing apart.
When lo! the light of day
Drove all the clouds away—
For, coming 'cross the lea,
O'er path that led to me,
I saw my friend.

I had a friend:
The sun had ceased to shine,
No gift of God was mine.
I sank beneath the gloom
That heralded my doom.
And all the ways of life
Were barbed with cruel strife—
The world with death was rife.
When, sudden, thru the night,
I caught a gleam of light
Like sheen of silv'ry star.
And calling from afar
I heard my friend.

I had a friend:
Now all God's gifts are mine;
His treasures rare, divine,
My hopeful vision greet.
And thru each radiant day,
And o'er life's fragrant way,
I rise above defeat.
For in God's Garden fair,
Mid rose and jasmine rare,
I pause and rest the while,
As, coming o'er the stile,
I greet my friend.

WILL J. ERWOOD.

MIND POWER PLUS. III.

Affirmation seems to be the stumbling-block for many of the men and women who are just awakening to the power they have within; and, as a consequence, they fall by the wayside, where they should have won a great victory. Too many of those who are novices in the exercise of their mental energy, have an idea that there is nothing for them to do—that they must let time go by without personal effort, and that God will do it all.

There is a duty that life places before every human soul—a duty which devolves upon him as naturally as sunshine and rain fall upon the earth. It is that of self-effort—doing his or her share of the world's constructive work. Doing it, he wins; otherwise, he fails.

This universe is a vast organism—a great body animated by an infinite soul. This cosmic organism works as a unit, just as man, as a body and mind, works as a unit. As the various component parts of the human organism have their respective functions to perform and are indispensable to the beauty and success of the whole, so must every one of the integral parts of the cosmic unit perform its function.

Looking at man as a pigmy—as a species of accidental spawn tossed upon the sea of eternity—as too many do, tends to weaken, to vitiate and destroy him. Wherever he is thus viewed he is gradually severing the closer relationship between himself and the whole. it is as tho an arm, an ear, an eye, or any mental faculty, decides to discard its relationship with the body—the body has been

to this extent deprived of certain fundamental aids, which are essential to the highest success and the most artistic expression.

If I am to have the most satisfying results from the act of living, I must take full cognizance of the importance of every function and factor in the organism of my individuality. That is, I must have the proper respect for the self, first; and the right regard for the component parts, secondly. And the first thing that must be done is to establish harmony within that organism.

The mind must co-ordinate with the body. The thinking must be harmonious, logical and related; there can be no cross element in the rightly ordered mind, hence, nothing acrimonious in the well-regulated human organism. It is a well-established law of mechanics that the most smoothly running mechanisms are the most noiseless, consequently develop the least friction, and perform the highest service. And, as a further sequence, serve their purpose with the least wear and tear upon the various parts.

In the action of machinery several things must be considered, viz.: the work the machine is designed to do; the place in which the work is to be done, or the roadway upon which it must travel; the atmospheric pressure it must contend with in performing its special functions. All of this, and more, contributes to evolve the law of mechanical service and organizations.

We have all been compelled to acknowledge that there are certain well defined laws which contribute to our mental and physical well being. If we would have health of body, we must conform to certain clearly established

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laws of health. If we would have great mental power we are under obligation to observe the principles of mental growth. If we are to be a success in any phase of living we must conform to the rules of constructive progress. There is no chance for any man or woman to evade the law of being; nor can we interfere with the eternal principle of cause and effect.

Whatever I am, I am a result of what has been. This is not only true physically, but mentally as well. To put it briefly: I am the outgrowth of all my yesterdays—the fruition of the past, the expression of the eternal now. If I have formed the habit of growth, thru conformation with the law, I am today greater than I would have been had I failed to do this, and vice versa.

To be a little more explicit: I am my prevalent mental habit made manifest. Thinking always tends to motor effects: the dominant thought produces a dominance of action in a given direction. Strong action is rarely the result of superficial thinking; it is probably never the outcome of haphazard impulse—a momentary flaring up of the torch of intellect. It is invariably the effect of repeated, long continued, well defined and intense thought vibrations. It is not the shallow, noisy demonstration thru meaningless, disconnected phrases and sputterings. It is the silent, steady, resistless, never-changing, definite mental attitude, which, despite all attempts to divert it from its course, flows on as surely and noiselessly as a great river seeking its goal, the ocean.

The greatest forces of nature are silent—particularly in the preparatory period. They

move silently and surely toward the goal. True, they throw out foregleams of their objective, which those who will may observe; but to the great bulk of humans they offer no explanations—they speak no language; to that one who has learned to listen they shout in a great variety of tones.

The diamond may take centuries in its evolutionary course, but always it works to the one end; the oak tree quietly and surely surges ahead in its upward march; it harks the winds as they blow—and takes a firmer hold on life. Its objective is twofold, a high altitude and a strong, vigorous clasp upon its anchorage in the earth. The sun is silent, sure and swift. Time moves on apace and evolutionary growth is constant. The infinite finger writes the record of the ages upon the eternal scroll.

