
The
**RADIANT
LIFE**

*

July
1925

CROSSING BRIDGES

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

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

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

—EXCHANGE.

EDITOR'S COSY CORNER

The
RADIANT
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Dear Comrades:

The good work goes on apace and our circulation and publication departments are right up to the minute—every Subscriber's magazine has been sent on its way rejoicing. And, we hope, each Subscriber's heart is made glad by the good things in the June number.

The Radiant Life will, henceforth, reach its readers by the first of the month. Allow a few days for possible delays in the mail then, if it has not arrived, notify this office at once. We want you to have everything that belongs to you; your co-operation will aid us greatly.

There has been so much comment about the two lectures published in the April and May numbers of *The Radiant Life*, that our publication department has printed them in a beautiful little book. In this booklet are the two lectures, "*Spiritual Values*" and "*The Resurrection*." It will be sent for 50 cents postpaid. Get a copy for that friend of yours who needs it.

About Agents: Every reader of *The Radiant Life* can be an agent for this magazine and earn real money. Show it to your friends, get them to subscribe and we will pay you well for your work. If you are interested write Miss Emelie Klinzing, the Editor's Secretary and she will send you the blanks and full instructions how to proceed. Make holiday money for yourself, or begin now to lay up that Christmas budget you will want next December. Write now.

Since talking to you last month the Editor has been on the wing; having made a hurried trip to Philadelphia and Erie, Pennsylvania. Many new friends were made for *The Radiant Life*—our magazine family is growing delightfully.

If you are not a Subscriber and you receive a copy of this magazine it is an invitation to become one. Somewhere in the pages you will find a subscription blank—better subscribe right away for the price is going up to \$2.00 per year; it is now only \$1.50 per year.

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Don't forget a new edition of the Editor's discussion with Father Flanagan, entitled "*Spiritualism and the 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 here's a smile and a cordial handshake over the miles.

Radiantly yours,
WILL J. ERWOOD.

* * * *

When you get to the end of your rope, tie a knot
in it and hang on.—*Anon.*

* * * *

God gives every bird its food,
But does not throw it into the nest.—*Anon.*



WHAT Boots it if I
Believe Not This
Creed or That so
Long as I Do Justly by
Humanity? Shall I Not
Then be of The Elect and
Enter the Paradise of Hap-
piness—and Work? If
Character and Noble Deed
be not the Sesame Where-
with to Ope the Gates of
Heaven I Care Not to Roam
the Hills Celestial.

—WILL J. ERWOOD

RADIO-CENTRIC POWER. II.

A Teacher, whose words often appear in these pages has said, "Very few members of the human family realize the power which they possess within themselves. Because they do not recognize the inherent possibilities and the latent power which is theirs, they are constantly looking for some exhibition of force, for some demonstration of power from the outside. Because man has been taught to look far afield to find the power that may control and direct the destiny of mankind, he has, naturally, overlooked the fact that there is so much potent force within himself and has, as a sequence of this failure to recognize his own possibilities, allowed that inherent power to not only lie dormant but to sometimes become almost extinct.

"It is a well known fact, especially to those who have given the matter attention, that the more a person recognizes weakness within himself, the stronger that weakness becomes and the more likely it is to absorb him as an individual, that is, to render him a weakling in the most pronounced degree. On the other hand, when mankind has learned to recognize the inherent power within self and to manifest and feel a great faith in that power, the members of the human family will become stronger and more potent representatives of God's will on earth."

If the foregoing is true—and few there be who will dispute its truth—it is not saying too much to say that we are, virtually, face to face with ourselves, i. e. we are facing the problem of personal and individual rejuvenation and

reconstruction. In other words:

We must measure ourselves. And we must bring ourselves to express all we are as an evidence of what we may become. This means a definite self analysis. So we might as well begin by declaring that to measure a man we must measure his thinking power. Thinking power is the criterion by which we are not only judged by others but by ourselves. How many of us can say?

....*"I know why I think as I do."* or

"I control the operations of my own mind."

How many of us may go further than this and declare to the world, as did Walt Whitman?

"I celebrate myself! I invite my soul to loaf with me."

If we can go thus far there is hope for us—we will have found the *open sesame* to God's Power House. And from this moment we shall begin to radiate power from the center of our own personalities. And that will be the signal for growth of all kinds. Let's not forget that

Growth comes from within! It is not a veneer on the outside—like the bark of the tree. It is more like the life giving sap which flows up from the roots, vitalizing, and stimulating the growth of, every branch and leaf until the whole organism becomes a virile, growing institution expressing the purpose of its life.

There are two principles of growth, viz. *accretion and assimilation*.

Accretion is the principle by which an organization grows, i. e. by adding something from the outside as, for example, bricks are added to a wall to increase its size and height.

But note this: *the wall cannot add a single brick thru its own volition.* Some intelligent force outside of itself must determine the number of brick required to attain a certain height, and then add them.