The more, then, we study of life, nature, the universe, God, the more we must be convinced of the power of those silent forces which conform to the call and nature of each other. Sun, earth and rain combine in producing the growth which is so luxuriant. They are noiseless and certain. Only man fails to see the lesson of growth which every other living thing seeks to reveal; and he, all too often, gives way to vain attempts to conciliate, to placate, deceive and evade the law of growth.

The big lesson in all of this, then, is silence. That is, the value of getting into the silence as to the great needs, and staying there until those needs are supplied. Now, listen! Back of this law of affirmation lies the great realm of silence into which every big soul makes

his pilgrimage, before he wins his laurels. It is the crucible in which the dross of failure is transmuted into the gold of success.

Too many people have conceived the idea that to affirm means to shout out from the housetops, "I am well: I am health: I am success," ad nauseam. That which is spoken from the lips out falls flat; it speaks a language which the eternal law hears not, and heeds less. The crow cawing at the bun, or the dog baying the moon, cannot possibly be more ineffective in results than are these idle cacklers on a dreary shore.

To affirm means to recognize two things: The inherent and fundamental worth and possibilities of the selfhood, and the affinity between that self and the infinite. Then it means absolute conviction that these inherencies can and will be brought into active manifestation; it means, further, that the affirmationist, while recognizing the fact that he is one with the father, that the kingdom of heaven is within, and an abundant supply has been stored in the father's house for all his needs, he made careful examination of self and discovered wherein he has fallen short in the application of life's constructive principles and proceeds to rectify his mistake.

More people fail in their affirmation, perhaps, because they lack the supreme faith in their ability to achieve at-one-ment with the infinite, than from any other cause. Then, too, they fail because they have not felt that inward conviction which admits of not even the slightest semblance of a thought of failure to creep within the mind. They have failed to know that effects follow after cause with the

most remarkable fidelity to principle.

Affirmation is a combination of the "I can and I will" spirit. It is believing and doing; it is calling upon the inherent Christ principle to assert itself; it is living in the spirit of constructiveness. It is calling into action the potency of the real word of the spirit—it is standing aside and letting the "God within" move over the troubled waters of distress and failure, of ill-health and discomfort, and speak the word to every element of being, "Peace, be still."

(To be continued.)



There is only one thing should concern us—
To find just the task that is ours
And then, having found it, to do it
With all of our God-given powers.—*Anon.*

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SAYS GOD TO MAN. III.

When Socrates prayed, the story runs, he prayed thus: "Oh, thou great Pan, and all the other tutelary Deities, make me beautiful within." They say that Socrates was a Pagan—a follower after false Gods, and that his conception of God was not as ours is, but . . . is it not a splendid thing that he did not look at things as we do, or as did a preacher whom once I heard pray a prayer as follows,—after striking the correct parsonic attitude,—

"Oh, God! Thou art our Father!" And then he asked to have the weather changed; he requested that the Democratic Party be given the victory; he told God what was the matter with the country, and how to make it better; he informed God which Bible was the right one and what should be done with those who did not agree with him—the preacher—and then he closed with this truly touching rebuke against God's possible forgetfulness: *"But, oh God! I have told thee these things so many times there is no need to recapitulate. Amen."*

Socrates, the Pagan, asked for but one thing. He left the weather and all such matters to God and His helpers. The one thing Socrates wanted was *to be made beautiful within*. Wise old Greek—he knew that inward beauty is the secret of all that is worth while as it is the source of every other fine thing in the world. And so he prayed for that. It was merely another way of admitting that the Kingdom of Heaven is within.

Socrates did not tell God what He was, or who He was or how He got that way. No,

Socrates, recognized the futility of trying to direct the Supreme Deity and so he asked for the only thing he had a moral right to ask for, viz. *inward beauty*.

Some folks think God speaks only one language—and that one their own. And they think He spoke during one period only—and that, during the time depicted in the King James Version of the Bible. Since that time He is supposed to have contented Himself with the reports given Him by the Clergy of various denominations, who have made their reports verbally thru overlong and sometimes rather fulsome prayers.

Do I believe in prayer? Oh, yes indeed! That is when it is the real outpouring of the soul—when it is a supreme desire and aspiration which becomes so great a thing that it fills one's being with silent realization of one's kinship with the divine.

And I believe in the prayer which speaks in action—which gives a hungry man something to eat. But the long winded disciples of prayerology make me feel that if I was God I'd reach for the heaviest, unstuffed club I could find and administer an effectual silencer. Think of any fledgling from the average theological seminary telling omnipresent, omnipotent, omniscient Deity what is needed in this old world of ours. It is to laugh!

Life and death, with experience upon experience sandwiched in between. Laughter and tears, joys and sorrows, health and illness, all combining to evolve man to the point at which he begins to understand and comply with God's law. And it is a great thing. They

are all necessary—and will continue to be necessary until we learn our lesson. And learn we must.

The other day a man laughed at me when I said there is as much revelation today as there ever has been in the past. And he wanted to know if I really believed in God and that He talked to man today. And I said Yes, most emphatically, Yes! And then what do you suppose that son of Beliol said to me? Just this:

“I heard you say you did not know what God is.”

And he was right, I have said that a great many times—and shall repeat it many times more. I don't know what God is. But I believe in what the word stands for, *The Great All. The All Inclusive*. And I can tell you what I am sure God is not:

God is not jealous of man's pigmy achievements.

He is not Methodist, or Baptist, or Presbyterian, or Roman Catholic, or Hebrew, or Spiritualist, or New Thoughtist, or Billy Sundayist, or William Bryanist, or any other ist.

He is not wedded to or locked up in the King James Version of the Bible, or the Douay Version, or the Revised Version, or the Polyglot Bible, or the Emphatic Diaglott, or the Vedas, or the Upanishad, or the Avesta Zend, or the Analects of Confucius, or any other distinctively man made book.

And I am sure He is not German, or Anglo-Saxon, or Russian, or French, or Italian, or American, or any other special nationality—though I will admit I think He must be part Irish.

As for the message from Deity it is universal. The Infinite is always talking to mankind. How? Have you not learned that there are many kinds of speech—that it does not always require verbal expression to convey information, or to transmit a message? Some times it needs but a glance, an impression, a need, and the message is there. No question but that every great inventor, every scientist, who has aided human progress has gotten a message direct from the very fountain of all life.

Man's mode of communicating with his fellowman was slow and uncertain. God whispered to Morse, and lo! the telegraph was born. Another word to Alexander Graham Bell and, behold! man annihilated space and talked with his friends across the continent as though they were in the next room.

Man's method of travel was slow and unsatisfactory and God spoke to the soul, the mind of Fulton, Stephenson, Langley, the Wright Brothers, Glen Curtice, and many others and out of seemingly nebulous dreams came the railroad train, the steamship, the airplane and the automobile.

What a wonderful message it was that came to Gutenberg and Coster, and all the hosts who have made printing a possibility. And when there came the word to print the Bibles in the vernacular of the people, what an illuminating message that was. Perhaps nothing could have done more for man—it helped make man realize that God was not a partizan God, making slaves of one sect and fawning sycophants of another.

Yes, Comrades, God speaks to man each

day of his life. The only trouble is we do not recognize the message unless it comes in some stereotyped form; or in the phraseology with which we are familiar, or is spoken by someone whose collar is of the type we have been made to believe is the collar of authority.

When one stops to think of all the sects—the divers types of denominational orders it makes one wonder, does it not? I am wondering, right now, if God told the preachers of a certain order to wear a certain kind of garb, and to decree that a woman's garments should have a stipulated number of yards of material in order to be according to the divine decree.

Just now everything is getting green and wonderful. The trees are covered with leaves; the flowers are in bloom; birds are singing and everywhere there is the joy of growth. In every leaf and blossom there is a message for those who will read aright. "Hope springs eternal in the human breast" and life lures us on to the heights—we are starting on life's sunshine boulevard, if we but knew it. How do I know? God told me so.

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If a man empties his purse into his head,
No man can take it away from him;
An investment in knowledge
Always pays the best interest.—FRANKLIN.

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A PRAYER

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For this, dear God, I pray:
The boon of work to fill my day;
With courage that will never fail
Until my task is done.
If need be, let me wear a crown
Of thorns upon my brow.—
Face many trials that vex me sore,
Or barbed spear-thrust in my side.
Make me to walk alone if Thou
Doth deem it best, I will not flinch.
If all of this Thou sendest me,
I'll bravely bear it, o'er and o'er.
But this, dear Lord of Hosts, I pray:
Grant me, from Thy Love's great store,
The richest gift that Thou can'st send—
The love of friend.

For all of this, I pray, dear Lord:
The power to fathom all Thy word.
Nor let me slight nor creed nor book,
Because of prejudice.
Make me to understand Thy will
As manifest in all Thy world. And let
My spirit cease to fret
And fume because of pain or ill.
Teach me to understand and know
That all Thou send of weal or woe,
Hath come to make my spirit strong,
To do the task Thou setteth me.
Give much, or little, as Thou wilt,
My soul will thank Thee for it all.
But God, I pray, illumine my night
With friendship's light.

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And thus I pray:
Jehovah, Allah, Zeus or Brahm—
It matters not what name Thou art
Called of man,—grant me the balm
Of friendship's love to soothe my heart.
Thru all the ages sung of old,
The sweetest story man has told,
Is that of friendship's loyal faith.
Creative Source, make me so great
Of heart that I may be
Worthy the friend Thou sendest me.
Grant, I pray Thee, Heavenly Host,
That I may learn each lesson well.
If, in Thy wisdom, it seems best
To leave me of my hopes bereft,
My riches will be great if Thou
But leave me still my friend.

WILL J. ERWOOD.



The only safe and sure way to DESTROY a
ENEMY is to make him your friend.—*Anon.*



RELIGIOUS UNITY AS A PRESENT DAY NECESSITY

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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, April 6th, 1925. It was a Trance address and was taken down stenographically by Miss Florence Russell, our very competent class Amanuensis.—Editor.