Assimilation is the principle by which organisms grow, i. e. by absorbing certain elements and transmuting them into the very substance of being as, for example, the manner in which food is partaken of and transmuted into blood and energy within the organism. Man is an organism, but bear in mind the following fact:

Man, as a mere physical organism or body is of comparatively small consequence. There are numerous animals which have far greater strength and energy. In actual, physical combat, man would stand a very small chance with most of the denizens of the animal world. But when you have man as

A volitional, thinking, mind animated organism, you have the most potent force in the world. Such a man becomes a living center of dynamic energy and power—nothing but himself can stop his growth. He grows because he reacts to the inrush of Deific impressions. And he transmutes those impressions into radiant energy and power. What this means is well illustrated by the following quotation from the above mentioned Teacher who says,

“Here you are *the very center of the universe* so far as you are concerned, a body, an aggregation of myriads of microorganisms formed together, or bound together to form an organism thru which individuality may be expressed; here you are a mind,—a mind that

is able to limn the future, to revel in the past and to enjoy the present; a mind that may catch the gleam of the rising sun and see the poetry therein, a mind that may inhale the fragrance of the rose and realize that the rose is singing a paean of praise, a mind that may catch the lyric beauty of a poetic sentence,—all of this you are; you are a spiritual ego, a microcosm, a microscopic replica, if you please, of the Great All. *How dare you bismirch yourself by harboring the idea of hate and all of its numerous blackhearted progeny, when you might by the simple process of elimination and by the sacrament of consecration so purge yourself that you become a luminous, radiant center of potential, dynamic, constructive energy?*”

Do you see how the individual is regarded by the advanced Teachers and Thinkers?

Do you catch the hint of the infinite possibilities within man—which means YOU?

Cannot you see that by this analysis every human being becomes a potential God? Sometimes that Godhood slumbers like the embryo that sleepeth beneath its mother's heart, waiting for that day when it shall be brought into active expression, loved into being, so to speak, and permitted to function in the light of day.

This is the Gospel of Man's magnificent Divinity!

How wisely has man been provided for—and this means YOU and ME!

Within you, my comrade, is that potent, dynamic something—ego, if you will—that has been able to segregate the exact number, the precise quality and the specific type of microorganisms suited to the formation of the

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proper kind of medium for the expression of yourself. Do you see yourself, comradine? A vital, individualized entity with infinite possibilities—that's what you are! Answer me this:

Are you using your opportunity? Or are you slumbering?

How dare you pass the rosebush, the budding tree without getting the lesson of fruition and growth and blossoming; without realizing the possibility of those spiritual culminations which mean so much to yourself and the race?

Did I hear you say it is "too late, too late?" It is never too late to turn the face heavenward, to turn the gaze Godward or to evolve God-like powers.

The old dreams of the Masters of ancient days were right. As you have been told there is an alchemy of the Universe.

The alchemist was not an idle dreamer of dreams—transmutation of baser metals into gold is going on always. The bit of carbon in which is stored up the sunlight of ages reveals to man what can be done.

Whence came the scintillant beauty of the diamond? Sunlight—that radiant energy which has been so impartially and generously provided—has been caught and stored in the heart of the diamond in preparation for the day when the lapidary would place the uncut stone upon his wheel, grinding here and polishing there, until every facet reveals its matchless beauty.

Your mind is the diamond which reveals the light of the soul!

From the Infinite source to the finite center light and power have been pouring for lo!

these millions of years.

Mind is the crucible in which false impressions are burned away from the true, in order that perfected ideas may be separated from the dross of vague impressions.

Back of man's mind is Cosmic Mind, the Infinite Mind, or the Universal Mind, as you will. Man is immersed in a sea of infinite mentality. Suppose you read it thus, over and over, until the idea thrills in every atom of your being:

"I am immersed in Cosmic Energy!"

"I am the Epitome of the Universe—the repository of infinite possibilities.

"I am potential Deity—limitless as to possibilities, tireless, as to effort, and dauntless, as to courage. I am the Divine Will being made manifest!"

Yes, comrade, think of yourself in terms of power, radiant, potent power. A center from which there is a constant emanation of vital energy—radio-centric force. Remember:

"As a man thinketh in his heart so is he!"

* * * *

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. S. HOLLAND.

MENTAL MEDICINE

Many years ago Ella Wheeler Wilcox gave us what might be called the gist of the New Thought when she said,

“You never can tell what your thoughts will do,

In bringing you hate or love;

For thoughts are things and their airy wings

Are swifter than carrier dove.

They follow the law of the universe—

Each thing must create its kind;

And they speed o’er the track to bring you back

Whatever went out from your mind.”

In another well known poem from her prolific pen she said,

“Our thoughts are molding unmade spheres

And like a blessing or a curse,

They follow down the countless years

And ring thruout the universe.

We build our future by the shape

Of our desires and not by acts. . . .”

A few years ago, to say that there was any therapeutic force in a man’s mind would mean to bring all manner of ridicule upon the speaker’s head. But times do change—the world does move forward despite the reactionaries who would have us stand still. Today many of the most progressive physicians are declaring that the mind is the greatest single force in the recovery of the average patient.

In the Bible we read “A merry laugh doeth good like a medicine.” But, if we may make so bold as to paraphrase a Biblical writer we might say “A happy mind provideth the laugh” that will do good “like a medicine.” This because there is no laughing unless the mirth is in the mentality of man.

We color the whole world by our attitude of mind. It is what we think that makes the world bright or drab in hue; and it is the state of mind which determines whether the body is buoyant or sluggish. It is in the silent chambers of the brain, or the mind, that our futures, both as to health and success, are determined.

The world laughed at Emile Coué and his formula, "*Every day, in every way I am getting better and better.*" It made light of Prentice Mulford when at the top of every page in his "*White Cross Library*" he wrote "*Thoughts are Things.*" And it ridiculed Prof. Elmer Gates when he, many years ago, asserted "*If we can know how to regulate Psychologic processes we will know how to cure disease, all disease.*"

But the old order surely changeth. Progress comes on apace and cares for neither cult nor creed, book or prelate. When the divine urge impels men and women forward the ideas which have become "orthodox" thru long usage, irrespective of their harmony or inharmony with universal law, must step aside and make way for the larger conception of life and its usages.

Each new concept of life, each new interpretation of universal principles and every modern application of those principles must literally fight its way thru storms of protest. We have but to study the religious movements to observe how every innovation was opposed. And in the healing sciences there has been just as bitter opposition to progress.

The Allopath was opposed to Homeopathy. And they were both prejudiced against the Eclectic School; and all three of them fought

Osteopathy—and are still at it in some quarters. The Chiropractor, the Mechano-therapist, the Mental Scientist, the Christian Scientist, all face the same kind of opposition. There are still devotees of the old Medical systems who virtually declare:

"I would rather die, myself, and see all of my patients die than to be cured by any other science than my own!"

We pity the theological bigot who demands that we adhere to rituals and formulae borrowed from pagan antiquity. But can there be anything under the sun more bigoted than the various schools of medicine have shown themselves to be? Again be it known that

Progress does not care whose idols are overturned. Nor does she mind if the theories of yesterday are destroyed by the facts of today. It is the way of life. The law speaks and those who hear that voice must obey.

All progress is mental.

Ideas are grown by the mind—the impression is planted in the mind, germinates and grows according to the clearness of that impression. Every mental impulse caused by that idea tends to express itself thru the organism in some way. It may be an act; it may simply be some motor impulse, or it may cause the complete readjustment of the whole physical structure.

To say that mental states have a definite effect upon the whole organism is simply to state a fact—one that no longer admits of denial. And to declare that Elmer Gates was right; and that Prentice Mulford was right; and that Coué and Thompson J. Hudson, and all the host of those advanced thinkers who

have come to realize the potency of mind are right, is merely accepting the evidence which has become so overwhelming that no one who knows the situation can refuse to see it. That is, unless prejudice blinds the eyes.

Mental healers have been put in jail—and fined. A short time ago Osteopaths had the same fate thrust upon them; and very recently the Chiropractor has been meeting the same fate.

Let us grant that some of them deserve it. But if every regular M. D. was called upon to face the results of his mistakes, the regulars would be in a sad way. *They can bury their mistakes* and the law says their version of the matter must be accepted. Perhaps that's as it should be—who knows? But one fact is becoming more and more apparent, viz:

The world is demanding results that build instead of destroy. And it does not care how the results are attained so long as they are produced.

Let us grant the splendid service that has been rendered by untiring, devoted men of the Medical profession, Let us in justice recognize the fact that most of them are sincere in their attitude toward their fellow men—and that they really do want to protect humanity. But let us not forget that a very large number of them are reactionary, narrow-minded and obstinate in opposing the various new systems which spring up and make their way despite the opposition.

Life is sweet to most human beings—even though some are not willing to admit it. And it is natural for mankind to fight for existence even though some of the regular schools de-

clare all hope is gone. And that is the reason so many are turning to the use of "*Mental Medicine*" to cure some of the ailments "to which human flesh is heir."

Man thinks his way out of most difficulties—indeed, we may say he thinks his way out of all of his difficult situations. The need for a thing usually opens the way to the supply. And surely there has been great need of something to take the place of the drastic drugs and crude methods of the past. People got tired of being bled for every little ailment—and sought something else.

Thinking for health! This is becoming the slogan of today. Why? Because back of everything a man is and does is the mind. If he has a sufficiently clear idea of the right course to pursue and the courage and determination to put into practice that course there is no limit to what he can do.

(To be continued)



THANATOPSIS

So Live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to thy dungeon: but sustained and
soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—WILLIAM CULLEN BRYANT.