If we are to rightly understand the word "religion" we must consider it as meaning that intensive force designed to bind mankind in closer relationship. If religion does that for which it has been intended, there can be no question as to the ultimate outcome of the education of the hour because, just so soon as religion has found its legitimate place, it must necessarily bring about the abolition of warfare, of injustice and intolerance. Because man has not yet arrived at the state of consciousness which makes a real understanding of religion an established fact, it becomes necessary for us to discuss as our theme for this occasion "Religious Unity as a Present Day Necessity." Of course there are those who will say that they have already established religious unity in the world but that statement will hardly stand the test of analysis because there are so many denominational lines drawn at the present time. There is ostensibly a point of unity between the various religious organizations and sometimes they declare unto each other that they have naught but the most fraternal and kindly feeling for their fellow religionists, yet whenever it comes to a matter of theological dissension and there is a question as to the correct interpretation of

any point involved, it is readily seen that they forget the part of unity, it is quite apparent that they forget the principle of unification and draw very heavily upon their theological authority for dissension.

One of the grave difficulties in every age has been the fact that there are so many diverse interpretations of what is commonly called religion. That thing that is usually recognized as religion, however, is nothing more nor less than that other principle known as theology and, as has been said many times from this and other platforms, there is a wide divergence between theology and religion. Where there is the real spirit of religion, there is no dissension, there is no condemnation, there is no tendency or desire to destroy because of difference of opinion. Where theology is master, there are many arbitrary rules laid down and sometimes the theologian forgets to draw the line of distinction between his theology and the principle of religion which is said to animate and direct all of the theological organizations of the world. There can be no religious unity so long as there is dissension concerning some of the very important basic facts upon which denominational movements are established; so long as there is question concerning the authority that has been handed down from the past, there can be no religious unity in the broadest sense of the word. Notwithstanding the fact that men and women have discussed brotherhood, religious fraternalism and the principle of unity, humanity is still very far from the attainment of that very desirable state of oneness so far as thinking and religious practise be concerned.

There is no question as to the possibility of religious unity, there is a grave question as to the immediate likelihood of that very much to be desired state of human society; there is no question about the fact that religion is one, no matter what name a denomination may call itself; religion whether here or in some remote part of the world is identically the same thing. By whatsoever name you call it, the principle of religion is fellowship, the foundation of religion is kindness, the bases upon which religion has been builded embrace every one of the finer qualities of mankind. There must be benevolence and that benevolence must be of the kind that causes man to gain in self-respect rather than to lose that self-respect so essential to man's progress; there must be generosity and there must be the principle of charity and, better than all, understanding. Unless there is all of this, there can be no real religion in practise.

Now may we not say that one of the chief difficulties has been due to the fact that various ecclesiasticisms have been builded up and that various and diverse schisms have been developed in these different and diverse ecclesiastical orders; may we not say that one of the grave difficulties lies in the fact that there has been too much theological authoritarianism and man has been too prone to declare unto his fellowman that God Almighty has spoken to him and to him alone; may we not say that perchance one of the grave difficulties lies in the fact that men have arrogated to themselves the right to decide as to what is and what is not the voice of the Power that men call God; may we call your attention to

the fact that there has always been a conflict between the leaders of so-called religious organizations, almost without exception there has been conflict, because one sect declares that one thing is necessary, another sect insists that something else is the prime essential of religion and another one says that something entirely different is the great need of the human family, and because they have diverse opinions and approach the subject from different angles and viewpoints, they wax wroth and declare that all of the rest are wrong, they quarrel over the manner of baptizing their children. Can there be in the eyes of God Almighty anything that is more distinctively worthy of the grace of the Infinite than the infant child and yet over the manner in which that child shall be Christened or baptized or named there have arisen discussions, acrimonious discussions which have sometimes split in twain various bodies of so-called religious men and women. There is quarrel over ceremonialisms. One man must insist that his fellows shall bend the knee when they make obeisance to the Power that dominates the Universe; one man says that his fellows must cross their arms upon the breast and raise their heads and look toward the heavens above in order to make the right kind of salutation to the Most High; one says that man must bend himself until his forehead touches the ground in order that he shall rightly show his humility and his subservience to the Power which men call God and someone else declares that still other usages must be put into practise because the declaration is that God demands that there shall be this evidence of proper

humility, that there shall be this manifestation of the right degree of submission, and yet, you may study the Universe around you, you may analyze life wherever you find it and you will discover one thing and only one that is, the Eternal Law demands conformity to the law and punishes, as a result of the transgression, every infringement of the Eternal Law, and that Eternal Law does not ask whether a man has subscribed to one creed or another. God Almighty does not care whether you have knelt in order to say your prayer or have risen to your feet with your head tilted back and your eyes scanning the skies above; God Almighty does not care whether you have gone into a silent chamber or out in the mountains in order to express the proper degree of devotion—the one thing that seems to be paramount as a necessity is that man do unto his fellowman that which he desires that his fellowman shall do unto him.