THE ROSE BEYOND THE WALL

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Near a shady wall a rose once grew,
 Budded and bloomed in God's free light,
Watered and fed by the morning dew,
 Shedding its sweetness day and night.

As it grew and blossomed fair and tall,
 Slowly rising to loftier height,
It came to a crevice in the wall,
 Thru which there shown a beam of light.

Onward it crept with added strength,
 With never a thought of fear or pride,
And it followed the light thru the crevice's
 length,
And it unfolded itself on the other side.

The light, the dew, the broadening view,
 Were found the same as they were before;
It lost itself in beauties new,
 Breathing its fragrance more and more.

Shall the claim of death cause us to grieve,
 And make our courage faint and fall?
Nay, let us hope and faith receive—
 The rose still grows beyond the wall.

Scattering fragrance far and wide,
 Just as it did on days of yore;
Just as it did on the other side.
 Just as it will forevermore.

THE UNIVERSAL CHRIST

A VOICE FROM THE BEYOND

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

* * * *

There is a note which runs through the human family very much as the strains of music have radiated through the building and which has been one of the saving forces in the lives of mankind, that is, the note which causes man to strive to understand that which is superior to himself, that which rises higher than the average man has risen at the present time or in the remote past. It is that something in the mind of man which has caused man to seek the ideal from the very inception of time, if you can imagine such a thing as the beginning of time. Man has been seeking to understand the power which is back of and which pervades the entire Universe and which has been designated by various terms, each one of which is the equivalent of the word "God." Because man has striven to understand this power, man has risen from the jungle age of mentality and has gotten out of the mire so far as many of his spiritual qualities be concerned.

There has never been a time in the history of the human family when there has not been an effort made by some one or more of the more advanced members of human society to discover an intermediary between that God and mankind and, so, as a natural sequence, various and divers concepts have arisen in the mind of man. These intermediaries have been

regarded as the ones who should stand between the wrath of God and the frailty of mankind and bring about not only the amelioration of human suffering but also the establishment of an harmonious relationship between man and God. There has never been a race in all the history of the human family which has not had one or more of these intermediaries between God and man. These individuals have been regarded in various lights. Sometimes they have been looked upon as something more than man and sometimes merely as a type of superman, a type to which all mankind must evolve soon or late. In many cases they have made use of the term that is the equivalent of the one so commonly used in the present hour, that is, they have made use of the term "Messiah," sometimes losing sight of the fact that this Messiah was to be a material leader as well as a spiritual director, and, then, again, they have used that other term which is so commonly used in the present day, namely, the term "Christ."

It has been one of the characteristics of all of the races that each one has regarded the deliverer for his race as the one and only Messiah, Christ or Son of God, whose privilege it was to bring about the reign of peace. It is a very strange thing that man has arrogated to himself the right to decide as to which one of the Christs was the one and only representative of God in the world. They have lost sight of the fact that there is a vast difference between the individual and that power which is said to manifest in that individual—that is, there is a line of demarcation between the man, Jesus of Nazareth, and the Christ which

he is said to be. You are undoubtedly aware of the fact that the word "Christ," as you have been told again and again, is an Anglicized term, that is, it is a word that has been borrowed from another language and has been thrust in your own phraseology, your own language, without translation. That is, instead of putting the word which was a correct translation of the term in the foreground and making that a part of common usage, they have adopted the plan of using the word which they have borrowed from another language. Any one who understands the meaning of the term "Christ" knows that it has not reference so much to an individual as it has to something that has been done to that individual. Every scholar within the sound of this voice will freely concede that the word means "anointed," that when it is rightly understood, you should read of Jesus, the Anointed One, and when it is further understood and the history of that day is learned somewhat, it will be found that it was a common practice in that day and age to anoint those who were to be the representatives of God on earth, those who were to be the Messiahs, the leaders and the Christs of the later day.

Now there is that very strange element in the human mind which causes man to say: "My Christ is the one and only," but a question arises as to whether you have any right whatsoever to pass judgment in a derogatory sense upon the Christs of the rest of the world. We grant that you say that this one has done the greater things, that this one has been the only one who manifested the will of God. It has always been a common practice for the

devotee of a certain luminary who has risen on the mental horizon of life to regard that luminary as the manifestation of God and his commands as the commands of God. There is no Christ, perhaps, about whom this has not been said, and those are the ideal followers of these various Christs who affirm that this one is the manifestation of God on earth and his commands, the commands of God, to be obeyed implicitly, without question, without doubt, and in absolute faith.

So we affirm that you have no right to pass adverse judgment upon the Christs of the rest of the world. What does it matter that you have made use of one word or another. This one on our right hand, we shall say, makes use of the word "Jesus," the Christ, and at once has a feeling of superiority, if not for himself, at least for the representative at whose shrine he worships. This one on the left, we shall say, makes use of the term Krishna, makes use of the word Buddha, makes use of the Word Zoroaster, makes use of any one of the various words that are in common usage in their country, represented by the language that was spoken at the time that word was current and, mayhap, has the same feeling of superiority. This one turns to the one on our left and says: "You are speaking of a Christ that has no standing in the mind of humanity, you are speaking of one who is not a legitimate representative of the Universal God," and this one, mayhap, shall turn to his comrade—because all men who travel down the highway of life are comrades in the last analysis and they are all traveling to the one place—eventually they must reach that point at which there is

complete unison between themselves and the Eternal God—but, he turns to his comrade and he says: “Nay, thou art the one who is speaking of a Christ who has not the standing that he should have in the minds of all humanity,” and he says: “My reason for this statement is merely this—that we have worshipped at the shrine of our Christ long before the one of whom you speak was brought into material manifestation”—and so it has gone. Men have quarreled over their various individual Christs or teachers or leaders, men have said: “The one at whose shrine I worship is the only begotten Son of God.” This is said of the Gentle Sage of Galilee; it was also said of many others who are quite prominently mentioned in the history of the world; it was understood of Buddha, the Lord of India, it was said of Zoroaster, Sage of Persia; it was said of many others, whose names might be mentioned here tonight—just as nearly all the stories which have been told about the sacred books and the divine men, the representatives of the Eternal God, are virtually identical.

You have in your religious literature various and divers stories. You have read the story of your Moses and you have pondered that story, perhaps, long and well, you have said of this man: “He was the only one who encountered the experience that has been related of him.” In that statement you err—in that statement you have committed an error because he was not the only one of whom that story had been told. Sargon, of him was the story told as it has been told of others. You have read the story of the flood in your literature and you have said this was the only mani-

festation of that kind, you have conjured up a certain theory in reference to that, you have said God has promised that never again shall the world be destroyed by water, that the next time it shall be destroyed by various other means. You have said: "Never before had such a catastrophe occurred under circumstances like unto this." And, yet, there are stories of floods that antedate the story of which you have read in this volume. We are not saying this because we desire to deprecate or, rather, desire to undermine your faith in this. We are trying to make you understand that God's ways never change, that the laws of God never undergo an alteration, that the principles of the Universe never are changed in all the eons of time of which man has any knowledge whatsoever, that sometimes outward phenomena may assume various aspects but the underlying principle has always been and ever will be the same. And, so, the conditions that gave rise to a flood in one period in one country, on one continent, in one age, among one people, may obtain in other climes and in other ages and produce the same phenomena with the same dire results, showing that the eternal laws of God are immutable and never change.

We are not striving to cause you to lose your faith in the Christ ideal. We are trying to make you understand that when you personalize the Christ, you limit, you localize, you restrict and sometimes you submerge that which ought to find expression everywhere. When you say the Christ belongs to a certain clime, a certain nation, a peculiar and particular race, again you have localized, you

have limited, you have restricted, but just the moment you understand that the thing that caused the Christing of Jesus of Galilee is a universal element, is a universal principle, is something that may manifest in any age, in any clime, under any jurisdiction or in any epoch or in and during any cycle in the progress of the human family, then, we say, when you understand that, you will realize that you are universalizing the Christ ideal, you are recognizing the universality of that Christ.

When we have said this we have not robbed the Man of Galilee of any of the potency, of any of the great credit which belongs to him as an individual. When we have said it, we have not robbed a Buddha, nor yet a Zoroaster, nor yet have we robbed a Laotsze of that which is his right, nor have we robbed a Krishna or a Vishnu—we have robbed none of these. We have seen them as manifestations of that same great principle that stands for the evolution of the best there is in mankind. We are recognizing them as manifestations, we say, of that something that dwells potentially in every man, woman and child.

Shall we be guilty of sacrilege when we say that the Man of Galilee, himself, laid very little stress upon the fact that he was the Son of God. On the contrary, Good Friends, he laid particular stress upon the fact that he was the Son of Man and that those things that he did were done only as the spirit of the Father, the Eternal God Principle of the Universe, spoke through and within him in every way, and so we are recognizing tonight a Universal Christ, not a man, not an individual, not a man who is dead nor yet a man who was immolated

upon the altar of sacrifice, not an individual of flesh and blood, but a spiritual principle that permeates and pervades and undermines and dominates those men who have learned how to live very close to God. Mark you! We say those men who have learned how to live very close to God. Aye, there are myriads of men and women who have talked about their allegiance to the Christs of the Ages who have been guilty of lip service and that alone, who have had allegiance from the lips out and none of the spirit of Christ in their souls. No man knows the Christ until his soul has been aroused by the living Christ within himself. No man can understand and know the Christ until he has received the anointing by that spiritual power which men commonly regard as the Holy Ghost, that good spirit, that spiritual essence, that pervading spiritual concept that arouses men and draws them out of the condition of mental and spiritual and moral darkness into the broad light of spiritual understanding.