Do you realize, Good Friends, that back of many of the wars of the nations there have been religious denominations as the foundation thereof; do you realize that in the name of the Gentle Sage of Nazareth there have been countless thousands of human lives destroyed; are you aware of the fact that, because men have placed their theology above the principle of their religion, helpless women and children have been dragged through the streets of various parts of the world or burned at the stake or, perchance, tortured and mutilated and immolated upon an altar of sacrifice; because sometimes those who were said to be the representatives of the Power that men call God took umbrage over the fact that certain indi-

viduals made use of certain different phrases, they have caused terrifying and terrible suffering to be inflicted upon those who thus made use of other phraseology? Now, when you stop to think of that, and no one within the sound of our voice will deny the statement that we have made, when you stop to think of all of that, we declare, you must see that the thing that has been practised has not been religion; it has been the evidence of theocratic rule, it has been a manifestation of theological and creedalistic narrowness and shortsightedness and has shown an absence of the thing known as religion per se.

Now there is need that the world get together. There may be some non-essentials that need not be considered, as for example, the name that you call your organization. What does it signify to the Supreme Ruler of the Universe that you have selected this or that name? Do you suppose a Universal Deity, a God that speaks in these flowers, a Deity that speaks in the sunrise and tells the paean of beauty and sweetness in the fragrance of the violet, do you think for a moment that the God that stands as the permeating force of this Universe ever stops to ask what your denominational name might be; do you think he cares whether you call yourself a Methodist or a Baptist or a Unitarian or a Congregationalist, a Roman Catholic or a Greek Catholic, a follower of the Torah or a Shintoist or a Buddhist; do you think that God Almighty cares whether you make use of any one of those terms or not? In the final analysis nearly every man who has thought about the matter declares his belief that God is love—love

does not destroy, love does not defile, love does not wreck and above everything divine love can do nothing less than show compassion and understanding for that which it has created. If, then, God is love and God is justice, if, then, there is a benignant God in the Universe and that God has brought into expression everything in the Universe, do you think for one moment that that Supreme Being is going to quibble over the fact that you are a member of one or another of the great theological bodies of the world? Religion is divine—now, mark the term—religion is divine, creeds are made by man; religion is expansive and all-embracing, creeds are narrowing in their tendency—they are limited and they limit—religion sets man free in order that he may understand and appreciate the majesty of God's Universe and creeds bind men's souls into abject slavery to certain theological precepts, even though those precepts sound the death knell to the very principle of religion in the heart of man.

Now there are those who, perchance, may say: "You are unfair." Have you read the story of the Feast of St. Bartholomew, have you read the account of the Auto da fe of the Inquisition, the story of the destruction of the Huguenots and others of the world, have you noticed the bitter controversies that have arisen right here in your City as a result of the difference of opinion concerning certain theological usages and terminology? You have a man, an illustrious man in your community who has spoken from this platform in days gone by, you have a man, a scholarly man in your community who has, because of

his expanding views of some of the theological usages, been reviled and vilified, been made the recipient of vituperation and abuse, has had odium heaped upon his head and merely because he has, in the expansion of his intellectual self, reached the point at which he has decided he cannot accept the theological interpretation of the birth of the Master of Galilee and yet you know that man to be a kindly man and there are those who have known him to be a generous man and there have been those who have known him in his church affiliation to be a minister unto the needs of sorrowing hearts and yet, notwithstanding all of that, so soon as his mind refused to accept one of the tenets of theology, he was thrown out of the church and regarded as unorthodox and irreligious. Religion has never been named by theological organizations, religion bears no theocratic stamp, religion does not carry the seal of any Ecumenical Council no matter where and when it was convened, religion is God's message to mankind. When the mother places her kiss upon the brow of her babe out of the love of her heart and soul, she is manifesting religion. When the father considers the needs of his children and then considers the needs of his neighbor's equally as fully and thoroughly, he is manifesting religion that needs no denominational name. When the Judge on the Bench considers justice and tempereth justice with mercy, he is manifesting religion, when he is relentless in demanding that the letter of the law shall be fulfilled and the old adage "An eye for an eye and a tooth for a tooth" be executed, he is laboring according to some

of the theological ideas of the past that have inculcated that very principle into the laws of the world, but religion speaks in the kindly word no matter where that word is spoken. Someone is sick and you are called to minister unto that one and you do so out of the fulness of your heart and your love for humanity—you are religious.

Now there must be, if humanity is going to reach the heights that it should reach, there must be some common understanding of religion and that understanding must not be labeled Methodist or Baptist, it must not be labeled Spiritualist or Unitarian, Roman Catholic or Buddhist, it must not be labeled. Just as mankind has been seeking for a universal language and there are those who have said that Esperanto is the universal language, so man must discover a universal religion that will bring all mankind together. Now perhaps some of you will say: "We have it." There are those who say Roman Catholicism is it because the word "catholic" means universal; there are those who say Universalism is *the* religion because it stands for universal salvation but it does not stand for universal salvation so long as it draws a single line of demarcation between itself and others. There are those who will say the Episcopal Church has *the* religion and how easily it is said—this thing constitutes *the* religion—and so they declare: "Ours is the universal religion," and others speak of Buddhism as the religion that the Gods gave to man and, again, others will declare Spiritualism is the thing that comes as the universal panacea, that it is the religion par excellence. Not one of them can stand

the test as the universal religion—not one—not excepting any one of them. Why? Because they have distinctive creedalistic formulae that must be accepted and because so soon as the adherents, the devotees have accepted that particular creedalistic formula, they begin, usually, with some few exceptions, to draw lines of demarcation between their own and their neighbor's and begin to say: "We are right and Thou art mistaken." That is the practise whether consciously or otherwise.