Do you know where the trouble has been? Most of the men who talk of the Christ today are pointing their finger, figuratively, to a period something like two thousand years ago, and when they speak of the Christ, they see a man nailed to the cross, they see a man with the side pierced by the steel of the spear, they see a man with maimed hands and feet and thorn-crowned head, and at once there is a certain compassion that is aroused in their souls and they think of the Christ that was rather than the Christ that is. Will you mark the distinction we are striving to call to your attention. The Christ that was in Galilee rather

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than the Christ that is here and now, always, everywhere, wherever there are souls who are striving to get into closer relationship with the Eternal God of the Universe.

Think you that if the Christ idea or ideal, whichever you will, or principle is confined to those who are members of a certain religious organization, that that can be the Universal Christ? Think you, Ladies and Gentlemen that the Christ exists only for those men and those women who stand up before a public gathering and declare that they have accepted and promised to follow the Christ.

Aye, the real follower of the Christ idea is not the man who shouts his allegiance from the housetops in order that men may understand that he has foresworn those things of the flesh but he is the man who goeth here and there and elsewhere and, without ostentation, without display, without seeking for personal aggrandizement, does those kindly, Christlike, gentle, tender, sympathetic and Godlike things for and to and toward his fellowmen. Those are the men who have touched the spirit of the Universal Christ.

Ah, but some of you will say, perhaps, this voice, this speaker will rob us of our Christ. Nay. They who are Christs in spirit can never have stolen from them that which is theirs by inalienable right, they who have got the spirit of the Universal Christ can never more be bereft of that spirit, because when they have gotten it, it is not a thing that resteth upon affiliation with a church. Men walk over and they place their hand upon this volume and they swear loyalty to the thing that they have known as the Christ and walk right out of the

sanctuary where they have pledged that allegiance and lie and steal and defraud and do those things that are inimical to the welfare and the well-being of their fellowmen and they salve their consciences by the declaration that He has paid the debt, that He has remitted the sins of the man and that, whereas he has remitted the sins of man in the past, he will remit them again. They are never remitted until the Christ that dwelleth in every human soul is satisfied that restitution has been made. It is not that you have taken a theological key and unlocked the door of the past and that, when you have swung the door wide, you can look in the corridors of the past and see there the power that shall give you surcease from trouble and pain and that shall remove the results of misdeeds. It is not that. It is that you have put yourself in a condition of at-onement—mark the term—a state of at-onement with the Universal Christ Spirit. Only as you have done this can it be possible that there has come manumission from the slavery which was engendered by the mistakes made in the past. Men have mistaken the Christs of the ages. They have seen a Christlike, a Godlike, an illumined, an awakened, an inspired, a thoroughly spiritually enlightened individual and that person has come with his healing power and he has brought surcease from pain. He has come with healing in his hands. He has come with words of wisdom that assuage sorrow and suffering and they have said of him: "He is the Christ, He is the promised one, He is the one of which the scriptures of the past have spoken, have told. This must be He of whom it has been written that He shall do

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various and sundry marvels in the world. Therefore all others must pale into insignificance before the things that are done by this one."

They have confounded that spiritual force which comes as an emanation from God Almighty with the individual who has been used as the channel of expression. Let us say that again. They have confounded that spiritual power, that spiritual force, that spiritualized energy that is an emanation from God, the very center and circumference and soul of the Universe, with the vehicle through which that power has been expressed. You might just as well confound the voice that speaks over one of your telephones with the receiving instrument that you hold to your ear. You might as well confound your radio receiving set with the harmonies that are broadcasted throughout your broad land. The set that you have affixed to your ears is only the mechanism by and through and with which you are able to receive and interpret the harmonies that are broadcasted in the earth's atmosphere.

Can you not see that Jesus was a manifestation of the Universal Christ and Buddha was a manifestation of the Universal Christ and Zoroaster was a manifestation of that Universal Christ—one of the mechanisms, one of the organisms, one of the vehicles through which that all-pervading, divine energy manifested to mankind?

Does this make the Christ smaller? Does it rob the Christ of its dignity? Does it make the idea a more contracted idea? Does it make the idea back of the personality more limited? On the contrary it broadcasts the Christ in the

Universe. It merely means the recognition of that eternal, Universal Christ principle which manifests by and through the members of the human family and that is always there like an illimitable reservoir of spiritual essence, strength, energy, power, illumination, in order that the man or woman, the boy and girl who is ready can dip down, as it were, into that universal Christ reservoir and imbibe therefrom the strength that makes them to become Christed men and women and children.