Now there are certain things that mankind must recognize. You are common children of the same great Source, you are children of the same Deific Power irrespective of your creed. You make the same mistakes whether you call yourself by one name or another; you have the same hunger, the same aspiration, you have the same kind of distress and sorrow and bitterness and disappointments. God Almighty in sending sorrow to the world never says: "We shall send sorrow to this man because he is not a Methodist or a Baptist" but sorrow comes irrespective of a man's denominational affiliation. God does not ask what your denominational name is, God does not put the question up to you as to whether you have subscribed to this or that creed or not, so you are all children of the same common Source, you have the same frailties and the same great possibilities; your necessities are exactly the same as those of your fellowmen, you need to be housed, you must needs have raiment that is adequate to protect you from the elements, you must needs have food—some of you have too much and some, per-

haps, not as much as you should, nearly everybody more than is necessary—you have need of warmth and entertainment and education and your lives contact the lives of your fellowmen whether you live in the aristocratic part of the city or in the—well, to put it perhaps as kindly as we can—that which is supposed to be the ultra-democratic part of your city where all lines and barriers are torn down—no matter where you live, you have the same necessities, you are subject to the same laws, necessarily. You are born, you grow to man's estate or to woman's estate; by and by you go down the Western slope and pass out through the channel of death. You are judged by results, by the Karmic Law—the law of cause and effect. Every nation is dependent upon every other nation just as every family in this commonwealth is more or less dependent upon every other family. If you have these same necessities and you are subject to the same laws and you are driven by the same desires and ideals and sometimes lack of ideals, it stands to reason, does it not, that, summing everything up to something like a fairly complete analysis, the same constituent elements enter into your organization, into your personality, into you as an entity and real individual.

There must be a common ground, then, upon which you can meet. You all have reverence to a certain degree even though sometimes you do not admit it; you have a certain awe for the manifestations of nature around you even though sometimes you don't admit it; you have a feeling as though there is an overshadowing influence of some kind,

though perchance you are not willing to admit it, but you have that sense that there is something greater than yourself. Shall we call it reverence, shall we say it is that something that moves you to compassion when a great sorrow befalls a certain part of the country? A great humanism rises up in periods of distress and you forget denominational lines. You did not ask yourself when the earthquake struck the Island of Crete, when Japan writhed under the misery that came as a result of the weight of disaster, when the Pacific Coast was stricken by earthquake and conflagration—you never stopped to ask: "What is the denominational line or name or affiliation of those people out there?" Why, they numbered so-called religionists and non-religionists, they embodied Chinese and Japanese, they embraced the Hindu and the Persian as well as the Mexican and the Spaniard and the Indian and the American and the English and the Catholic and the non-Catholic and all the rest—you never stopped to ask a question, you merely realized that there was a great need, there was a stricken people, and what did you do? Why, your hands went down in your pockets, your purse strings were loosened and you gave of your substance to assist them. *That was religion, that was the moving power, that was the thing that made for human at-one-ment.*

How necessary it is that there be religious unity! What is religion? The science of well-doing, the science of humane practises, the science of human unfoldment, the science of fellowship and kindness, the science of worship by and through actions which tend

to better the conditions of the human family. What is religion? Man says that religion is the expression of man's allegiance to God—man's allegiance to God, yes, man's allegiance to God—and how shall you show that allegiance to God Almighty—by putting men in prison because they have different interpretations, by ostracizing men and women because they do not make use of the same creedalistic formulae? Is that showing allegiance to God? When men start what they sometimes call a "holy crusade," do you know what it is? Not a crusade in order to serve God but a crusade in order that the theology that they have accepted may conquer the other theologies of the world. Show your allegiance to God Almighty by greater kindness to God's handiwork, and ye are the handiwork of Almighty God—call it by whatsoever name you choose, ye are the handiwork of Almighty God. Religion is the science of human kindness and it does not stop at denominational lines. Why cavil and argue about the holiness and superiority of the representatives of your respective denominational organizations? Why? Here is a Bible, a book that men have called the Word of God. Men have held this volume in their hands and holding it in one hand, they have gone forth with the sword in the other and they have said: "Subscribe to *this*, or suffer from *this*," as the case may be, and they have said that they were practising religion. That is not religion, and so long as there is that difference of opinion there will be more or less controversy, misunderstanding and suffering.