Think you God, the power that is said to have breathed all things into expression—think you that God which is said to have spoken the word that has called into being everything in the Universe, even to the most minute part, was so inconsiderate of the countless myriads—aye, millions and trillions and quadrillions of men and women who have lived and died and lived on long before the era of the Man of Galilee—think you that Universal God that called those billions of men and women into being was so inconsiderate of them that he allowed them to go down into nameless oblivion and be annihilated, as it were, so far as any continuity of life be concerned and then permitted the begetting of an only son two thousand years ago, who should bring manumission from moral slavery to all the children of men who are willing to comply with certain ecclesiastical formulae. Think you that that Universal God had so narrow a concept as that and that he focalized all of the Christ principle of the Universe into one little spot in Judea, that he focalized that Christ principle into one personality and that that personality was to irradiate the world and

bring succor to all of those who complied with that ecclesiastical formula of which we have spoken. Aye, the moment that was done, if done it was, that God ceased to be a magnanimous, a benignant, a kindly, a faithful, a just and a loving God, doing unto all his children that which was right and which properly expressed that fatherly spirit.

Ah, Good Friends, that God of the Universe is no respecter of races or creeds or colors or dogma or nations or peoples or planets or worlds or continents, whatever you will, because all of these things are alike products of that same universal law and inasmuch as they are all begotten by that one creative energy, then that creative energy is in duty bound to see to it that provision is made on so broad and magnanimous a plan, provision is made for their emancipation, that not one—aye, not one soul shall ever be lost from God.

The Universal Christ pervades the atmosphere. That Universal Christ manifests in Rochester just as well as in Galilee. It is nameless. You cannot name it in the last analysis. It is not personalized, only as it finds personalization in the individual who has become permeated with that principle. It is not individualized or focalized in one personality but it crops out here and there and elsewhere. Ah, when your Abraham Lincoln saw the slave upon the block and exclaimed from the very depths of his soul: "If I ever get a chance to strike that thing, I will strike it and I will smite it hard"—there was a manifestation of the Universal Christ speaking to a down-trodden people.

When that little Jeanne d'Arc, the Maid of

Orleans, saw the travail of France and listed the voice of those who had come as angels, messengers and guardians and she led the people of France to victory, knowing as she did that it meant only that she must be immolated upon the altar of sacrifice, it was the Eternal Christ, the Universal Christ speaking out of the lips and in the soul of one who had been touched by the wand of spiritual inspiration.

When Savonarola gave his life smilingly by being burned at the stake because the man saw the need of the human family and cried out against the abuses thereof, it was the Universal Christ Spirit speaking through the lips of Savonarola.

When your Giordano Bruno said to those who burned him at the stake: "You are more afraid to do this thing than I am to have it done," and dared to die rather than surrender the truth that he had discovered, it was the Universal Christ that had illumined the soul of the man and made possible the thing that he had done.

When Socrates placed to his lips the poisoned hemlock rather than decry that thing which had been solace and truth and inspiration to him, it was the Universal Christ that had touched the soul of the great philosopher and had made the man big enough to smile in the face of death.

Ah, yes, countless numbers of men and women who have been the leaders of mankind have been touched by this Universal Christ Spirit.

It may have been a Buddha who voiced these words: "I shall not be satisfied with individual

salvation—nothing short of universal salvation shall satisfy me”—it was the Universal Christ that spoke to the world.

An individualized thing? Nay. How can you individualize and personalize and limit the Infinite? How dare you say that God's mercy depends upon the acceptance of a man-devised formula or creed? How dare you say that God is swayed by man's formulary? How dare you say that God refuses to succor struggling humanity unless that struggling mankind has made use of a certain ritualism? What a petty thing some people's God happens to be! How small is the mercy of God and how cheaply is it bought if it can be purchased by the repetition of a mere combination of words! Do you suppose God, the Universal God, the God that manifests in all the Universe, cares whether you stand up and roll your eyes toward the Heavens and cry aloud: "I believe in God, the Father Almighty, maker of Heaven and earth, etc." Do you think that God is stopping to ask whether you have said your Apostles' Creed this morning or tonight? As, so petty is that God if that God can be swayed in your favor because you have accepted one formula or another.

How pitifully weak is the Christ of the Universe if that Christ has so little compassion that it will only respond when men have gotten up before a multitude and with all the pomp and glory of modern ceremonialism declared that they have accepted that Christ! Ah, you do not accept Christ by word of mouth. You do not accept Christ by standing on a platform and declaring your allegiance. You accept the Christ in the quiet solitude of

the soul, and, when you have done so, it becomes such a vital, all-pervading, gentling power that henceforth and forevermore that heart, that soul, that mind is filled with compassion and sympathy and tenderness and charity for those who have erred, who have made mistakes and you are so busy ministering unto the needs of those who are less fortunate than yourself that you have no time to write a sign and put that sign broadcast upon your back to let the world know that you are a follower of the Christ.