Now, Good Friends, ye are all spiritual be-

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ings—perhaps not ready to admit it but you are—ye are souls or spirits, if you please, encased in fleshly bodies, ye are serving the same Master, whether you call it by the same name or not does not signify; ye are subject to the same laws of life and life demands certain things from you as individuals. Are you doing your part toward making the world a better place in which to live? If you are not, you are not religious, you have not a religion—your so-called religion has done you no good, none at all, unless you are doing something to alleviate the suffering, the misery and to better the conditions under which mankind must dwell. Service rather than services—a continuous recognition of the Arisen Christ in man rather than an annual festival of celebration—a continuous manifestation of the Christlike spirit rather than praises sung once a year in a great festival celebration to commemorate the time when the Man of Nazareth was said to have arisen from the dead. What does religion, per se, signify? Christliness—mark the term! Christliness. In other words, Christedness, that you have been the recipient of a visitation from the Holy Ghost, the Divine Guest, that spiritual inspiration that descends upon you and inspires you to greater things. Service, we declare again, rather than services.

Now, shall religious bodies get together, shall they say: “Here we are retaining our respective denominational names”—(it is all right so long as the name is not a barrier between the possessors of that denominational label and their fellowmen)—“We shall retain our denominational name,” let them declare, but let them add to that: “We shall unify in

order to serve humanity and we shall never stop to ask what is the creedalistic affiliation of the one who needs our help." If they will follow that principle, Ladies and Gentlemen, there will be no more so-called heretics tried by Ecclesiastical Courts and condemned to be driven out because of their failure to accept some of the statements of the theological masters. Now fancy, fancy God Almighty saying to people: "Begone from Me forever because you do not believe that certain phenomena took place five thousand years ago, because you do not believe that a certain man has been appointed My regent upon earth!" Fancy God Almighty saying to any man: "Because you do not accept a statement that originated with a man like yourself but which has come to be popular usage or parlance; because you have not accepted that, I shall drive you out and have no more to do with you!" Your Bishop Brown, your Dr. Crapsey, your Spinozas, your Brunos, Gallileos, have all been in a sense excommunicated by man but they have retained their place at the Divine Communion Table because they have recognized some of God's great laws and have had the courage to express their recognition of a large measure of that law. He does not excommunicate—it is man that does that. What is the cause of excommunication? Usually a certain measure of theological bias, creedalistic narrowness and sometimes professional jealousy. Religion is never jealous, religion is never partisan, religion is never nationalistic; religion is universal, it is international, it is humanitarian, it is just and kindly and considerate.

Now let us say again, the need is that we

lay aside denominational lines. There is only one test that men and women should be subjected to when under consideration as needing that which can be given and that is, are they really in need of the help that we can give. That is your test. Add to that: "Am I able to give the assistance that is requisite to help them on their way?" Shall we insist upon them reading a prayer and if so, whose prayer? Shall we insist upon them accepting a creed and if so, whose creed? Shall it be the Nicene Creed, shall it be the Athanasian Creed? Which creed shall it be? Shall we demand that they accept a certain Bible—which one shall we demand? Shall it be the Bible according to the King James Version, shall it be the Bible according to the Douai Version, shall it be the Revised Version, shall it be the Polyglot Version, shall it be, Ladies and Gentlemen, the Avesta-Zend of the Persians, shall it be the sacred Vedas of India, shall it be one of the sacred books of the Chinese or the Japanese or shall it be the truth in all of them in so large a measure as man is able to understand that truth? Suppose we suggest something that we believe is very essential—make truth the standard, make truth the measure of man's religious test, make usefulness to society—that means to humanity—the measure of man's importance, make the need of your fellowman the measure of your duty to mankind, make your service to God speak by and through your service to mankind, make your religious observance speak out in your kindly deeds and words rather than in creedalistic formulae; insist that your fellowmen have their rights and

that you, yourself, do your duty by your fellowmen. You know what the trouble is? Nearly everybody feels it incumbent upon himself or herself to decide what is right for someone else. Very rarely are they willing to let someone else decide what is right for them. Then, this is your standard—do that thing that you know is right according to God Almighty's law and God Almighty has given you a criterion by which to judge. Those things that are not right according to God's law are punished by results. *Therefore, whatsoever does not either directly or indirectly punish man and cause him to suffer is in accord with God's law; whatsoever does directly or indirectly cause him to suffer is wrong—that which does not is right—that which does is wrong.*

Good Friends, there is much that might be said about the necessity for religious unity, getting together, analyzing, studying the needs of the human family, but time forbids saying all that should be said. Let us once more call your attention to the fact that God is universal, that according to the law of God denominations have no place necessarily in the scheme of results. Men do great things, not so much because of their denomination, very often they do them in spite of the denomination. Nearly everybody today has undergone a change—the old formulas are dropping away. Religion today is becoming more a present day necessity and the old usages are becoming more and more the relics of the past. The fact remains that humanity is right here—the need is progress, the need is the abolition of war, the abolition of greed, the abolition of the

abuse of power, the abolition of human suffering. How are you going to do it? Only when you forget denominational lines is it possible to do a great big thing for the community. Study your community right here—the real big things that are done, are they Methodist or Baptist or Presbyterian? Your Community Chest idea, is that denominational? In the same measure as it is denominationalized, it has lost its efficacy and its power to serve. Your schools—are they denominational? In the same ratio as they are denominationalized, their usefulness has been curtailed. Your parks designed for the recreation of your citizenship—are they denominational? Name your parks and say: “Is this one a Methodist and this one a Presbyterian and this over here an Episcopalian?” No, they are interdenominational and non-denominational and their usefulness is measured thereby. Your civic activities—are they the function of one church organization or all the citizens irrespective of their church affiliations? Very well, there is your keynote, there is the thing that may act as the signpost pointing the direction in which man shall go.

Oh, Beloved Friends, remember that in the final analysis ye are all God’s children, ye all have need of that which the Infinite Source of all life can give to you. It is your mission here in the world to add to the sum of happiness. The only way you can do it is by recognizing your fellowman as your brother. Put into practise the thing that was said by Buddha, that was repeated by Confucius, that was declared again by Jesus of Nazareth, that was spoken in substance by Zoroaster thousands

of years ago, namely, "*Whatsoever ye would that others should do unto you, do ye even so unto them.*" That thing is the keynote, that thing is the one principle or expression or suggestion, the one principle that will make man understand that all the world is akin. Get together, work for the common good, forget denominational lines and say: "The work that tends to bring man closer to the Eternal God, that is the work that we must feel called to do."

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Infinite Source whence all life hath sprung, at this hour, surrounded by Thy presence, immersed in Thee, we make grateful acknowledgment of our indebtedness. In no sense would we urge Thee to turn aside from Thy ways in our behalf. Grant only insofar as Thy judgment deemest best that these, Thy children, may be the recipients of the ministrations of Thy blessed evangels in so large a measure as will enable them to recognize Thyself in themselves. Grant that, recognizing that of Thee which dwells within them, they may day by day make greater effort to express that of Thee which is in them to their fellowmen. May so large a measure of joy and power and peace and plenty as Thou deemest good for them be their portion, but always, always may they and we retain the grace and understanding which will enable us to say: "As Thou deemest best—may that be done!" Amen.

* * * *

MYSELF

BOSTON POST

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself in the eye.
I don't want to stand, with the setting sun,
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf.
I want to be able to like myself.
I won't want to look at myself and know
That I'm bluster and bluff and empty show.

I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so
Whatever happens, I want to be
Self-respecting and conscience-free.

* * * *

Things don't turn up in this world
Until somebody turns them up;
A POUND of PLUCK is worth a TON of LUCK.

—JAMES A. GARFIELD.

EDITOR'S COSY CORNER

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Dear Comrades: The May number has gone on its way and you have probably read it and told your friends about it—at least we hope that such is the case. At all events, the edition is sold out and we are obliged to print a larger edition of the June issue.

The expressions of good will that are reaching us are most encouraging—they justify our faith in this publication—it is needed.

THE RADIANT LIFE fills an important niche in the magazine world; that's because it is not an "ist" in the narrow sense of the world—it's a truthseeking magazine and, we firmly believe, a truth spreading journal much needed by folks who want to grow.

There are some mighty good things in this issue. For example that address on "*Religious Unity a Present Day Necessity*" which goes right to the heart of things. The third installment of "*Mind Power Plus*" and "*Said God To Man,*" to say nothing of the other good things.

The July Number will be something to think over—in it we publish another address from the same source—this time it will be "*The World's Bibles vs the World's Religions*" and a special series of articles on "*Rathio-Centric Power.*" Just wait till you see them—you'll think and think, and then you'll think some more.

We told you we want agents everywhere. If you are interested write Miss Emilie Klinzing, the Editor's Secretary and she will tell you all about it. As stated last month Miss Klinzing has charge of the circulation department of THE RADIANT LIFE—that means there will be no delay in mailing or filling your orders. Send them in.

Don't forget the price of this magazine is going up—we are determined to make it the best ever, so the price goes to \$2.00 the year in September. Send in your renewal now, at the old price, viz. \$1.50 per year; you may renew for one or five years at the old rate.

A new edition of the Editor's discussion with Father Flanagan, entitled "Spiritualism and the

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Catholic Church" has been bound and is ready for mailing—send your order. Price \$1.50, postage 10 cents. The following books may also be had on receipt of price: "*Psychic Power and How to Unfold It*," Postpaid \$1.00. *Foregleams of Immortality*," Postpaid \$.50 and "*The Land Where Our Dreams Come True*," a collection of Poems, Postpaid \$.50. There are not many of these books left. Better send right away.

And now, Comrades, let's all Boost for THE RADIANT LIFE and make it the best ever.

Yours for THE RADIANT LIFE,

WILL J. ERWOOD.

♦ ♦ ♦ ♦

To produce a work of art

You must first master the art of work.—*Anon.*

♦ ♦ ♦ ♦

To speak wisely may not always be easy;

But not to speak ill requires only SILENCE.
—*Anon.*

♦ ♦ ♦ ♦