Why did Jesus stand out? Why did Buddha write his name in such living letters upon the horizon of life? Why does a Socrates stand out—why a Michael Servetus, why, Ladies and Gentlemen, does a martyred Lincoln stand out—because they were so enfilled with that Universal Christ that they forgot self and they so lost themselves in their desire to serve humanity that they found eternal fame and glory unsought, perhaps unconsciously to themselves, and they lived an undying life, not only so far as themselves, individually, are concerned, but an undying life in the history of the human family.

How long did the Man of Galilee live? Stories differ. Some say, and it was legend among some of the early church writers, that he lived to be about fifty years of age. If you have never heard the legend, get thee busy and study the literature of the early church writers of the world. You will find that early writers declare that the man had become a man of fifty to fifty-four years of age before he passed away. The popular idea is that he was thirty-three. The story is that

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he was about thirty years of age when the great illumination came and the story is that within a brief three years of life there was crowded all the pathos and the victory and the failure and the hope and the doubt and the tears and the smiles, and that within that short span of three years all the Christ that God had to send to man was compassed—that short span of three years out of the thousands of years that have gone in the past, out of the eons that lie ahead! *There* was concentrated all of the Christ that God had and, if you do not believe it and do not accept the story as it was told, you are condemned by God to an eternity of torment. Think of it! How much mightier is God's love than man's, how much greater is God's mercy than that.

Know you, Ladies and Gentlemen, the mercy of the Eternal God never ceases. When the sun rises, it is there—beneath the glare of the noonday sun, it is there—out on the broad highway, it is there—at the very border of the shadow of the valley of death, it is there and when the pale boatman—to use your figure of speech—has ferried man across that river between material and spiritual life and has landed man upon that farther shore, so-called, God's mercy is there—in the fastness of the forest, in the openness of the plain, on the height of the mountain, on the broad expanse of the ocean, that God is manifest and that mercy falleth upon mankind. Jerusalem, Judea, Egypt, India, all of the worlds, all of the nations and countries that have risen and gone down and risen again, only to fall from the same causes, have been touched by the mercy of God.

Think you, then, that if that God is so universal, if that God is so all magnanimous, if that God is so eternally and universally just, that that God has not provided the saving grace that shall find man wherever he goes. No matter where his footsteps may lead him, that God will be there. And, so, Good Friends, we pay homage tonight not merely to the men who have been the representatives of the Universal Christ—ah, we pay our homage to all of them—Zoroaster, illustrious son of Persia, we bend the head in reverence to thy name—Buddha, Lord of India, to thee we bow because of the reverence with which we regard thy life work—Jesus, Thou Son of the Eternal God, to Thee, also, we pay homage and give adulation in great measure, because Thou, too, were but one of the manifestations of that Universal Christ.

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The ages of the past were pervaded by that same living principle and so now, today, this hour, now, here, in this moment when we are dealing with the glories of God, we beg you, do not forget that the Christ is a bigger thing than a man, that the Christ is a more enduring thing than a cycle, that the Christ is co-existent, co-eternal and coeval with God itself and is always and forever in operation and actual manifestation throughout the world.

Do you want the Christ? Rise on the wings of inspiration, rise on the wings of aspiration, rise in prayer and so illumine your soul that it becomes a fit receptacle for that Universal Christ to dwell within! Lift your mind above sordid things, raise your eyes to the lofty heights which have been traveled by the masters of old, and as you travel Godward, as

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your souls are illumined, as your minds are clarified, you will find yourself, degree by degree, gradually coming to a full consciousness of your oneness with that Universal Christ.

The Manifestation of God? Yes, the Christ is God manifest. The commands of the Christ are Christ's commands, but the commands of the Christ differ greatly from some of the commands uttered by the lips which may have been moved sometime by the Christ.

Ah, you children of the Eternal God, brethren of all the Christlike men who have lived in the past, followers of all the teachers who have sought to bring man closer to God, tonight, tonight we pray that a benediction may rest upon you, each and everyone, that you may become so conscious of your kinship with God, that you may become so consciously aware of the nearness of that Universal Christ that never again shall harsh words fall from your lips, that never again shall unkind thoughts enter your minds, that never again shall your souls be bowed down by the weight of despair. Know you, God's children all, that never until you have come to complete unity with God and his purpose shall your journey cease. Godspeed to the heights, the Olympian Heights, where God dwells for all time!

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Some one I knew took discontent
And left it everywhere she went,
And so you know the reason why
We can't be friends, some one and I!

Some one I knew was thrall'd with hate
And would no love reciprocate,
So hard his heart joy passed him by,
And so, all merrily, did I.

Some one I knew felt envy's grasp
And gave it back a loyal clasp;
So bitter was her every sigh
None kept her more aloof than I.

Just truth and brightness must I know
As on through this good life I go,
And so you know the reason why
We can't be friends, some one and I.

—LURANA SHELDON.

A poor man served by thee shall make thee rich,
A sick man helped by thee shall make thee strong,
Thou shalt be served thyself by every sense of
service which thou renderest.

—ELIZABETH BARRETT BROWNING.